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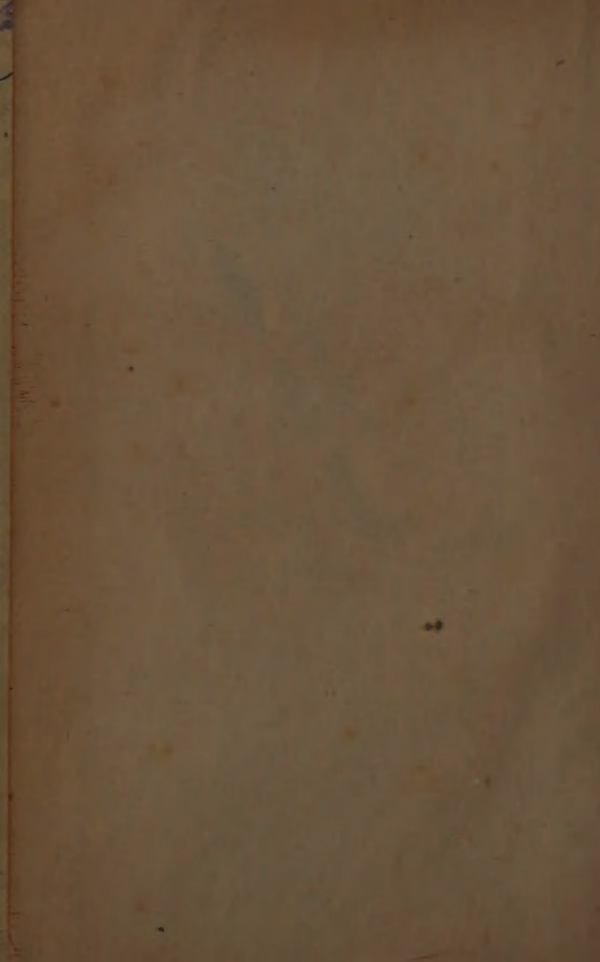
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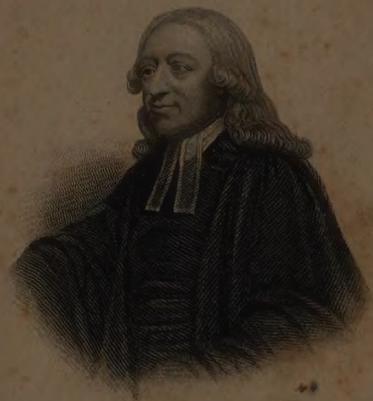
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EXPLANATORY NOTES

UPON

THE NEW TESTAMENT.

BY JOHN WESLEY, M.A.,

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.

NEW EDITION.

WITH THE MANUSCRIPT CORRECTIONS OF THE AUTHOR.

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PREFACE.

1. For many years I have had a desire of setting down, and laying together, what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been continually deterred from attempting any thing of this kind, by a deep sense of my own inability; of my want, not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought. And when, by much importunity, I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.
2. But having, lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt any thing of this kind at all, I must not delay any longer. My day is far spent, and, even in a natural way, the shadows of the evening come on apace. And I am the rather induced to do what little I can in this way, because I can do nothing else; being prevented by my present weakness from either travelling or preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his glory!
3. It will be easily discerned, even from what I have said already, and much more from the Notes themselves, that they were not principally designed for men of learning, who are provided with many other helps; and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother-tongue, and yet reverence and love the word of God, and have a desire to save their souls.
4. In order to assist these in such a measure as I am able, I design, first, to set down the text itself, for the most part, in the common English translation, which is, in general, (so far as I can judge,) abundantly the best that I have seen. Yet I do not say it is incapable of being brought, in several places, nearer to the original. Neither will I affirm, that the Greek copies from which this translation was made, are always the most correct: and therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.
5. I am very sensible this will be liable to objection; nay, to objections of quite opposite kinds. Some will probably think, the text is altered too much; and others, that it is altered too little. To the former I would observe, that I have never knowingly, so much as in one place, altered it for altering's sake; but there, and there only, where, first, the sense was made better, stronger, clearer, or more consistent with the context: secondly, where, the sense being equally good, the phrase was better or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations, as add neither clearness nor strength to the text? This I could not prevail upon myself to do; so much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity; yet is it not an excusable infirmity, to be unwilling to part with what we have been long accustomed to, and to love the very words, by which God has often conveyed strength or comfort to our souls?
6. I have endeavoured to make the Notes as short as possible, that the comment may not obscure or swallow up the text; and as plain as possible, in pursuance of my main design, to assist the unlearned reader. For this reason I have studiously avoided, not only all curious and critical inquiries, and all use of the learned languages, but all such methods of reasoning, and modes of expression, as people in common life are unacquainted with. For the same reason, as I rather endeavour to obviate than to propose and answer objections, so I purposely decline going deep into many difficulties, lest I should leave the ordinary reader behind me.
7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, (lately gone to his reward,) Bengelius, than I entirely changed my design, being thoroughly convinced it might be of more service to the cause of religion, were I barely to

translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent Notes I have therefore translated: many more I have abridged; omitting that part which was purely critical, and giving the substance of the rest. Those various readings likewise which he has showed to have a vast majority of ancient copies and translations on their side, I have without scruple incorporated with the text; which after his manner I have divided all along, (though not omitting the common division into chapters and verses, which is of use on various accounts,) according to the matter it contains, making a larger or smaller pause, just as the sense requires. And even this is such an help, in many places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful observations, to Dr. Heylin's "Theological Lectures;" and for many more to Dr. Guyse, and to the "Family Expositor" of the late pious and learned Dr. Doddridge. It was a doubt with me, for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially, considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none; that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoke, only according to its own intrinsic value.

9. I cannot flatter myself so far (to use the words of one of the above-named writers) as to imagine that I have fallen into no mistakes, in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of Scripture, or of having written one line with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus, a vehicle to convey such poison. Would to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot; and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own!

10. Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first Patriarchs also, was, in the time of Moses, committed to writing. To this was added, in several succeeding generations, the inspired writings of the other Prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the Apostles, the Apostles and Evangelists wrote. This is what we now style the Holy Scriptures: this is that "word of God which remaineth for ever;" of which, though "heaven and earth pass away, one jot or tittle shall not pass away." The Scripture therefore of the Old and New Testament is a most solid and precious system of divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all writings of men, however wise, or learned, or holy.

11. An exact knowledge of the truth was accompanied in the inspired writers with an exactly regular series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixed to it, which contains also the sum thereof, and may be of more use, than prefixing the argument to each chapter; the division of the New Testament into chapters having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining those that are entirely distinct from each other.

12. In the language of the sacred writings, we may observe the utmost depth, together with the utmost ease. All the elegancies of human compositures sink into nothing before it: God speaks not as man, but as GOD. His thoughts are very deep; and thence his words are of inexhaustible virtue. And the language of his messengers, also, is exact in the highest degree: for the words which were given them accurately answered the impression made upon their minds: and hence Luther says, "Divinity is nothing but the grammar of the language of the Holy Ghost." To understand this thoroughly, we should observe ~~the~~ emphasis which lies on every word; the holy affections expressed thereby, and the tempers shown by every writer. But how little are these, the latter especially, regarded! though they are wonderfully diffused through the whole New Testament, and are in truth a continued commendation of him who acts, or speaks, or writes.

13. The New Testament is, all those sacred writings in which the new testament or covenant is described. The former part of this contains the writings of the Evangelists and Apostles; the latter, the Revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension into heaven: then, the institution and history of the Christian church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the church, and the universe, till the consummation of all things.

NOTES ON THE GOSPEL ACCORDING TO ST. MATTHEW.

THE Gospel (that is, good tidings) means a book containing the good tidings of our salvation by Jesus Christ.

St. Mark in his Gospel presupposes that of St. Matthew, and supplies what is omitted therein. St. Luke supplies what is omitted by both the former: St. John, what is omitted by all the three.

St. Matthew particularly points out the fulfilling of the prophecies for the conviction of the Jews. St. Mark wrote a short compendium, and yet added many remarkable circumstances omitted by St. Matthew, particularly with regard to the Apostles, immediately after they were called. St. Luke treated principally of the office of Christ, and mostly in an historical manner. St. John refuted those who denied his Godhead: each choosing to treat more largely on those things, which most suited the time when, and the persons to whom, he wrote.

The Gospel according to St. Matthew contains,

I.	The birth of Christ, and what presently followed it:—	
a.	His genealogy,	C. i. 1—17
b.	His birth,	18—25
c.	The coming of the wise men,	C. ii. 1—12
d.	His flight into Egypt, and return,	13—23
II.	The introduction:—	
a.	John the Baptist,	C. iii. 1—12
b.	The baptism of Christ,	13—17
c.	His temptation and victory,	C. iv. 1—11
III.	The actions and words by which Jesus proved he was the Christ:—	
a.	At Capernaum,	12—16
	Where we may observe, 1. His preaching,	17
	2. Calling Andrew, and Peter, James, and John,	18—22
	3. Preaching and healing, with a great concourse of people,	23—25
	4. Sermon on the Mount,	C. v—vii.
	5. Healing the leper,	C. viii. 1—4
	6. the Centurion's servant,	5—13
	7. Peter's mother-in-law,	14, 15
	8. many that were sick,	16, 17
b.	In his journey (wherein he admonished two that offered to follow him) over the sea:—Here we may observe,	
	1. His dominion over the winds and seas,	18—27
	2. The devils passing from the men into the swine,	28—34
a.	At Capernaum again: Here, 1. He cures the paralytic,	C. ix. 1—8
	2. Calls Matthew, and defends his conversing with publicans and sinners,	9—13
	3. Answers concerning fasting,	14—17
	4. Raises Jairus' daughter, (after curing the issue of blood,)	18—26
	5. Gives sight to two blind men,	27—31
	6. Dispossesses the demoniac,	32—34
	7. Goes through the cities, and directs to pray for labourers,	35—38
	8. Sends and instructs labourers, and preaches himself,	C. x. 1; xi. 1
	9. Answers the message of John,	2—6
	10. Commends John, reproves the unbelieving cities, invites the weary,	7—30
	11. Defends the disciples plucking the corn,	C. xii. 1—8
	12. Heals the withered hand,	9—13
	13. Retires from the Pharisees lying in wait,	14—21
	14. Cures the demoniac, while the people wonder, and the Pharisees blaspheming are refuted,	22—37
	15. Reproves them that require a sign,	38—45
	16. Declares who are his relations, and	46—50
	17. Teaches by parables,	C. xiii. 1—52
a.	At Nazareth:	53—59
a.	In other places.	
	1. Herod, having killed John, doubts concerning Jesus. Jesus, retiring, is sought for by the people,	C. xiv. 1—13
	2. He heals the sick, and feeds five thousand,	14—21
	3. His voyage and miracles in the land of Gennesaret,	22—36
	4. Unwashed hands,	C. xv. 1—20
	5. The woman of Canaan,	21—28
	6. Many sick healed,	29—31
	7. Four thousand fed,	32—38
	8. Those who require a sign reproved,	C. xv. 39; xvi. 1—4
	9. The leaven of the Pharisees,	5—12
IV	Predictions of his death and resurrection:	
a.	The first prediction:—	
	1. Preparation for it by a confirmation that he is the Christ,	13—20
	2. The prediction itself, and reproof of Peter,	21—29
b.	The second prediction:—	
	1. The transfiguration, and silence enjoined,	C. xvi. 1—13
	2. The lunatic healed,	14—21
	3. The prediction itself,	22, 23
	4. The tribute paid,	24—27
	5. Who is greatest in Christ's kingdom,	C. xviii. 1—20
	6. The duty of forgiving our brother,	21—35
a.	The third prediction:—	
	1. Jesus departs out of Galilee,	C. xix. 1, 2

NOTES ON ST. MATTHEW.

2. Of divorce and celibacy,	C. xix. 8-12
3. His tenderness to little children,	13-15
4. The rich man drawing back, and hence,	16-23
of the salvation of the rich,	23-26
of the reward of following Christ,	27-30
of the last and the first,	C. xx. 1-16
5. The prediction itself,	17-19
6. The request of James and John ; humility enjoined,	20-28
7. The two blind men cured,	29-34
V. Transactions at Jerusalem before his passion :—	
a. Sunday,	
His royal entry into Jerusalem,	C. xxi. 1-1
His purging the temple,	12-17
b. Monday,	
The barren fig-tree,	18-23
c. Tuesday, transactions,	
in the temple :	
1. The Chief Priests and Elders confuted,	
By a question concerning John's baptism,	23-27
By the parables, of the two sons,	28-33
of the vineyard,	33-44
2. Seek to lay hands on Him,	45, 46
3. The parable of the marriage feast,	C. xxii. 1-14
4. He is questioned concerning paying tribute,	15-22
the resurrection,	23-33
the great commandment,	34-40
6. Christ's question concerning David's Lord,	41-46
Caution concerning the Scribes and Pharisees,	C. xxiii. 1-12
Severe reproof of them,	13-36
and of Jerusalem,	37-40
Out of the temple :	
1. His discourse of the destruction of Jerusalem,	C. xxiv. 1-51
and the end of the world.	
2. the ten virgins ; the talents ;	C. xxv. 1-46
the last judgment,	
VI. His passion and resurrection :	
A. His passion, death, and burial,	C. xxvi. 1, 2
a. Wednesday,	
His prediction,	C. xxvi. 1, 2
The consultation of the Chief Priests and elders,	3-5
Judas bargains to betray Him,	6-16
b. Thursday,	
1. In the day-time,	
The Passover prepared,	17-19
2. In the evening,	
The traitor discovered,	20-25
The Lord's supper,	26-29
3. In the night,	
(1.) Jesus foretells the cowardice of the apostles,	33-35
(2.) is in an agony,	36-46
(3.) is apprehended, reproves Peter and the multitude ; is	
forsaken of all,	47-56
(4.) is led to Caiaphas, falsely accused, owns himself the Son	
of God, is condemned, derided,	57-63
(5.) Peter denies Him, and weeps,	64-76
c. Friday,	
1. The height of his passion :	
In the morning,	
(1.) Jesus is delivered to Pilate,	C. xxvii. 1, 2
(2.) The death of Judas,	3-10
(3.) Jesus's kingdom and silence,	11-14
(4.) Pilate, though warned by his wife, condemns him,	15-26
(5.) He is mocked and led forth,	27-33
The third hour,	
The vinegar and gall ; the crucifixion ; his garments divided ;	
the inscription on the cross ; the two robbers ; blasphemies ;	33-44
From the sixth to the ninth hour,	
The darkness ; His last agony,	45-49
His death,	50
The veil rent, and a great earthquake,	51-53
The Centurion wonders ; the women behold,	54-56
2. His burial,	57-61
d. Saturday,	
The sepulchre secured,	62-66
B. His resurrection,	
1. Testified to the women by an angel,	C. xxviii. 1-8
By our Lord himself,	9, 10
2. Denied by his adversaries,	11-15
3. Proved to his apostles,	16-20

ST. MATTHEW.

CHAPTER I.

THE * book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; And Judah begat Pharez and Zarah of Thamar; and Pharez begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king. And David the king begat Solomon, of the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; And Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Uzziah; And Uzziah

begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; And Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; And Josiah begat Jechoniah and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechoniah begat Salathiel; and Salathiel begat Zerubbabel; And Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from

Verse 1. *The book of the generation of Jesus Christ*—That is, strictly speaking, the account of his birth and genealogy. This title therefore properly relates to the verses that immediately follow; but as it sometimes signifies the history of a person, in that sense it may belong to the whole book. In that there were any difficulties in this genealogy, or that given by St. Luke, which could not easily be removed, they would rather affect the Jewish tables, than the credit of the Evangelists: for they act only as historians, setting down these genealogies, as they stood in those public and allowed records. Therefore they were to take them as they found them. Nor was it needful they should correct the mistakes, if there were any. For these accounts sufficiently answer the end for which they are recited. They unquestionably prove the grand point in view, that Jesus was of the family from which the promised Seed was to come. And they had more weight with the Jews for this purpose, than if alterations had been made by inspiration itself. For such alterations would have occasioned endless disputes between them and the disciples of our Lord. *The Son of David, the Son of Abraham*—He is so called, because to these he was more peculiarly promised; and of these it was often foretold the Messiah should spring.

Verse 3. *Of Thamar*—St. Matthew adds the names of those women also, that were remarkable in the sacred history.

Verse 4. *Naasson*—Who was prince of the tribe of Judah, when the Israelites entered into Canaan.

Verse 5. *Obed begat Jesse*—The providence of God was peculiarly shown in this, that Salmon, Boaz, and Obed, must each of them have been near a hundred years old, at the birth of his son here recorded.

Verse 6. *David the king*—Particularly mentioned under this character, because his throne is given to the Messiah.

Verse 8. *Jehoram begat Uzziah*—Jehozabab, Joash, and Amaziah coming between. So that he begat him mediately, as Christ is mediately the son of David and of Abraham. So the progeny of Hezekiah, after many generations, are called "the sons that should issue from him, which he should begot," Isaiah xxxix. 7.

Verse 11. *Josiah begat Jechoniah*—Mediately, Jehoiakim coming between. *And his brethren*—That is, his uncles. The Jews term all kinsmen brethren. *About the time they were carried away*—Which was a little after the birth of Jechoniah.

Verse 16. *The husband of Mary*—Jesus was generally believed to be the son of Joseph. It was needful for all who believed this, to know that Joseph was sprung from David. Otherwise they would not allow Jesus to be the Christ. *Jesus, who is called Christ*—The name Jesus respects chiefly the promise of blessing made to Abraham: the name Christ, the promise of the Messiah's kingdom which was made to David.

It may be farther observed, that the word Christ in Greek, and Messiah in Hebrew, signify "Anointed;" and imply the prophetic, priestly and royal characters, which were to meet in the Messiah. Among the Jews, anointing was the ceremony whereby prophets, priests, and kings were initiated into those offices. And if we look into ourselves, we shall find a want of Christ in all these respects. We are by nature at a distance from God, alienated from him, and incapable of free access to him. Hence we want a Mediator, an Intercessor; in a word, a Christ in his priestly office. This regards our state with respect to God. And with respect to ourselves, we find a total darkness, blindness, ignorance of God, and the things of God. Now here we want Christ in his prophetic office, to enlighten our minds, and teach us the whole will of God. We find also within us a strange mixture of appetites and passions. For these we want Christ in his royal character, to reign in our hearts, and subdue all things to himself.

Verse 17. *So all the generations*—Observe, in order to complete the three fourteens, David ends the first fourteen, and begins the second; (which reaches to the captivity;) and Jesus ends the third fourteen.

When we survey such a series of generations, it is a natural and obvious reflection, How "like the leaves of a tree one passeth away, and another cometh!" Yet "the earth still abideth." And with it the goodness of the Lord, which runs on from generation to generation, the common hope of parents and children.

Of those who formerly lived upon earth, and perhaps made the most conspicuous figure, how

David to the carrying away to Babylon are fourteen generations; and from the carrying away to Babylon to Christ are fourteen generations.

- 18 Now the birth of Christ was on this wise: his mother Mary, being espoused to Joseph, before they came together she was found
19 with child by the Holy Ghost. Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put her away privately. But while
20 he was thinking on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take to thee Mary thy wife; for that which is begotten in her is of the Holy
21 Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he
22 shall save his people from their sins. (Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, * Behold the virgin shall be
23 with child, and bring forth a son, and they shall call his name Emmanuel, which is,
24 being interpreted, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had commanded him, and
25 took unto him his wife: But he knew her

many are there whose names are perished with them! how many, of whom only the names are remaining! Thus are we likewise passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by men, we are remembered by God! if our names, lost on earth, are at length found written in the book of life!

Verse 19. *A just man*—A strict observer of the law: therefore not thinking it right to keep her.

Verse 21. *Jesus*—That is, a Saviour. It is the same name with Joshua, (who was a type of him,) which properly signifies, "the Lord, salvation." His people—Israel. And all the Israel of God.

Verse 23. *They shall call his name Emmanuel*—To be called, only means, according to the Hebrew manner of speaking, that the person spoken of shall really and effectually be what he is called, and actually fulfil that title. Thus, "Unto us a child is born, and his name shall be called Wonderful, Counsellor, the mighty God, the Prince of Peace;" that is, He shall be all these, though not so much nominally, as really, and in effect. And thus was He called Emmanuel; which was no common name of Christ, but points out his nature and office: as He is God incarnate, and dwells, by his Spirit, in the hearts of his people.

It is observable, the words in Isaiah are, "Thou" (namely, his mother) "shalt call;" but here, *They*—that is, all his people, shall call—shall acknowledge him to be Emmanuel, God with us. Which being interpreted—This is a clear proof, that St. Matthew wrote his Gospel in Greek, and not in Hebrew.

Verse 25. *He knew her not, till after she had brought forth*—It cannot be inferred from hence, that he knew her afterward: no more than it can be inferred from that expression, 2 Sam. vi. 23, "Michal had no child till the day of her death," that she had children afterward. Nor do the words that follow, "the first-born" son, alter the case. For there are abundance of places wherein the term "first born" is used, though there were no subsequent children.

not, till she had brought forth her son, the first-born. And he called his name Jesus.

CHAPTER II.

- NOW after Jesus was born in Bethlehem of Juden in the days of Herod the king, behold, wise men came from the east to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to do him homage.
3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And having assembled all the chief priests and scribes of the people, he inquired of them, Where the Christ was to be born?
4 And they said to him, In Bethlehem of Juden; for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art in nowise the least among the princes of Judah: for out of thee shall come forth a Governor, who shall rule my people Israel. Then Herod, having privately called the wise men, inquired of them with great exactness, at what time the star appeared.
8 And sending them to Bethlehem, he said, Go, inquire exactly concerning the young child; and if ye find him, bring me word again, that I also may come and do him

Verse 1. *Bethlehem of Juden*—There was another Bethlehem in the tribe of Zebulun. In the days of Herod—Commonly called Herod the Great, born at Ascalon. The sceptre was now on the point of departing from Judah. Among his sons were Archelaus, mentioned verse 22; Herod Antipas, mentioned chapter xiv.; and Philip, mentioned Luke iii. Herod Agrippa, mentioned Acts xii., was his grandson. *Wise men*—The first-fruits of the Gentiles: probably they were Gentile philosophers, who, through the divine assistance, had improved their knowledge of nature, as a means of leading to the knowledge of the one, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary revelations of himself, as he did Melchisedec, Job, and several others who were not of the family of Abraham; to which he never intended absolutely to confine his favours. The title given them in the original was anciently given to all philosophers, or men of learning; those particularly who were curious in examining the works of nature, and observing the motions of the heavenly bodies.

From the East—Samaritan is frequently called in Scripture. It lay to the east of Juden, and was famous for gold, frankincense, and myrrh. We have seen his star—Undoubtedly they had before heard Balaam's prophecy: and probably when they saw this unusual star, it was revealed to them that this prophecy was fulfilled. In the East—That is, while we were in the east.

Verse 2. *To do him homage*—To pay him that honour, by bowing to the earth before him, which the eastern nations used to pay to their monarchs.

Verse 4. *The chief priests*—That is, not only the high-priest and his deputy, with those who formerly had borne that office; but also the chief men in each of those twenty-four courses into which the body of the priests were divided 1 Chron. xxiv. 10. *The Scribes* were those whose peculiar business it was to explain the Scriptures to the people. They were the public preachers, or expounders of the law of Moses, whence the chief of them were called doctors of the law.

9 homage. And having heard the king, they departed; and, lo, the star, which they had seen in the east, moved on before them, till it came and stood over where the young child was. And seeing the star, they rejoiced with exceeding great joy. And being come into the house, they saw the young child, with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him gifts, 12 gold, frankincense, and myrrh. And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.

13 And when they had retired, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and continue there till I shall tell thee; for Herod will seek the young child to destroy him. And he arose, and took the young child and his mother by night, and retired into Egypt: And continued there till the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son." Then Herod, seeing he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male child-

ren that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had exactly inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, † In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph, in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But having heard, Archelaus reigneth over Judea, in the room of his father Herod, he was afraid to go thither: and, being warned of God in a dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

† IN those days cometh John the Baptist, preaching in the wilderness of Judea,

Verse 6. *Thou art in nowise the least among the princes of Judah*—That is, among the cities belonging to the princes or heads of thousands in Judah. When this and several other quotations from the Old Testament are compared with the original, it plainly appears, the apostles did not always think it necessary exactly to transcribe the passages they cited; but contented themselves with giving the general sense, though with some diversity of language. The words of Micah, which we render, "Though thou be little," may be rendered, "Art thou little?" And then the difference which seems to be here between the prophet and the evangelist vanishes away.

Verse 8. *And if ye find him, bring me word*—Probably Herod did not believe he was born: otherwise, would not so suspicious a prince have tried to make sure work at once?

Verse 10. *Seeing the star*—standing over where the child was.

Verse 11. *They presented to him gifts*—It was customary to offer some present to any eminent person whom they visited. And so it is, as travellers observe, in the eastern countries to this day. *Gold, frankincense, and myrrh*—Probably these were the best things their country afforded, and the presents ordinarily made to great persons. This was a most seasonable providential assistance, for a long and expensive journey into Egypt, a country where they were entirely strangers, and were to stay for a considerable time.

Verse 15. *That it might be fulfilled*—That is, whereby was fulfilled. The original word frequently signifies, not the design of an action, but barely the consequence or event of it. Which was spoken of the Lord by the prophet—On another occasion: *Out of Egypt have I called my son*—Which was now fulfilled as it were anew; Christ being in a far higher sense the Son of God, than Israel, of whom the words were originally spoken.

Verse 16. *Then Herod, seeing he was deluded by the wise men*—So did his pride teach him to regard this action, as if it were intended to expose him to the derision of his subjects. *Sending forth*

—A party of soldiers: *In all the confines thereof*—In all the neighbouring places, of which Rama was one.

Verse 17. *Then was fulfilled*—A passage of scripture, whether prophetic, historical, or poetical, is in the language of the New Testament fulfilled, when an event happens to which it may with great propriety be accommodated.

Verse 18. *Rachel weeping for her children*—The Benjamites, who inhabited Rama, sprung from her. She was buried near this place; and is here beautifully represented risen, as it were, out of her grave, and bewailing her lost children. *Because they are not*—That is, are dead. The preservation of Jesus from this destruction, may be considered as a figure of God's care over his children in their greatest danger. God does not often, as he easily could, cut off their persecutors at a stroke: but he provides a hiding-place for his people; and by methods not less effectual, though less pompous, preserves them from being swept away, even when the enemy comes in like a flood.

Verse 22. *He was afraid to go thither*—Into Judea; and so turned aside into the region of Galilee—A part of the land of Israel not under the jurisdiction of Archelaus.

Verse 23. *He came and dwelt in Nazareth*—(Where he had dwelt before he went to Bethlehem) a place contemptible to a proverb. So that hereby was fulfilled what had been spoken, in effect, by several of the prophets, though by none of them in express words, *He shall be called a Nazarene*—That is, He shall be "despised and rejected," shall be a mark of public contempt and reproach.

Verse 1. *In those days*—That is, while Jesus dwelt there. *In the wilderness of Judea*—This was a wilderness properly so called; a wild, barren, desolate place; as was that also where our Lord was tempted. But, generally speaking, a wilderness, in the New Testament, means only a common, or less cultivated place, in opposition to pasture and arable land.

2 And saying, Repent ye; for the kingdom of
 3 heaven is at hand. For this is he that was
 spoken of by the prophet Isaiah, saying,
 *The voice of one crying aloud in the wil-
 derness, Prepare ye the way of the Lord,
 4 make his paths straight. And this John
 had his raiment of camel's hair, and a
 leathern girdle about his loins; and his
 food was locusts and wild honey.
 5 Then went out to him Jerusalem, and all
 Judea, and all the region round about Jor-
 dan, And were baptized of him in Jordan,
 6 confessing their sins. But seeing many of
 the Pharisees and Sadducees coming to his

baptism, he said to them, Ye brood of vi-
 pers, who hath shewed you to flee from the
 8 wrath to come? Bring forth therefore fruit
 9 worthy of repentance: And say not confid-
 ently within yourselves, We have Abraham
 to our father: for I say unto you, God is
 10 able of these stones to raise up children to
 Abraham. But the axe also already lieth at
 the root of the trees: therefore every tree
 that bringeth not forth good fruit is hewn
 11 down, and cast into the fire. I indeed bap-
 tize you with water unto repentance: but he
 that cometh after me is mightier than I,
 whose shoes I am not worthy to bear: he

Verse 2. *The kingdom of heaven*, and the kingdom of God, are but two phrases for the same thing. They mean, not barely a future happy state in heaven, but a state to be enjoyed on earth; the proper disposition for the glory of heaven, rather than the possession of it. *Is at hand*—As if he had said, God is about to erect that kingdom, spoken of by Daniel, (ii. 44, and vii. 13, 14,) the kingdom of the God of heaven. It properly signifies here, the gospel dispensation, in which subjects were to be gathered to God by his Son, and a society to be formed, which was to sub- sist first on earth, and afterwards with God in glory. In some places of Scripture, the phrase more particularly denotes the state of it on earth; in others, it signifies only the state of glory; but it generally includes both. The Jews understood it of a temporal kingdom, the seat of which they supposed would be Jerusalem; and the expected sovereign of this kingdom, they learned from Daniel to call the Son of Man.

Both John the Baptist, and Christ, took up that phrase, *the kingdom of heaven*, as they found it, and gradually taught the Jews, though greatly unwilling to learn, to understand it right. The very demand of repentance, as previous to it, showed it was a spiritual kingdom; and that no wicked man, how politic, brave, or learned so- ever, could possibly be a subject of it.

Verse 3. *The way of the Lord*—Of Christ. *Make his paths straight*—By removing every thing which might prove an hinderance to his gracious ap- pearance.

Verse 4. *John had his raiment of camel's hair*—Coarse and rough, suiting his character and doc- trine. *A leathern girdle*—Like Elijah, in whose "spirit and power" he came. *His food was lo- custs and wild honey*—Locusts are ranked among clean meats, Lev. xi. 22. But these were not always to be had. So, in default of those, he fed on wild honey.

Verse 6. *Confessing their sins*—Of their own accord; freely and openly.

Such prodigious numbers could hardly be bap- tized by immersing their whole bodies under water: nor can we think they were provided with change of raiment for it, which was scarce practicable for such vast multitudes. And yet they could not be immersed naked with mo- desty, nor in their wearing-apparel with safety. It seems, therefore, that they stood in ranks on the edge of the river; and that John, passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day. And this way most natu- rally signified Christ's baptizing them "with the Holy Ghost and with fire," which John spoke of, as prefigured by his baptizing with water, and which was eminently fulfilled when the Holy Ghost sat upon the disciples in the appearance of tongues, or flames of fire.

• Isaiah xl. 3

Verse 7. *The Pharisees* were a very ancient sect among the Jews. They took their name from an Hebrew word, which signifies *to separate*, because they separated themselves from all other men. They were outwardly strict observers of the law, fasted often, made long prayers, rigorously kept the sabbath, and paid all tithe, even of mint, anise, and cummin. Hence they were in high esteem among the people. But, inwardly, they were full of pride and hypocrisy.

The Sadducees were another sect among the Jews, only not so considerable as the Pharisees. They denied the existence of angels, and the immortality of the soul, and, by consequence, the resurrection of the dead. *Ye brood of vipers*—In like manner, the crafty Herod is styled "a fox;" and persons of insidious, ravenous, pro- fane, or sensual dispositions are named respec- tively by Him who saw their hearts, "serpents, dogs, wolves, and swine;" terms which are not the random language of passion, but a judicious designation of the persons meant by them. For it was fitting such men should be marked out, either for a caution to others, or a warning to themselves.

Verse 8. *Repentance* is of two sorts; that which is termed *legal*, and that which is styled *evan- gelical* repentance. The former, which is the same that is spoken of here, is a thorough conviction of sin. The latter is a change of heart (and consequently of life) from all sin to all holi- ness.

Verse 9. *And say not confidently*—The word in the original vulgarly rendered, "think not," seems here, and in many places, not to dimi- nish, but rather add to the force of the word with which it is joined. *We have Abraham to our father*—It is almost incredible how great the pre- sumption of the Jews was, on this their rela- tion to Abraham. One of their famous sayings was, "Abraham sits near the gates of hell, and suffers no Israelite to go down into it." *I say unto you*—This preface always denotes the im- portance of what follows. *Of these stones*—Probably pointing to those which lay before them.

Verse 10. *But the axe also already lieth*—That is, there is no room for such idle pretences. Speedy execution is determined against all that do not repent. The comparison seems to be taken from a woodman that has laid down his axe, to put off his coat, and then immediately goes to work to cut down the tree. This refers to "the wrath to come," in the seventh verse. *Is hewn down*—Instantly, without farther delay.

Verse 11. *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your hearts with that fire of love which many waters cannot quench. And this was done, even with a visible appearance as of fire, on the day of Pentecost.

Verse 12. *Whose fan*—That is, the word of the gospel. *His floor*—That is, his church, which is

shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly cleanse his floor, and gather the wheat into the garner; but will burn up the chaff with unquenchable fire.

13 * Then cometh Jesus from Galilee to Jordan unto John, to be baptized by him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said to him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, being baptized, went up straightway from the water: and, lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him: And lo a voice out of the heavens, saying, This is my beloved Son, in whom I delight.

CHAPTER IV.

THEN † was Jesus led up by the Spirit into the wilderness to be tempted by the devil. 2 And having fasted forty days and forty 3 nights, he was afterwards hungry. And the tempter coming to him, said, If thou be the

now covered with a mixture of wheat and chaff. *He will gather the wheat into the garner*—Will lay up those who are truly good in heaven.

Verse 14. *It becometh us to fulfil all righteousness*—It becometh every messenger of God to observe all his righteous ordinances. But the particular meaning of our Lord seems to be, that it becometh us to do (me to receive baptism, and you to administer it) in order to fulfil, that is, that I may fully perform, every part of the righteous law of God, and the commission he hath given me.

Verse 16. *And Jesus being baptized*—Let our Lord's submitting to baptism teach us an holy exactness in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness.

Jesus had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments? *Lo, the heavens were opened, and he saw the Spirit of God*—St. Luke adds, "in a bodily form"—probably in a glorious appearance of fire, perhaps in the shape of a dove,—descending, with a hovering motion, till it rested upon him. This was a visible token of those secret operations of the blessed Spirit, by which he was anointed in a peculiar manner, and abundantly fitted for his public work.

Verse 17. *And lo a voice*—We have here a glorious manifestation of the ever blessed Trinity: the Father speaking from heaven, the Son spoken to, the Holy Ghost descending upon him. *In whom I delight*—What an encomium is this! How poor to this are all other kinds of praise! To be the pleasure, the delight of God, this is praise indeed! This is true glory; this is the highest, the brightest light that virtue can appear in.

Verse 1. *Then*—After this glorious evidence of his Father's love, he was completely armed for the combat. Thus, after the clearest light and

Son of God, command that these stones be made bread. But he answering said, It is written, † Man shall not live by bread alone, but by every word that proceedeth out of the 5 mouth of God. Then the devil taketh him with him into the holy city, and setteth him on the battlement of the temple, And saith to him, If thou be the Son of God, cast thyself down: for it is written, ‖ He shall charge his angels concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said to him, It is written again, § Thou shalt not tempt the Lord thy God. Again the devil taketh him with him to an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of 9 them; And saith to him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith to him, Get thee hence, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him 11 only shalt thou serve. Then the devil leaveth him, and, behold, angels came and waited upon him.

12 ** But when he heard that John was cast

the strongest consolation, let us expect the sharpest temptations. *By the Spirit*—Probably through a strong inward impulse.

Verse 2. *Having fasted*—Whereby doubtless he received more abundant spiritual strength from God. *Forty days and forty nights*—As did Moses, the giver of the law, and Elijah, the great restorer of it. *He was afterwards hungry*—And so prepared for the first temptation.

Verse 3. *Coming to him*—In a visible form; probably in a human shape, as one that desired to inquire farther into the evidences of his being the Messiah.

Verse 4. *It is written*—Thus Christ answered, and thus we may answer, all the suggestions of the devil. *By every word that proceedeth out of the mouth of God*—That is, by whatever God commands to sustain him. Therefore, it is not needful I should work a miracle to procure bread, without any intimation of my Father's will.

Verse 5. *The holy city*—So Jerusalem was commonly called, being the place God had peculiarly chosen for himself. *On the battlement of the temple*—Probably over the king's gallery, which was of such a prodigious height, that no one could look down from the top of it without making himself giddy.

Verse 6. *In their hands*—That is, with great care.

Verse 7. *Thou shalt not tempt the Lord thy God*—By requiring farther evidence of what he hath already made sufficiently plain.

Verse 8. *Showeth him all the kingdoms of the world*—In a kind of visionary representation.

Verse 9. *If thou wilt fall down and worship me*—Here Satan clearly shows who he was. Accordingly, Christ, answering this suggestion, calls him by his own name, which he had not done before.

Verse 10. *Get thee hence, Satan*—Not, "Get thee behind me," that is, into thy proper place; as he said on a quite different occasion to Peter, speaking what was not expedient.

Verse 11. *Angels came and waited upon him*—Both to supply him with food, and to congratulate his victory.

Verse 12. *He retired into Galilee*—This journey

† Deut. viii. 3. ‖ Psalm xci. 11, 12. § Deut. vi. 16. ¶ Deut. vi. 13. ** Mark i. 14.

* Mark . 9; Luke iii. 21. † Mark 4 22; Luke iv. 2

13 into prison, he retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders of Zebulun and Naphtali: 14 That it might be fulfilled which was spoken by Isaiah the prophet, saying, * The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles. The people who walked in darkness saw a great light; and to them who sat in the region of the shadow of death light is sprung. 15 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. † And walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen. 16 And he saith to them, Come after me, and I will make you fishers of men. And straightway, leaving the nets, they followed him. And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in the vessel with

Zebedee their father, mending their nets; and he called them. And leaving the vessel and their father, they immediately followed him. 22 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of infirmities among the people. And his fame went through all Syria: and they brought to him all sick people, that were bed with divers diseases and torments, and paralytics; and he healed them. And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judaea, and from beyond Jordan.

CHAPTER V.

AND seeing the multitudes, he went up into the mountain: and when he was sat down, his disciples came to him. And he opened his mouth, and taught them, saying, 3 Happy are the poor in spirit: for theirs is

was not immediately after his temptation. He first went from Jordan into Galilee: John 1. 43. 44. 45. then into Jesus again, and ordained the Passover at Jerusalem. John 6. 12. He baptised in Jordan while John was baptising at Beth. John 10. 40. 41. At this time Jesus was at Beth. Verse 14. But the Pharisees being offended (Scholar. 1.) and John put in prison, he then took this journey into Galilee.

Verse 15. Leaving Nazareth—Namely, when they had wholly rejected his word, and even attempted to kill him. Luke 9. 29.

Verse 16. Galilee of the gentiles—That part of Galilee which lay beyond Jordan was so called, because it was in great measure inhabited by gentiles, that is, heathens.

Verse 17. Here is a beautiful gradation: first, they walked, then they sat, and, lastly, so far as the shadow of death.

Verse 18. From that time Jesus began to preach—he had preached before, both to Jews and Samaritans. John 1. 43, 45. But from this time began his solemn, stated preaching. Repent, for the kingdom of heaven is at hand—Although it is the grand business of Christ to establish the kingdom of heaven in the hearts of men, yet it is observable, he begins his preaching in the same words with John the Baptist: because the repentance with John taught, still was, and ever will be, the necessary preparation for that inward kingdom. But that phrase is not only used with regard to individuals, in which it is to be established, but also with regard to the Christian church, the whole body of believers. In the former sense it is opposed to repentance; in the latter, to the Messianic dispensation.

Verse 19. The gospel of the kingdom—The gospel, that is, the joyful message, is the proper name of our religion: as was to angels revealed in all wisdom and power—verily embrace it.

Verse 20. Fervent all Syria—The whole province, of what the Jewish country was only a small part. And decapolis—Ten powerful cities. And Judaea, and peragalia—The district, whose cities were, of all others, most acceptable and most happy.

Verse 21. Decapolis—a tract of land on the east side of the sea of Galilee, in which were ten cities near each other.

Verse 1. And seeing the multitudes—At some distance, as they were coming to him from every quarter. He went up into the mountain—Which was near where there was room for them all. And sitting—Noting his twelve disciples, but all who desired to hear of him.

Verse 2. And he opened his mouth—a phrase which always denotes a set and solemn discourse. And taught them—To them men, who were most happy, was the great blessing of a word of his. And the world, and especially he here preachers could themselves together, receiving them from many steps of preparation. Knowing that happiness is not common, and that no man can be continually happy as to the pursuit of it, he in the kindest manner appears at that instant, and directs it to his proper object.

Throughout men desire, yet few attain, happiness, because they seek it where it is not to be found. Our Lord therefore begins his discourse with a declaration, which is the principle of all wisdom, by laying down, before all, that have ears to hear, the true, and only true, method of acquiring it.

Observe the independent consciousness of our Lord. He seems, as it were, to lay aside his supreme authority as our Legislator, that he may be better and the best of our friend and saviour. Instead of using the lofty style, in positive commands, he, in a more gentle and engaging way, manifests his wisdom and goodness, by presenting these happy warnings with it.

Verse 3. Happy are the poor—in the following discourse there is, 1. A sweet invitation to true business and happiness, verses 3—10. 2. A persuasion to impart it to others, verses 11—13. 3. A description of true business happiness, verses 14—16. 4. In which is a way to observe, the latter part exactly answers the former. 5. The conclusion: giving a new mark of the true way; warning against false prophets; exhorting to follow after holiness. The poor in spirit—They who are undignified persons; they who are truly convinced of sin; who see and feel the state they are in by nature, being deeply sensible of their unwisdom, guiltiness, helplessness. For there is the kingdom of heaven—The reward, inward kingdom; righteousness, and peace, and joy in the Holy Ghost; as well as the eternal kingdom, if they endure to the end.

- 4 the kingdom of heaven. Happy are they that mourn: for they shall be comforted.
 5 Happy are the meek: for they shall inherit the earth. Happy are they that hunger and thirst after righteousness: for they shall be satisfied. Happy are the merciful: for they shall obtain mercy. Happy are the pure in heart: for they shall see God. Happy are the peace-makers: for they shall be called the children of God. Happy are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Happy are ye when men shall revile and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you.
 13 * Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the

Verse 4. *They that mourn*—Either for their own sins, or for other men's, and are steadily and habitually serious. *They shall be comforted*—More solidly and deeply even in this world; and eternally, in heaven.

Verse 5. *Happy are the meek*—They that hold all their passions and affections evenly balanced. *They shall inherit the earth*—They shall have all things really necessary for life and godliness. They shall enjoy whatever portion God hath given them here, and shall hereafter possess the new earth, wherein dwelleth righteousness.

Verse 6. *They that hunger and thirst after righteousness*—After the holiness here described. *They shall be satisfied*—with it.

Verse 7. *The merciful*—The tender-hearted; they who love all men as themselves. *They shall obtain mercy*—Whatever mercy therefore we desire from God, the same let us show to our brethren. He will repay us a thousand fold the love we bear to any for his sake.

Verse 8. *The pure in heart*—The sanctified; they who love God with all their hearts. *They shall see God*—In all things here: hereafter in glory.

Verse 9. *The peacemakers*—They that, out of love to God and man, do all possible good to all men. Peace, in the Scripture sense, implies all blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged such by God and men. One would imagine a person of this amiable temper and behaviour would be the darling of mankind. But our Lord well knew it would not be so, as long as Satan was the prince of this world. He therefore warns them before of the treatment all were to expect who were determined thus to tread in his steps, by immediately subjoining, *Happy are they who are persecuted for righteousness' sake*.

Through this whole discourse, we cannot but observe the most exact method which can possibly be conceived. Every paragraph, every sentence, is closely connected both with that which precedes and that which follows it. And is not this the pattern for every Christian preacher? If any then are able to follow it without any premeditation, well; if not, let them not dare to preach without it. No rhapsody, no incoherency, whether the things spoken be true or false, comes of the Spirit of Christ.

Verse 10. *For righteousness' sake*—That is, because they have, or follow after, the righteous-

- world. A city that is situated on a mountain cannot be hid. † Neither do they light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father who is in heaven.
 17 Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil. ‡ For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass from the law, till all things be effected.
 19 Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven: but whosoever shall do and teach them, he shall be great in the kingdom of heaven. For I say unto you, That unless your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in nowise enter into the kingdom of heaven.
 21 Ye have heard, that it was said to them of

ness here described. He that is truly a righteous man, he that mourns, and he that is "pure in heart," yea, all "that will live godly in Christ Jesus, shall suffer persecution." 2 Timothy iii. 12. The world will always say, "Away with such fellows from the earth!" "They are made to improve our thoughts. They are grievous to us even to behold. Their lives are not like other men's; their ways are of another fashion." Wisdom ii. 14, 15.

Verse 11. *Revile*—When present. *Say all evil*—When you are absent.

Verse 12. *Your reward*—Even over and above the happiness that naturally and directly results from holiness.

Verse 13. *Ye*—Not the apostles, not ministers only; but all ye who are thus holy, are the salt of the earth—are to season others.

Verse 14. *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the sun in the firmament; no more than a city on a mountain—Probably pointing to that on the brow of the opposite hill.

Verse 15. Nay, the very design of God in giving you this light was, that it might shine.

Verse 16. *That they may see—and glorify*—That is, that seeing your good works, they may be moved to love and serve God likewise.

Verse 17. *Think not*—Do not imagine, fear, hope, that I am come—like your teachers, to destroy the Law or the Prophets. I am not come to destroy—the moral law, but to fulfil—to establish, illustrate, and explain its highest meaning, both by my life and doctrine.

Verse 18. *Till all things shall be effected*—Which it either requires or foretells. For the law has its effect, when the rewards are given, and the punishments annexed to it inflicted, as well as when its precepts are obeyed.

Verse 19. *One of the least*—So accounted by men. And shall teach—Either by word or example; shall be the least—That is, shall have no part therein.

Verse 20. *The righteousness of the scribes and pharisees*—Described in the sequel of this discourse.

Verse 21. *Ye have heard*—From the scribes, reciting the law: *Thou shalt do no murder*—And they interpreted this, as all the other commandments, barely of the outward act. *The judgment*—The Jews had in every city a court of twenty-three men, who could sentence a criminal to be

• Mark ix. 50; Luke xiv. 34.

† Mark iv. 21; Luke viii. 16; xi. 33.

‡ Luke xvi. 17; xxi. 23.

old, "Thou shalt do no murder; and whosoever shall do murder shall be liable to the judgment: But I say unto you, That whosoever is angry with his brother shall be liable to the judgment: and whosoever shall say to his brother, Raca, shall be liable to the council: but whosoever shall say, Thou fool, shall be liable to hell-fire. Therefore if thou bring thy gift to the altar, and shalt there remember that thy brother hath ought against thee; Leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift. † Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt in nowise come out thence, till thou hast paid the last farthing.

27 Ye have heard, that it was said, † Thou shalt not commit adultery: But I say unto you, That whosoever looketh upon a woman to lust after her hath already committed adultery with her in his heart. ‡ But if thy

strangled. But the Sanhedrim only (the great council which sat at Jerusalem, consisting of seventy-two men) could sentence to the more terrible death of stoning. That was called "the judgment;" this, "the council."

Verse 22. *But I say unto you*—Which of the prophets ever spake thus! Their language is, Thus saith the Lord. Who hath authority to use this language, but the one Lawgiver, who is able to save and to destroy! *Whosoever is angry with his brother*—Some copies add, "without a cause:" but this is utterly foreign to the whole scope and tenor of our Lord's discourse. If he had only forbidden the being angry without a cause, there was no want of need of that solemn declaration, "say unto you;" for the scribes and pharisees themselves said as much as this. Even they taught, men ought not to be angry "without a cause." So that this righteousness does not "exceed" theirs. But Christ teaches, that we ought not for any cause to be so angry as to call any man *Raca*, or *Fool*. We ought not for any cause to be angry at the person of the sinner, but at his sin only. Happy world, were this plain and necessary distinction thoroughly understood, remembered, practised! *Raca* means, a silly man, a trifler. *Whosoever shall say, Thou fool*—Shall revile or seriously reproach any man. Our Lord specifies three degrees of murder, each liable to a sorer punishment than the other; not indeed from men, but from God. *Hell-fire*—In the valley of Hinnom (whence the word in the original is taken) the children were used to be burned alive to Moloch. It was afterwards made a receptacle for the filth of the city, where continual fires were kept to consume it. And it is probable, if any criminals were burned alive, it was in this accursed and horrible place. Therefore both as to its former and latter state, it was a fit emblem of hell. It must here signify a degree of future punishment, as much more dreadful than those incurred in the two former cases, as burning alive is more dreadful than either strangling or stoning.

Verse 23. *Thy brother hath ought against thee*—On any of the preceding accounts, for any unkind thought or word; anything that did not spring from love.

right eye cause thee to offend. pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, † Whosoever shall put away his wife, let him give her a writing of divorce: But I say unto you, Whosoever shall put away his wife, save for the cause of whoredom, causeth her to commit adultery: and whosoever shall marry her that is put away committeth adultery.

33 Again, ye have heard that it was said to them of old, † Thou shalt not swear thyself, but shalt perform thine oaths unto the Lord. But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one 37 hair white or black. But let your conver-

Verse 24. *Leaving thy gift, go*—For neither thy gift nor thy prayer will alone for thy want of love: but this will make them both an abomination before God.

Verse 25. *Agree with thine adversary*—With any against whom thou hast thus offended; *while thou art in the way*—Instantly, on the spot; before you part. *Lest the adversary deliver thee to the judge*—Lest he commit his cause to God. *For thou hast paid the last farthing*—That is, for ever, since thou canst never do this.

What has been hitherto said, refers to weakness; what follows, to purity of heart.

Verse 27. *Thou shalt not commit adultery*—And this as well as the sixth commandment, the scribes and pharisees interpreted barely of the outward act.

Verses 29, 30. If a person as dear as a right eye, or as useful as a right hand, cause thee thus to offend, though but in heart.

Perhaps here may be an instance of a kind of transposition which is frequently found in the sacred writings: so that the 29th verse may refer to verses 27, 28; and the 30th to verses 21, 22. As if he had said, Part with anything, however dear to you, or otherwise useful, if you cannot avoid sin while you keep it. Even cut off your right hand, if you are of so passionate a temper that you cannot otherwise be restrained from hurting your brother. Pull out your eyes, if you can no otherwise be restrained from lusting after women.

Verse 31. *Let him give her a writing of divorce*—Which the scribes and pharisees showed men to do, on any trifling occasion.

Verse 32. *Causeth her to commit adultery*—If she marry again.

Verse 33. Our Lord here refers to the promise made to the "pure in heart" of seeing God in all things; and points out a *harsh* doctrine of the scribes, which arose from their not thus seeing God.

What he forbids is, the swearing at all, 1. By any creature, 2. In our ordinary conversation: both of which the scribes and pharisees taught to be perfectly innocent.

Verse 36. *For thou canst not make one hair white*

† Deut. xxi. 1; Matt. xix. 7; Mark x. 2; Luke xvi. 16. ‡ Exod. xx. 7.

• Exod. xx. 13. † Luke xii. 58. ‡ Exod. xx. 16. § Matt. xviii. 5; Mark ix. 43.

sation be Yea, yea; Nay, nay: for whatsoever is more than these is of the evil one.

- 38 Ye have heard that it hath been said, * An
39 eye for an eye, and a tooth for a tooth: But
I say unto you, That ye resist not the evil
man: but whosoever shall smite thee on
the right cheek, turn to him the other also.
40 And if a man will sue thee, and take away
thy coat, let him have thy cloak also. And
whosoever shall compel thee to go with him
42 one mile, go with him twain. † Give to him
that asketh thee, and from him that would
borrow of thee turn not away.
43 Ye have heard, that it hath been said,
‡ Thou shalt love thy neighbour, and hate
44 thine enemy. But I say unto you, § Love
your enemies, bless them that curse you, do

or black—Whereby it appears, that this also is not
thine but God's.

Verse 37. *Let your conversation be Yea, yea; Nay,
nay*—That is, in your common discourse, barely
affirm or deny.

Verse 38. *Ye have heard*—Our Lord proceeds
to enforce such meekness and love on those
who are persecuted for righteousness' sake
(which he pursues to the end of the chapter)
as were utterly unknown to the scribes and
pharisees. *If hath been said*—In the law, as a
direction to judges, in case of violent and bar-
barous assaults, *An eye for an eye, and a tooth for
a tooth*—And this has been interpreted, as en-
couraging bitter and rigorous revenge.

Verse 39. *But I say unto you, That you resist not
the evil man*—Thus, the Greek word translated
“resist,” signifies, “standing in battle-array,”
“striving for victory.” *If a man smite thee on
the right cheek*—Return not evil for evil; yea,
turn to him the other—Rather than revenge thy-
self.

Verses 40, 41. Where the damage is not great,
choose rather to suffer it, though possibly it may
on that account be repeated, than to demand
“an eye for an eye,” to enter into a rigorous
prosecution of the offender. The meaning of the
whole passage seems to be, rather than return
evil for evil, when the wrong is purely personal,
submit to one bodily wrong after another; give
up one part of your goods after another; submit
to one instance of compulsion after another.
That the words are not literally to be under-
stood, appears from the behaviour of our Lord
himself, John xviii. 22, 23.

Verse 42. Thus much for your behaviour to-
wards the violent. As for those who use milder
methods, *Give to him that asketh thee*—Give and
lend to any so far (but no farther, for God never
contradicts himself) as is consistent with thy
engagements to thy creditors, thy family, and
the household of faith.

Verse 43. *Thou shalt love thy neighbour, and hate
thine enemy*—God spoke the former part; the
scribes added the latter.

Verse 44. *Bless them that curse you*—Speak all the
good you can to and of them who speak all evil
to and of you. Repay love in thought, word,
and deed, to those who hate you, and show it
both in word and deed.

Verse 45. *That ye may be the children*—That is,
that ye may continue and appear such before
men and angels. *For he maketh his sun to rise*—He
gives them such blessings as they will receive
at his hands. Spiritual blessings they will not
receive.

Verse 46. *The publicans*—were officers of the

* Deut. xix. 21.

† Levit. xix. 18.

‡ Luke vi. 30.

§ Luke vi. 27, 35.

good to them that hate you, and pray for
them that despitefully use you and persecute
45 you; That ye may be the children of your
Father who is in heaven: for he maketh his
sun to rise on the evil and on the good, and
sendeth rain on the just and the unjust.
46 For if ye love them that love you, what re-
ward have ye? Do not even the publicans
47 the same? And if ye salute your friends
only, what do ye more than others? Do not
48 even the heathens so? Therefore ye shall
be perfect, as your Father who is in heaven
is perfect.

CHAPTER VI.

TAKE heed that ye practise not your right-
eousness before men, to be seen of them:

revenue, farmers, or receivers of the public
money; men employed by the Romans to gather
the taxes and customs which they exacted of
the nations they had conquered. These were
generally odious for their extortion and oppres-
sion, and were reckoned by the Jews as the very
scum of the earth.

Verse 47. *And if you salute your friends only*—Our
Lord probably glances at those prejudices which
different sects had against each other; and in-
timates, that he would not have his followers
imbibe that narrow spirit. Would to God this
had been more attended to among the unhappy
divisions and subdivisions into which his church
has been crumbled; and that we might at least
advance so far as cordially to embrace our bre-
thren in Christ, of whatever party or denomi-
nation they are!

Verse 48. *Therefore ye shall be perfect, as your Father
who is in heaven is perfect*—So the original runs,
referring to all that holiness which is described
in the foregoing verses, which our Lord in the
beginning of the chapter recommends as happi-
ness, and in the close of it as perfection.

And how wise and gracious is this, to sum
up, and as it were seal, all his commandments
with a promise; even the proper promise of
the gospel, that he will “put” those “laws in
our minds, and write them in our hearts!” He
well knew how ready our unbelief would be
to cry out, This is impossible! and therefore stakes
upon it all the power, truth, and faithfulness
of Him to whom all things are possible.

Verse 1. In the foregoing chapter our Lord
particularly described the nature of inward holi-
ness. In this he describes that purity of inten-
tion without which none of our outward actions
are holy. This chapter contains four parts:
1. The right intention and manner in giving alms,
verses 1—4: 2. The right intention, manner,
form, and prerequisites of prayer, verses 5—15:
3. The right intention and manner of fasting,
verses 16—18: 4. The necessity of a pure inten-
tion in all things, unmixed either with the desire
of riches, or worldly care and fear of want,
verses 19—34.

This verse is a general caution against vain-
glory in any of our good works: all these are
here summed up together in the comprehensive
word *righteousness*. This general caution our
Lord applies in the sequel to the three principal
branches of it; relating to our neighbour, verses
2—4; to God, verses 5, 6; and to ourselves,
verses 16—18.

To be seen—Barely the being seen, while we are
doing any of these things, is a circumstance
purely indifferent. But the doing them with
this view, to be seen and admired, this is what
our Lord condemns.

otherwise ye have no reward from your
 2 Father who is in heaven. Therefore when
 thou doest alms, do not sound a trumpet
 before thee, as the hypocrites do, in the
 synagogues and in the streets, that they
 may have glory of men. Verily I say unto
 3 you, They have their reward. But when
 thou doest alms, let not thy left hand know
 4 what thy right hand doeth: That thy alms
 may be in secret, and thy Father who seeth
 5 in secret will reward thee openly. And
 when thou prayest, thou shalt not be as the
 hypocrites: for they love to pray standing
 in the synagogues, and in the corners of the
 streets, that they may appear unto men.

Verse 2. *As the hypocrites do*—Many of the scribes and pharisees did this under a pretence of calling the poor together. *They have their reward*—All they will have; for they shall have none from God.

Verse 3. *Let not thy left hand know what thy right hand doeth*—A proverbial expression for doing a thing secretly. Do it as secretly as is consistent, 1. With the doing it at all: 2. With the doing it in the most effectual manner.

Verse 5. *The synagogues*—These were properly the places where the people assembled for public prayer, and hearing the scriptures read and expounded. They were in every city from the time of the Babylonian captivity, and had service in them thrice a day on three days in the week. In every synagogue was a council of grave and wise persons, over whom was a president, called the ruler of the synagogue. But the word here, as well as in many other texts, signifies any places of public concourse.

Verse 6. *Enter into thy closet*—That is, do it with as much secrecy as thou canst.

Verse 7. *Use not vain repetitions*—To repeat any words without meaning them is certainly a vain repetition. Therefore we should be extremely careful, in all our prayers, to mean what we say; and to say only what we mean from the bottom of our hearts. The vain and heathenish repetitions which we are here warned against are most dangerous, and yet very common; which is a principal cause why so many who still profess religion are a disgrace to it. Indeed, all the words in the world are not equivalent to one holy desire. And the very best prayers are but "vain repetitions," if they are not the language of the heart.

Verse 8. *Your Father knoweth what things ye have need of*—We do not pray to inform God of our wants. Omniscient as he is, he cannot be informed of any thing which he knew not before; and he is always willing to relieve them. The chief thing wanting is, a fit disposition on our part to receive his grace and blessing. Consequently, one great office of prayer is, to produce such a disposition in us; to exercise our dependence on God; to increase our desire of the things we ask for; to make us so sensible of our wants, that we may never cease wrestling till we have prevailed for the blessing.

Verse 9. *Thus therefore pray ye*—He who best knew what we ought to pray for, and how we ought to pray; what matter of desire, what manner of address, would most please himself, would best become us, has here dictated to us a most perfect and universal form of prayer, comprehending all our real wants, expressing all our lawful desires; a complete directory and full exercise of all our devotions.

Thus—For these things; sometimes, in these words; at least, in this manner, short, close, full. This prayer consists of three parts,—the pre-

Verily I say unto you, They have their re-
 6 ward. But thou, when thou prayest, enter
 into thy closet, and having shut thy door,
 pray to thy Father who is in secret; and thy
 Father who seeth in secret shall reward
 7 thee. But when ye pray, use not vain re-
 petitions, as the heathens: for they think
 they shall be heard for their much speaking.
 8 Be not therefore like them: for your Father
 knoweth what things ye have need of, be-
 9 fore ye ask him. * Thus therefore pray ye:
 Our Father who art in heaven, hallowed be
 10 thy name. Thy kingdom come. Thy will
 11 be done on earth, as it is in heaven. Give
 12 us this day our daily bread. And forgive us

face, the petitions, and the conclusion. The preface, *Our Father who art in heaven*—lays a general foundation for prayer; comprising what we must first know of God, before we can pray in confidence of being heard. It likewise points out to us that faith, humility, love of God and man, with which we are to approach God in prayer.

I. (1.) Verse 9. *Our Father*—Who art good and gracious to all, our Creator, our Preserver; the Father of our Lord, and of us in him, thy children by adoption and grace; not my Father only, who now cry unto thee, but the Father of the universe, of angels and men: *Who art in heaven*—Beholding all things, both in heaven and earth; knowing every creature, and all the works of every creature, and every possible event from everlasting to everlasting; the almighty Lord and Ruler of all, superintending and disposing all things: *In heaven*—Eminently there, but not there alone, seeing Thou fillest heaven and earth.

II. (1.) *Hallowed be thy name*—Mayest Thou, O Father, be truly known by all intelligent beings, and with affections suitable to that knowledge! Mayest Thou be duly honoured, loved, feared, by all in heaven and in earth, by all angels and all men!

Verse 10. (2.) *Thy kingdom come*—May thy kingdom of grace come quickly, and swallow up all the kingdoms of the earth! May all mankind, receiving Thee, O Christ, for their King, truly believing in thy name, be filled with righteousness, and peace, and joy; with holiness and happiness, till they are removed hence into thy kingdom of glory, to reign with Thee for ever and ever.

Verse 10. (3.) *Thy will be done on earth as it is in heaven*—May all the inhabitants of the earth do thy will as willingly as the holy angels! May these do it continually even as they, without any interruption of their willing service; yea, and perfectly as they! Mayest Thou, O Spirit of grace, through the blessing of the everlasting covenant, make them perfect in every good work to do thy will, and work in them all that is well-pleasing in thy sight!

Verse 11. (4.) *Give us*—O Father, (for we claim nothing of right, but only of thy frer mercy,) *this day*—(for we take no thought for the morrow) *our daily bread*—All things needful for our souls and bodies; not only "the meat that perisheth," but the sacramental bread, and thy grace, the food "which endureth to everlasting life."

Verse 12. (5.) *And forgive us our debts, as we also forgive our debtors*—Give us, O Lord, redemption in thy blood, even the forgiveness of sins: as thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses.

* Luke xl. 2.

- 13 our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.
- 14 * For if ye forgive men their trespasses, your heavenly Father will also forgive you.
- 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face: That thou appear not unto men to fast, but to thy Father who is in secret: and thy Father, who seeth in secret, shall reward thee.
- 19 † Lay not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: For where your treasure is, there will

- 22 your heart be also. † The eye is the lamp of the body: if therefore thine eye be single, 23 thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is 24 that darkness! ¶ No man can serve two masters: for either he will hate the one, and love the other; or he will cleave to the one, and neglect the other. Ye cannot serve God 25 and mammon. § Therefore I say unto you, Take not thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the birds of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. 27 Are ye not much better than they? And which of you by taking thought can add to 28 his age the smallest measure? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil 29 not, neither do they spin: And yet I say unto you, That even Solomon in all his glory 30 was not arrayed like one of these. Now if

Verse 13. (6.) *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O Thou that helpest our infirmities, suffer us not to “enter into temptation;” to be overcome or suffer loss thereby; but make a way for us to escape, so that we may be more than conquerors, through thy love, over sin and all the consequences of it. Now, the principal desire of a Christian’s heart being the glory of God; (verses 9, 10;) and all he wants for himself or his brethren being the “daily bread” of soul and body, (or the support of life, animal and spiritual,) pardon of sin, and deliverance from the power of it and of the devil; (verses 11–13;) there is nothing besides that a Christian can wish for: therefore this prayer comprehends all his desires. Eternal life is the certain consequence, or rather completion, of holiness.

III. *For thine is the kingdom*—The sovereign right of all things that are or ever were created. *The power*—The executive power, whereby thou governest all things in thy everlasting kingdom. *And the glory*—The praise due from every creature, for thy power, and all thy wondrous works, and the mightiness of thy kingdom, which endureth through all ages, even for ever and ever. It is observable, that though the doxology, as well as the petitions, of this prayer, is threefold, and is directed to the Father, Son, and Holy Ghost, distinctly; yet is the whole fully applicable both to every Person, and to the ever-blessed and undivided Trinity.

Verse 16. *When ye fast*—Our Lord does not enjoin either fasting, alms-deeds, or prayer; all these being duties which were before fully established in the church of God. *Disfigure*—By the dust and ashes which they put upon their head, as was usual at the times of solemn humiliation.

Verse 17. *Anoint thy head*—So the Jews frequently did. Dress thyself as usual.

Verse 19. *Lay not up for yourselves*—Our Lord here makes a transition from religious to common actions, and warns us of another snare, the love of money, as inconsistent with purity of intention as the love of praise. *Where rust and moth consume*—Where all things are perishable and transient.

He may likewise have a farther view in these words, even to guard us against making any thing on earth our treasure. For then a thing properly becomes our treasure, when we set our affections upon it.

Verse 22. *The eye is the lamp of the body*—And what the eye is to the body, the intention is to the soul. We may observe with what exact propriety our Lord places purity of intention between worldly desires and worldly cares, either of which directly tend to destroy it. *If thine eye be single*—Singly fixed on God and heaven, thy whole soul will be full of holiness and happiness. *If thy eye be evil*—Not single, aiming at any thing else.

Verse 24. *Mammon*—Riches, money; any thing loved or sought without reference to God.

Verse 25. And if you serve God, you need be careful for nothing. *Therefore take not thought*—That is, be not anxiously careful. Beware of worldly cares; for these are as inconsistent with the true service of God as worldly desires. *Is not the life more than meat?*—And if God give the greater gift, will he deny the smaller?

Verse 27. *And which of you*—If you are ever so careful, can even add a moment to your own life thereby! This seems by far the most easy and natural sense of the words.

Verse 29. *Solomon in all his glory was not arrayed like one of these*—Not in garments of so pure a white. The eastern monarchs were often clothed in white robes.

Verse 30. *The grass of the field*—Is a general expression, including both herbs and flowers. *Into the still*—This is the natural sense of the passage. For it can hardly be supposed that grass or flowers should be thrown “into the oven” the day after they were cut down. Neither is it the custom, in the hottest countries, where they dry fastest, to heat ovens with them. *If God so clothe*—The word properly implies, the putting on a complete dress, that surrounds the body on all sides; and beautifully expresses that external membrane which (like the skin in a human body) at once adorns the tender fabric of the vegetable, and guards it from the injuries of the weather. Every microscope in which a flower is viewed gives a lively comment on this text.

God so clothe the grass of the field, which to-day is, and to-morrow is cast into the still, *will he not much more clothe you*, O ye
 31 of little faith? Therefore take not thought, saying, What shall we eat? or, What shall
 32 we drink? or, What shall we wear? (For after all these things do the heathens seek:) for your heavenly Father knoweth that ye
 33 need all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you.
 34 Take not therefore thought for the morrow: for the morrow shall take thought for itself. Sufficient for the day is the evil thereof.

CHAPTER VII.

* **JUDGE** not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it
 8 shall be measured to you. † And why beholdest thou the mote in thy brother's eye, but observest not the beam in thine own
 4 eye? Or how sayest thou to thy brother, Let me pull out the mote from thine eye;

Verse 31. *Therefore take not thought*—How kind are these precepts, the substance of which is only this, Do thyself no harm! Let us not be so ungrateful to Him, nor so injurious to ourselves, as to harass and oppress our minds with that burden of anxiety which He has so graciously taken off. Every verse speaks at once to the understanding and to the heart. We will not, therefore, indulge these unnecessary, these useless, these mischievous cares. We will not borrow the anxieties and distresses of the morrow, to aggravate those of the present day. Rather we will cheerfully repose ourselves on that heavenly Father who knows we have need of these things; who has given us the life which is more than meat, and the body which is more than raiment. And thus instructed in the philosophy of our heavenly Master, we will learn a lesson of faith and cheerfulness from every bird of the air, and every flower of the field.

Verse 33. *Seek the kingdom of God and his righteousness*—Singly aim at this, that God, reigning in your heart, may fill it with the righteousness above described. And, indeed, whoever seeks this first will soon come to seek this only.

Verse 34. *The morrow shall take thought for itself*—That is, Be careful for the morrow when it comes. *The evil thereof*—Speaking after the manner of men: but all trouble is, upon the whole, a real good. It is good physic, which God dispenses daily to his children, according to the need and the strength of each.

CHAP. VII. Our Lord now proceeds to warn us against the chief hindrances of holiness. And how wisely does he begin with judging, wherein all young converts are so apt to spend that zeal which is given them for better purposes!

Verse 1. *Judge not*—any man without full, clear, certain knowledge, without absolute necessity, without tender love.

Verse 2. *With what measure ye mete, it shall be measured to you*—Awful words! So we may, as it were, choose for ourselves, whether God shall be severe or merciful to us. God and man will favour the candid and benevolent: but they must expect “judgment without mercy, who have showed no mercy.”

Verse 3. In particular, why do you open your

and, behold, a beam is in thine own eye?
 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's
 6 eye. Give not that which is holy to dogs, neither cast your pearls before swine, lest they trample them under their feet, and,
 7 turning, rend you. † Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: For every one that asketh receiveth; and he that knocketh findeth; and to him that knocketh it shall
 9 be opened. What man is there of you, who if his son ask bread, will give him a stone?
 10 And if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give
 12 good things to them that ask him? † Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets.
 13 † Enter ye in through the strait gate: for wide is the gate, and broad is the way, that

eyes to any fault of your brother, while you yourself are guilty of a much greater! *The mote*—The word properly signifies a splinter, or shiver of wood. This and a *beam*, its opposite, were proverbially used by the Jews to denote, —the one, small infirmities; the other, gross, palpable faults.

Verse 4. *How sayest thou*—With what face?

Verse 5. *Thou hypocrite*—It is mere hypocrisy to pretend zeal for the amendment of others, while we have none for our own. *Then*—When that which obstructed thy sight is removed.

Verse 6. Here is another instance of that transposition, where, of the two things proposed, the latter is first treated of. *Give not to dogs*—lest turning they rend you: *Cast not to swine*—lest they trample them under foot.

Yet even then, when “the beam” is “cast out of thine own eye,” Give not—That is, talk not of the “deep things of God” to those whom you know to be wallowing in sin; neither declare the great things God hath done for your soul to the profane, furious, persecuting wretches. Talk not of perfection, for instance, to the former; nor of your own experience, to the latter. But our Lord does in nowise forbid us to reprove, as occasion is, both the one and the other.

Verse 7. But *ask*—Pray for them, as well as for yourselves: in this there can be no such danger. *Seek*—Add your own diligent endeavours to your asking; and *knock*—Persevere importunately in that diligence.

Verse 8. *For every one that asketh, receiveth*—Provided he ask aright, and ask what is agreeable to God's will.

Verse 11. *To them that ask him*—But on this condition, that ye follow the example of his goodness, by doing to all as ye would they should do to you. *For this is the Law and the Prophets*—This is the sum of all, exactly answering chapter v. 17. The whole is comprised in one word,—Imitate the God of love.

Thus far proceeds the doctrinal part of the sermon. In the next verse begins the exhortation to practise it.

Verse 13. *The strait gate*—The holiness described in the foregoing chapters. And this is the narrow way. *Wide is the gate, and many there are that go in through it*—They need not seek for

leadeth to destruction, and many there are
 14 that go in through it: Because strait is the
 gate, and narrow is the way, that leadeth to
 15 life, and few there are that find it. But be-
 ware of false prophets, who come to you in
 sheep's clothing, but inwardly they are
 16 ravenous wolves. *By their fruits ye shall
 know them. Do men gather grapes from
 17 thorns, or figs from thistles? So every good
 tree bringeth forth good fruit; but the cor-
 18 rupt tree bringeth forth evil fruit. A good
 tree cannot bring forth evil fruit, neither can
 19 a corrupt tree bring forth good fruit. Every
 tree that bringeth not forth good fruit is
 20 hewn down, and cast into the fire. Where-
 fore by their fruits ye shall know them.
 21 † Not every one that saith to me, Lord,
 Lord, shall enter into the kingdom of hea-
 ven; but he that doeth the will of my Father
 22 who is in heaven. Many will say to me in that
 day, Lord, Lord, have we not prophesied in
 thy name? and in thy name have cast out
 23 devils? and in thy name have done many
 wonderful works? ‡ And then will I declare
 to them, I never knew you: depart from
 24 me, ye that work iniquity. ¶ Therefore who-
 soever heareth these my sayings, and doeth
 them, I will liken him to a wise man, who

this; they come to it of course. *Many go in through it, because strait is the other gate—There-
 fore they do not care for it; they like a wider
 gate.*

Verse 15. *Beware of false prophets—Who, in their
 preaching, describe a broad way to heaven: it is
 their prophesying, their teaching the broad way,
 rather than their walking in it themselves, that
 is here chiefly spoken of. All those are false
 prophets, who teach any other way than that
 our Lord hath here marked out. In sheep's
 clothing—With outside religion, and fair profes-
 sions of love: wolves—not feeding, but destroy-
 ing, souls.*

Verse 16. *By their fruits ye shall know them—A
 short, plain, easy rule, whereby to know true
 from false prophets; and one that may be ap-
 plied by people of the meanest capacity, who
 are not accustomed to deep reasoning. True
 prophets convert sinners to God; or, at least,
 confirm and strengthen those that are con-
 verted. False prophets do not. They also are
 false prophets who, though speaking the very
 truth, yet are not sent by the Spirit of God, but
 come in their own name, to declare it: their
 grand mark is, "Not turning men from the
 power of Satan to God."*

Verse 18. *A good tree cannot bring forth evil fruit,
 neither a corrupt tree good fruit—But it is certain,
 the goodness or badness here mentioned res-
 pects the doctrine, rather than the personal
 character: for a bad man, preaching the good
 doctrine here delivered, is sometimes an instru-
 ment of converting sinners to God. Yet I do
 not aver, that all are true prophets who speak
 the truth, and thereby convert sinners: I only
 affirm, that none are such who do not.*

Verse 19. *Every tree that bringeth not forth good
 fruit is hewn down, and cast into the fire—How dread-
 ful, then, is the condition of that teacher who
 hath brought no sinners to God!*

Verse 21. *Not every one—That is, no one, that
 saith, Lord, Lord—That makes a mere profession
 of me and my religion, shall enter—Whatever
 their false teachers may assure them to the*

25 built his house on the rock. And the rain
 descended, and the floods came, and the
 winds blew, and beat on that house; and it
 fell not: for it was founded on the rock.
 26 But every one that heareth these my say-
 ings, and doeth them not, shall be likened
 to a foolish man, who built his house on the
 27 sand: And the rain descended, and the
 floods came, and the winds blew, and beat on
 that house; and it fell: and great was the
 28 fall of it. And when Jesus had ended these
 sayings, the multitudes were astonished at
 29 his teaching: For he taught them as one
 having authority, and not as the scribes.

CHAPTER VIII.

AND when he was come down from the
 A mountain, great multitudes followed him.
 2 And, § behold, a leper came and worshipped
 him, saying, Lord, if thou wilt, thou canst
 3 make me clean. And Jesus, stretching forth
 his hand, touched him, saying, I will; be
 thou made clean. And immediately his
 4 leprosy was cleansed. And Jesus saith to
 him, See thou tell no man; but go, show
 thyself to the priest, and offer the gift that
 ¶ Moses commanded, for a testimony to
 them.

contrary. *He that doeth the will of my Father—As I
 have now declared it. Observe: every thing
 short of this is only saying, "Lord, Lord,"*

Verse 22. *We have prophesied—We have declared
 the mysteries of thy kingdom; wrote books;
 preached excellent sermons. In thy name done
 many wonderful works—So that even the working of
 miracles is no proof that a man has saving faith.*

Verse 23. *I never knew you—There never was a
 time that I approved of you: so that as many
 souls as they had saved, they were themselves
 never saved from their sins. Lord, is it MY
 case!*

Verse 23. *He taught them—The multitudes, as
 one having authority—with a dignity and majesty
 peculiar to himself, as the great Lawgiver, and
 with the demonstration and power of the Spirit:
 And not as the scribes—Who only expounded the
 law of another; and that in a lifeless, ineffec-
 tual manner.*

Verse 2. *A leper came—Leprosies in those
 countries were seldom curable by natural
 means, any more than palsies or lunacy. Pro-
 bably this leper, though he might not mix with
 the people, had heard our Lord at a distance.*

Verse 4. *See thou tell no man—Perhaps our Lord
 only meant here, not till thou hast showed thy-
 self to the priest, who was appointed to inquire
 into the case of leprosy. But many others he
 commanded absolutely to tell none of the mir-
 acles he had wrought upon them. And this he
 seems to have done, chiefly for one or more of
 these reasons: 1. To prevent the multitude from
 thronging him, in the manner related Mark i. 45.
 2. To fulfil the prophecy, Isaiah xlii. 2, that he
 would not be vain or ostentatious. This reason
 St. Matthew assigns, chapter xii. 17, &c. 3. To
 avoid the being taken by force and made a king,
 John vi. 15. And 4, That he might not enrage
 the chief priests, scribes, and pharisees, who
 were the most bitter against him, and more than
 was unavoidable. Matt. xvi. 20, 21. For a tes-
 timony—That I am the Messiah. To them—The
 priests, who otherwise might have pleaded want
 of evidence.*

• Luke vi. 43, 44.

† Luke vi. 46.

‡ Luke xlii. 27.

§ Luke vi. 47.

§ Mark i. 40; Luke v. 12.

¶ Lev. xiv. 2.

into the country of the Gergesenes, there met him two demoniacs, coming out of the tombs, exceeding fierce, so that no one could pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was at some distance from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said to them, Go. And coming out, they went into the swine: and, behold, the whole herd rushed down the precipice into the sea, and perished in the waters. But they that kept them fled, and going into the city, told every thing, and what had befallen the demoniacs. And, behold, the whole city came out to meet Jesus: and seeing him, they besought him to depart out of their coasts.

CHAPTER IX.

AND * going into the vessel, he passed over and came to his own city. † And, behold, they brought to him a paralytic, lying on a couch: and Jesus, seeing their faith, said to the paralytic, Son, take courage; thy sins are forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Why think ye evil in your hearts? For which is

near each other. Hence the country between them took its name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. Mark and St. Luke mention only one, who was probably the fiercer of the two, and the person who spoke to our Lord first. But this is no way inconsistent with the account which St. Matthew gives. *The tombs*—Doubtless those malevolent spirits love such tokens of death and destruction. Tombs were usually in those days in desert places, at a distance from towns, and were often made in the sides of caves, in the rocks and mountains. *No one could pass*—Safely.

Verse 29. *What have we to do with thee*—This is an Hebrew phrase, which signifies, Why do you concern yourself about us? 2 Samuel xvi. 10. *Before the time*—The great day.

Verse 30. *There was a herd of many swine*—Which it was not lawful for the Jews to keep. Therefore our Lord both justly and mercifully permitted them to be destroyed.

Verse 31. *He said, Go*—A word of permission only, not command.

Verse 34. *They besought him to depart out of their coast*—They loved their swine so much better than their souls! How many are of the same mind!

Verse 1. *His own city*—Capernaum, chapter iv. 13.

Verse 2. *Seeing their faith*—Both that of the paralytic and of them that brought him: *Son*—A title of tenderness and condescension.

Verse 3. *This man blasphemeth*—Attributing to himself a power (that of forgiving sins) which belongs to God only.

Verse 5. *Which is easier*—Do not both of them argue a divine power! Therefore, if I can heal his disease, I can forgive his sins: especially

easier, to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the paralytic,) Arise, take up thy couch, and go to thy house. And he arose, and went to his own house. And the multitude, seeing it, marvelled, and glorified God, who had given such power to men.

† And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom; and saith to him, Follow me. And he arose and followed him. And as he sat at table in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And the pharisees, seeing it, said to his disciples, Why eateth your Master with publicans and sinners? But Jesus, hearing it, said to them, They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, ¶ I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners.

§ Then come to him the disciples of John, saying, Why do we and the pharisees fast often, but thy disciples fast not? And Jesus said to them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast. No man putteth a piece of new cloth on an old

as his disease is the consequence of his sins. Therefore these must be taken away, if that is.

Verse 6. *On earth*—Even in my state of humiliation.

Verse 8. So what was to the scribes an occasion of blaspheming, was to the people an incitement to praise God.

Verse 9. *He saw a man named Matthew*—Modestly so called by himself. The other Evangelists call him by his more honourable name, Levi. *Sitting*—In the very height of his business, at the receipt of custom—The custom-house, or place where the customs were received.

Verse 10. *As Jesus sat at table in the house*—Of Matthew, who, having invited many of his old companions, “made him a feast,” Mark ii. 15; and that a great one, though he does not himself mention it. The publicans or collectors of the taxes which the Jews paid the Romans, were infamous for their illegal exactions. *Sinners*—Open, notorious sinners.

Verse 11. *The pharisees said to his disciples, Why eateth your Master*—Thus they commonly ask our Lord, Why do thy disciples this? And his disciples, Why doeth your Master?

Verse 13. *Go ye and learn*—Ye that take upon you to teach others. *I will have mercy, and not sacrifice*—That is, I will have mercy rather than sacrifice. I love acts of mercy better than sacrifice itself.

Verse 14. *Then*—While he was at table.

Verse 15. *The children of the bride-chamber*—The companions of the bridegroom. *Mourn*—Mourning and fasting usually go together. As if he had said, While I am with them, it is a festival time; a season of rejoicing, not mourning. But after I am gone, all my disciples likewise shall be “in fastings often.”

Verse 16. This is one reason; it is not a proper time for them to fast. Another is, they are not

* Mark v. 18; Luke viii. 37.

† Mark ii. 3; Luke v. 18.

‡ Mark ii. 14; Luke v. 27. § Hosea vi. 6.

¶ Mark ii. 18; Luke v. 33.

garment: for that which is put in to fill it taketh from the garment, and the rent is made worse. Neither do men put new wine into old leathern bottles: else the bottles burst, and the wine is spilled, and the bottles are destroyed: but they put new wine into new bottles, and both are preserved.

18 * While he spake these things to them, behold, a certain ruler coming worshipped him, saying, My daughter is just dead: but come and lay thine hand on her, and she shall live. And Jesus arose and followed him, and so did his disciples. (And, behold, a woman who had had a flux of blood twelve years, coming behind him, touched the hem of his garment: For she said within herself, If I but touch his garment, I shall be made whole. And Jesus, turning and seeing her, said, Daughter, take courage; thy faith hath made thee whole. And the woman was made whole from that hour.) And Jesus, coming into the ruler's house, and seeing the minstrels and the crowd making a noise, saith to them, Withdraw: for the maid is not dead, but sleepeth. And they derided him. But when the crowd were put forth, he went in, and took her by the hand, and the maid arose. And the fame of it went abroad into all that country.

27 And as Jesus passed thence, two blind men followed him, crying aloud, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind

ripe for it. *New cloth*—The words in the original properly signify, cloth that hath not passed through the fuller's hands, and which is, consequently, much harsher than what has been washed and worn; and, therefore, yielding less than that, will tear away the edges to which it is sewed.

Verse 17. *New*—Fermenting wine will soon burst those bottles, the leather of which is almost worn out. The word properly means, vessels made of goat-skins, wherein they formerly put wine, (and do in some countries to this day,) to convey it from place to place. *Put new wine into new bottles*—Give harsh doctrines to such as have strength to receive them.

Verse 18. *Just dead*—He had left her at the point of death, Mark v. 23. Probably a messenger had now informed him she was dead.

Verse 20. *Coming behind*—Out of bashfulness and humility.

Verse 22. *Take courage*—Probably she was struck with fear when he turned, and looked upon her, (Mark v. 33, Luke vii. 47,) lest she should have offended him, by touching his garment privately; and the more so, because she was unclean, according to the law, Lev. xv. 25.

Verse 23. *The minstrels*—The musicians. The original word means flute-players. Musical instruments were used by the Jews, as well as the heathens, in their lamentations for the dead; to soothe the melancholy of surviving friends, by soft and solemn notes. And there were persons who made it their business to perform this, while others sung to their music. Flutes were used especially on the death of children; louder instruments, on the death of grown persons.

Verse 24. *Withdraw*—There is no need of you now. *For the maid is not dead*—Her life is not at an end. *But sleepeth*—This is only a temporary

men came to him: and Jesus saith to them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then he touched their eyes, saying, Be it unto you according to your faith. And their eyes were opened: and Jesus strictly charged them, saying, See that no man know it. But when they were gone out, they spread his fame abroad in all that country.

32 † As they were going out, behold, they brought a dumb demoniac to him. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never seen thus, even in Israel. 34 But the pharisees said, He casteth out the devils by the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady. 36 But seeing the multitudes, he was moved with tender compassion for them, because they were faint and scattered, as sheep having no shepherd. ‡ Then saith he to his disciples, The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would thrust forth labourers into his harvest.

CHAPTER X.

AND ¶ having called to him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal every

suspension of sense and motion, which should rather be termed sleep than death.

Verse 25. *The maid arose*—Christ raised three dead persons to life; this child, the widow's son, and Lazarus; one newly departed, another on the bier, the third smelling in the grave; to show us, that no degree of death is so desperate as to be past his help.

Verse 33. *Even in Israel*—Where so many wonders have been seen.

Verse 36. *Because they were faint*—In soul rather than in body. *As sheep having no shepherd*—And yet they had many teachers: they had scribes in every city. But they had none who cared for their souls; and none that were able, if they had been willing, to have "wrought any deliverance." They had no pastors after God's own heart.

Verse 37. *The harvest truly is great*—When Christ came into the world, it was properly the time of harvest: till then it was the seed-time only. *But the labourers are few*—Those whom God sends; who are holy, and convert sinners. Of others there are many.

Verse 39. *The Lord of the harvest*—Whose peculiar work and office it is, and who alone is able to do it. *That he would thrust forth*—For it is an employ not pleasing to flesh and blood; so full of reproach, labour, danger, temptation of every kind, that nature may well be averse to it. Those who never felt this, never yet know what it is to be labourers in Christ's harvest. He sends them forth, when he calls them by his Spirit, furnishes them with grace and gifts for the work, and makes a way for them to be employed therein.

Verse 1. *His twelve disciples*—Hence it appears that he had already chosen out of his disciples, those whom he afterwards termed apostles.

† Luke xi. 14.

‡ Luke x. 2.

¶ Mark iii. 14; vi. 7; Luke vi. 13; ix. 1.

• Mark v. 22; Luke viii. 41.

2 disease and every malady. * Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and 3 John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose 4 surname was Thaddeus; Simon the Cananite, and Judas Iscariot, who also betrayed 5 him. † These twelve Jesus sent forth, having commanded them, saying, Go not into the way of the gentiles, and into a city of 6 the Samaritans enter not: But go rather to the lost sheep of the house of Israel. And 7 as ye go, proclaim, saying, The kingdom of 8 heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: 9 freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your 10 purses: ‡ Nor scrip for your journey, nor

The number seems to have relation to the twelve patriarchs, and the twelve tribes of Israel.

Verse 2. *The first, Simon*—The first who was called to a constant attendance on Christ; although Andrew had seen him before Simon.

Verse 3. *Lebbaeus*—Commonly called Judas, the brother of James.

Verse 4. *Iscariot*—So called from Iscariot, the place of his birth; a town of the tribe of Ephraim, near the city of Samaria.

Verse 5. *These twelve Jesus sent forth*—Herein exercising his supreme authority, as God over all. None but God can give men authority to preach his word. Go not—Their commission was thus confined now, because the calling of the gentiles was deferred till after the more plentiful effusion of the Holy Ghost on the day of Pentecost. Enter not—Not to preach; but they might, to buy what they wanted, John iv. 3.

Verse 6. *Cast out devils*—It is a great relief to the spirits of an infidel, sinking under a dread, that possibly the gospel may be true, to find it observed by a learned brother, that the diseases therein ascribed to the operation of the devil have the very same symptoms with the natural diseases of lunacy, epilepsy, or convulsions; whence he readily and very willingly concludes, that the devil had no hand in them.

But it were well to stop and consider a little. Suppose God should suffer an evil spirit to usurp the same power over a man's body, as the man himself has naturally; and suppose him actually to exercise that power; could we conclude the devil had no hand therein, because his body was bent in the very same manner wherein the man himself might have bent it naturally?

And suppose God gives an evil spirit a greater power to affect immediately the origin of the nerves in the brain, by irritating them to produce violent motions, or so relaxing them that they can produce little or no motion: still the symptoms will be those of over tense nerves, as in madness, epilepsies, convulsions; or of relaxed nerves, as in paralytic cases. But could we conclude thence, that the devil had no hand in them? Will any man affirm, that God cannot or will not, on any occasion whatever, give such a power to an evil spirit? or that effects, the like of which may be produced by natural causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it was so, in any particular case, cannot be

two coats, no shoes, nor yet a staff: for the workman is worthy of his maintenance. 11 ¶ And into whatever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come 13 into a house, salute it. And if the house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return 14 to you. And whosoever will not receive you, nor hear your words, when ye go out of that house or city, shake off the dust from 15 your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 § Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. ¶ But beware of men: for they will deliver you to the councils, and scourge you in their syna-

gogally charged with falsehood, merely for affirming the reality of a possible thing. Yet in this manner are the Evangelists treated by those unhappy men who above all things dread the truth of the gospel, because, if it is true, they are of all men the most miserable.

Freely ye have received—All things; in particular, the power of working miracles. Freely give—Exert that power wherever you come.

Verse 9. *Provide not*—The stress seems to lie on this word: they might use what they had ready; but they might not stay a moment to provide anything more, neither take any thought about it. Nor indeed were they to take any thing with them, more than was strictly necessary, 1. Lest it should retard them. 2. Because they were to learn hereby to trust God in all future exigencies.

Verse 10. *Neither scrip*—That is, a wallet, or bag to hold provisions. Nor get a staff—We read, Mark vi. 8, "Take nothing, save a staff only." He that had one, might take it; they that had none, might not provide any. For the workman is worthy of his maintenance—The word includes all that is mentioned in the 9th and 10th verses; all that they were forbidden to provide for themselves, so far as it was needful for them.

Verse 11. *Leprosy*—That you should abide with him who is disposed to receive the gospel. There abide—In that house, till ye leave the town.

Verse 12. *Salute it*—In the usual Jewish form, "Peace" (that is, all blessings) "be to this house."

Verse 13. *If the house be worthy*—Of it, God shall give them the peace you wish them. If not, he shall give you what they refuse. The same will be the case when we pray for them that are not worthy.

Verse 14. *Shake off the dust from your feet*—The Jews thought the land of Israel so peculiarly holy, that when they came home from any heathen country, they stopped at the borders, and shook or wiped off the dust of it from their feet, that the Holy Land might not be polluted with it. Therefore the action here enjoined was a lively intimation, that those Jews who had rejected the gospel were holy no longer, but were on a level with heathens and idolaters.

Verse 15. But think not that all your innocence and all your wisdom will screen you from persecution. They will scourge you in their synagogues—in these the Jews held their courts of judicature, about both civil and ecclesiastical affairs.

* Acts i. 13. † Mark vi. 7; Luke ix. 1.

‡ Luke x. 4.

§ Mark vi. 10; Luke ix. 4. § Luke x. 2.

¶ Matt. xxiv. 9.

18 gogues; And ye shall be brought before governors and kings for my sake, for a testimony to them and to the heathens. * But when they deliver you, take no thought how or what ye shall speak: for it shall be given you in that very hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father who speaketh in you. † But the brother shall deliver up the brother to death, and the father the child: and children shall rise up against their parents, and kill them. ‡ And ye shall be hated of all men for my name's sake: but he that endureth to the end the same shall be saved.

23 But when they persecute you in this city, flee to another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come. ¶ The disciple is not above his teacher, nor the servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord. § If they have called the master of the house Beelzebub, how much more them of his household!

26 ¶ Therefore fear them not: for there is nothing covered, which shall not be made manifest; nor hid, that shall not be known.

27 ** What I tell you in the dark, speak ye in the light: and what ye hear in the ear, proclaim on the house-tops. And be not afraid of them who kill the body, but are not able to kill the soul: but rather be afraid of him who is able to destroy both soul and body in

29 hell. Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. †† Yea, even the hairs of your head are all numbered.

31 Fear ye not therefore: ye are of more value than many sparrows. ††† Whosoever therefore shall confess me before men, him will I confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. ¶ Think not that I am come to send peace on earth: I am not come to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law. §§ And the foes of a man shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. ¶ And he that taketh not his cross, and followeth after me, is not worthy of me. *** He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ††† He that entertaineth you entertaineth me, and he that entertaineth me entertaineth him that sent me. He that entertaineth a prophet in the name of a prophet shall receive a prophet's reward; and he that entertaineth a righteous man in the name of a righteous man shall receive a righteous man's reward. ††† And who-

Verse 19. *Take no thought*—Neither at this time, on any sudden call, need we be careful how or what to answer.

Verse 22. *Of all men*—That know not God.

Verse 23. *Ye shall not have gone over the cities of Israel*—Make what haste ye will. *Till the Son of Man be come*—To destroy their temple and nation.

Verse 25. *How much more*—This cannot refer to the quantity of reproach and persecution; (for in this the servant cannot be "above his Lord;") but only to the certainty of it.

Verse 26. *Therefore fear them not*—For ye have only the same usage with your Lord. *There is nothing covered*—So that, however they may slander you now, your innocence will at length appear.

Verse 27. *Even what I now tell you secretly*, is not to be kept secret long, but declared publicly. *Therefore what ye hear in the ear, publish on the house-top*—Two customs of the Jews seem to be alluded to here: Their doctors used to whisper in the ear of their disciples what they were to pronounce aloud to others. And as their houses were low and flat-roofed, they sometimes preached to the people from thence.

Verse 28. *And be not afraid of any thing which ye may suffer for proclaiming it*. *Be afraid of him who is able to destroy both body and soul in hell*—It is remarkable that our Lord commands those who love God, still to fear him, even on this account, under this notion.

Verses 29, 30. The particular providence of God is another reason for your not fearing man. For this extends to the very smallest things. And if he has such care over the most inconsiderable creatures, how much more will he take care of you; (provided you "confess him before men," before powerful enemies of the

truth;) and that not only in this life, but in the other also!

Verse 32. *Whosoever shall confess me*—Publicly acknowledge me for the promised Messiah. But this confession implies the receiving his whole doctrine, Mark viii. 38, and obeying all his commandments.

Verses 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted. *For think not that I am come*—That is, think not that universal peace will be the immediate consequence of my coming: just the contrary. Both public and private divisions will follow, whosoever my gospel comes with power. Yet this is not the design, though it be the event, of his coming, through the opposition of devils and men.

Verse 36. *And the foes of a man*—That love him follows me.

Verse 37. *He that loveth father or mother more than me*—He that is not ready to give up all these, when they stand in competition with his duty.

Verse 38. *He that taketh not his cross*—That is, whatever pain or inconvenience cannot be avoided but by doing some evil, or omitting some good.

Verse 39. *He that findeth his life shall lose it*—He that saves his life, by denying me, shall lose it eternally; and he that loses his life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in proportion shall they who entertain you for my sake.

Verse 41. *He that entertaineth a prophet*—That is, a preacher of the gospel. *In the name of a prophet*—That is, because he is such, shall share in his reward.

Verse 42. *One of these little ones*—The very least Christian.

†† Luke xii. 7. †† Mark viii. 28; Luke ix. 26. ††† Luke xii. 51. §§ Much vii. 6. ¶¶ Matt. xvi. 24; Luke xiv. 27. *** Matt. xvi. 25; John xii. 25. ††† Matt. xviii. 5; Luke x. 16; John xiii. 20. ††† Mark ix. 41.

• Luke xii. 11. † Luke xxi. 16. † Matt. xxiv. 13. † Luke vi. 40; John xv. 26. † Matt. xii. 24. † Mark iv. 23; Luke viii. 17; xii. 3. •• Luke xii. 3.

soever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward.

XI. **AND** when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 * Now when John had heard in the prison the works of Christ, he sent two of his disciples. And said to him, Art thou he that should come, or look we for another? And Jesus answering said to them, Go, and tell John the things which ye hear and see: + The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the gospel preached to them. And happy is he who shall not be offended at me. And as they departed, Jesus said to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of

whom it is written, † Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater prophet than John the Baptist: but he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist till now the kingdom of heaven is entered by force; and they who strive with all their might take it by violence. ‡ For all the prophets and the law prophesied until John. And if ye are willing to receive him, he is ‡ Elijah, who was to come. He that hath ears to hear, let him hear. But where shall I liken this generation? It is like children sitting in the markets, and calling to their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a glutton and a wine-bibber, a friend of publicans and sinners. But wisdom is justified by her children. Then began he to upbraid the cities wherein the most of his mighty works had been done, because they repented not: ¶ Woe to

Verse 1. *And their cities*—The other cities of Israel.

Verse 2. *He sent two of his disciples*—Not because he doubted himself, but to confirm their faith.

Verse 3. *He that is to come*—The Messiah.

Verse 4. *Go and tell John the things which ye hear and see*—Which are a stronger proof of my being the Messiah, than any bare assertions can be.

Verse 5. *The poor have the gospel preached to them*—The greatest mercy of all.

Verse 6. *Happy is he who shall not be offended at me*—Notwithstanding all these proofs that I am the Messiah.

Verse 7. *As they departed, he said concerning John*—Of whom probably he would not have said so much when they were present. A reed shaken by the wind?—No! nothing could ever shake John in the testimony he gave to the truth. The expression is proverbial.

Verse 8. *A man clothed in soft (delicate) raiment*—An effeminate coxcomb, accustomed to fawning and flattery. You may expect to find persons of such a character in palaces, not in a wilderness.

Verse 9. *More than a prophet*—For the prophets only pointed the way afar off; but John was my immediate forerunner.

Verse 11. *But is least in the kingdom of heaven is greater than he*—Which an ancient author explains thus: "One perfect in the law, as John was, is inferior to one who is 'baptized into the death of Christ.' For this is the kingdom of heaven, even 'to be buried with Christ,' and to be 'raised up together with him.' John was greater than all who had been then born of women: but he was cut off before the kingdom of heaven was given." (He seems to mean, that righteousness, peace, and joy, which constitute the present, inward kingdom of heaven.) "He was blameless as to that 'righteousness which is by the law,' but he fell short of those who are perfected by the Spirit of life which is in Christ. Whosoever therefore is 'least in the kingdom of heaven,' by Christian regeneration,

is greater than any who has attained only the righteousness of the law, because 'the law maketh nothing perfect.' " It may farther mean, The least true Christian believer has a more perfect knowledge of Jesus Christ, of his redemption and kingdom, than John the Baptist had, who died before the full manifestation of the gospel.

Verse 12. *And from the days of John*—That is, from the time that John had fulfilled his ministry, men rush into my kingdom with a violence like that of those who are taking a city by storm.

Verse 13. *For all the prophets and the law prophesied until John*—For all that is written in the law and the prophets only foretold as distant what is now fulfilled. In John the old dispensation expired, and the new began.

Verse 15. *He that hath ears to hear, let him hear*—A kind of proverbial expression, requiring the deepest attention to what is spoken.

Verse 16. *This generation*—That is, the men of this age. They are like those froward children of whom their fellows complain, that they will be pleased no way.

Verse 18. *John came neither eating nor drinking*—In a rigorous, austere way, like Elijah. And they say, He hath a devil!—Is melancholy, from the influence of an evil spirit.

Verse 19. *The Son of Man comes eating and drinking*—Conversing in a free, familiar way. Wisdom is justified by her children—That is, my wisdom herein is acknowledged by those who are truly wise.

Verse 20. *Then began he to upbraid the cities*—It is observable he had never upbraided them before. Indeed, at first they had received him with all gladness, Capernaum in particular.

Verse 21. *Woe to thee, Chorazin*—That is, Miserable art thou. For these are not curses or imprecations, as has been commonly supposed; but a solemn, compassionate declaration of the misery they were bringing on themselves. Chorazin and Bethsaida were cities of Galilee,

• Luke vi. 18. † Isaiah xlix. 19: xxxv. 5.

‡ Malachi iii. 1.
§ Malachi iv. 5.

¶ Luke xvi. 16.
¶ Luke x. 13.

thee, Chorazin! woe to thee, Bethsaida! for if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Moreover, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, who hast been exalted to heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained to this day. Moreover I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee. * At that time Jesus answering said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. Even so, Father: for so it seemed good in thy sight. All things are delivered to me by my Father: and no one knoweth the Son, but the Father; neither knoweth any one the Father, save the Son, and he to whomsoever the Son is pleased to reveal him. Come to me, all ye that labour and are heavy laden, and I will give you rest. Take

standing by the lake of Gennesareth. Tyre and Sidon were cities of Phœnicia, lying on the seashore. The inhabitants of them were heathens.

Verses 22, 24. *Moreover I say to you*—Besides the general denunciation of woe to those stubborn unbelievers, the degree of their misery will be greater than even that of Tyre and Sidon, yea, of Sodom.

Verses 23, 24. *Thou, Capernaum, who hast been exalted to heaven*—That is, highly honoured by my presence and miracles.

Verses 25. *Jesus answering*—This word does not always imply that something had been spoken, to which an answer is now made. It often means no more than the speaking of reference to some action or circumstance preceding. The following words Christ speaks in reference to the case of the cities above mentioned. *I thank thee*—That is, I acknowledge and joyfully adore the justice and mercy of thy dispensations. *Because thou hast hid*—That is, because thou hast suffered these things to be hid from men who are in other respects wise and prudent, while thou hast discovered them to those of the weakest understanding, to them who are only wise to Godward.

Verses 27. *All things are delivered to me*—Our Lord here, addressing himself to his disciples, shows why men, wise in other things, do not know this; namely, because none can know it by natural reason; none but those to whom he revealeth it.

Verses 28. *Come to me*—Here he shows to whom he is pleased to reveal these things; to the weary and heavy laden. *Ye that labour*—After rest in God. *And are heavy laden*—With the guilt and power of sin. *And I will give you rest*—I alone (for none else can) will freely give you (what ye cannot purchase) rest from the guilt of sin by justification, and from the power of sin by sanctification.

Verses 29. *Take my yoke upon you*—Believe in me; receive me as your prophet, priest, and king. *For I am meek and lowly in heart*—Meek toward all men, lowly toward God. *And ye shall find rest*—Whoever therefore does not find rest of soul, is not meek and lowly. The fault is not in the

my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light.

CHAPTER XII.

AT that time Jesus went on the sabbath through the corn; and his disciples were hungry, and plucked the ears of corn, and ate. But the pharisees, seeing it, said to him, Behold, thy disciples do what is not lawful to do on the sabbath. But he said to them, Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, neither for them who were with him, but only for the priests? Or have ye not read in the law, that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say to you, That a greater than the temple is here. And if ye had known what that meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the sabbath.

yoke of Christ; but in thee, who hast not taken it upon thee. Nor is it possible for any one to be discontented, but through want of meekness or lowliness.

Verses 30. *For my yoke is easy*—Or rather, gracious, sweet, benign, delightful. *And my burden*—Contrary to those of men, is ease, liberty, and honour.

Verses 1. *His disciples plucked the ears of corn, and ate*—Just what seemed for present necessity. Dried corn was a common food among the Jews.

Verses 2. *Have ye not read what David did*—And necessity was a sufficient plea for his transgressing the law in an higher instance.

Verses 4. *He entered into the house of God*—Into the tabernacle. The temple was not yet built. *The shewbread*—So they called the bread which the priests, who served that week, put every sabbath-day on the golden table that was in the holy place, before the Lord. The loaves were twelve in number, and represented the twelve tribes of Israel. When the new were brought, the stale were taken away; but were to be eaten by the priests only.

Verses 5. *The priests in the temple profane the sabbath*—That is, do their ordinary work on this, as on a common day, cleaning alt things, and preparing the sacrifices. *A greater than the temple*—If therefore the sabbath must give way to the temple, much more must it give way to me.

Verses 7. *I will have mercy, and not sacrifice*—That is, when they interfere with each other, I always prefer acts of mercy before matters of positive institution; yea, before all ceremonial institutions whatever; because these being only means of religion, are suspended of course, if circumstances occur wherein they clash with love, which is the end of it.

Verses 8. *For the Son of Man*—Therefore they are guiltless, were it only on this account, that they act by my authority, and attend on me in my ministry, as the priests attended on God in the temple. *Is Lord even of the sabbath*—This certainly implies, that the sabbath was an institution of great and distinguished importance. It

† Mark ii. 27; Luke vi. 1. 1 Sam. xxi. 4.
‡ Matt. ix. 13.

9 *And departing thence, he went into their
 10 synagogue: And, behold, there was a man
 who had a withered hand. And they asked
 him, saying, Is it lawful to heal on the sab-
 11 bath? that they might accuse him. And he
 said to them, What man shall there be
 among you, that shall have one sheep, who
 if it fall into a pit on the sabbath, will not
 12 lay hold on it, and lift it out? How much
 then is a man better than a sheep? Where-
 fore it is lawful to do good on the sabbath
 13 day. Then saith he to the man, Stretch
 forth thy hand. And he stretched it forth;
 and it was restored whole, as the other.
 14 Then the pharisees went out, and took
 counsel together against him, how they
 15 might destroy him. And Jesus, knowing it,
 withdrew from thence: and great multitudes
 16 followed him, and he healed them all; And
 charged them not to make him known:
 17 That it might be fulfilled which was spoken
 18 by the prophet Isaiah, saying, †Behold my
 servant, whom I have chosen, my beloved in
 whom my soul delighteth: I will put my
 Spirit upon him, and he shall show judgment
 19 to the heathens. He shall not strive, nor
 clamour; neither shall any man hear his
 20 voice in the streets. He shall not break a
 bruised reed, and smoking flax he shall not
 quench, till he send forth judgment unto
 21 victory. And in his name shall the heathens
 trust.

may perhaps also refer to that signal act of
 authority which Christ afterwards exerted over
 it, in changing it from the seventh to the first
 day of the week. If we suppose here is a trans-
 position of the seventh and eighth verses, then
 the eighth verse is a proof of the sixth.

Verse 12. *It is lawful to do good on the sabbath day*
 —To save a beast, much more a man.

Verse 18. *He shall show judgment to the heathens*—
 That is, he shall publish the merciful gospel to
 them also. The Hebrew word signifies either
 mercy or justice.

Verse 19. *He shall not strive, nor clamour; neither*
shall any man hear his voice in the streets—That is,
 he shall not be contentious, noisy, or osten-
 tatious; but gentle, quiet, and lowly. We may
 observe, each word rises above the other, ex-
 pressing a still higher degree of humility and
 gentleness.

Verse 20. *A bruised reed*—A convicted sinner;
 one that is bruised with the weight of sin.
Smoking flax—One that has the least good desire,
 the faintest spark of grace. *Till he send forth judg-*
ment unto victory—That is, till he make righteou-
 sness completely victorious over all its enemies.

Verse 21. *In his name*—That is, in Him.

Verse 22. *A demoniac, blind and dumb*—Many
 undoubtedly supposed these defects to be
 merely natural. But the Spirit of God saw
 otherwise, and gives the true account both of
 the disorder and the cure. How many other
 disorders, seemingly natural, may even now be
 owing to the same cause?

Verse 23. *Is not this the Son of David*—That is,
 the Messiah.

Verse 25. *Jesus, knowing their thoughts*—It seems,
 they had as yet only said it in their hearts.

Verse 26. *How shall his kingdom be established*—
 Does not that subtle spirit know, this is not the
 way to establish his kingdom?

Verse 27. *By whom do your children*—That is,
 disciples. *Cast them out*—It seems, some of them

23 †Then was brought to him a demoniac,
 blind and dumb: and he healed him, so
 that the blind and dumb both spake and
 23 saw. And all the multitude were amazed,
 and said, Is not this the Son of David? †
 24 But the pharisees, hearing it, said, This fel-
 low casteth not out devils, but by Beelzebub
 25 the prince of the devils. And Jesus, knowing
 their thoughts, said to them, Every king-
 dom divided against itself is brought to
 desolation; and every city or house divided
 26 against itself shall not be established: And
 if Satan cast out Satan, he is divided against
 himself; how then shall his kingdom be es-
 27 tablished? And if I by Beelzebub cast out
 devils, by whom do your children cast them
 out? therefore they shall be your judges.
 28 But if it be by the Spirit of God that I cast
 out devils, then the kingdom of God is come
 29 upon you. How can one enter into the
 strong one's house, and plunder his goods,
 unless he first bind the strong one? and
 30 then he will plunder his house. He that is
 not with me is against me; and he that
 31 gathereth not with me scattereth. § Where-
 fore I say to you, All manner of sin and
 blasphemy shall be forgiven to men: but
 the blasphemy against the Spirit shall
 32 not be forgiven to men. And whosoever
 speaketh against the Son of Man, it shall
 be forgiven him: but whosoever speaketh
 against the Holy Ghost, it shall not be for-

really did this; although the sons of Sceva could
 not. Therefore they shall be your judges—Ask them,
 if Satan will cast out Satan: let even them be
 judges in this matter. And they shall convict
 you of obstinacy and partiality, who impute that
 in me to Beelzebub, which in them you impute
 to God. Besides, how can I rob him of his sub-
 jects, till I have conquered him? The kingdom
 of God is come upon you—Unawares; before you
 expected. So the word implies.

Verse 29. *How can one enter into the strong one's*
house, unless he first bind the strong one—So Christ
 coming into the world, which was then emi-
 nently the strong one's, Satan's house, first
 bound him, and then took his spoils.

Verse 30. *He that is not with me is against me*—
 For there are no neutrals in this war. Every one
 must be either with Christ or against him; either
 a loyal subject or a rebel. And there are none
 upon earth who neither promote nor obstruct
 his kingdom. For he that does not gather souls
 to God, scatters them from him.

Verse 31. *The blasphemy against the Spirit*—How
 much stir has been made about this! How many
 sermons, yea, volumes, have been written con-
 cerning it! And yet there is nothing plainer in
 all the Bible. It is neither more nor less, than
 the ascribing those miracles to the power of
 the devil, which Christ wrought by the power
 of the Holy Ghost.

Verse 32. *Whosoever speaketh against the Son of*
Man—In any other respect. *It shall be forgiven*
him—Upon his true repentance. *But whosoever*
speaketh thus against the Holy Ghost, it shall not be
forgiven, neither in this world nor in the world to come
 —This was a proverbial expression among the
 Jews, for a thing that would never be done. It
 here means farther, he shall not escape the
 punishment of it, either in this world or in the
 world to come. The judgment of God shall over-
 take him, both here and hereafter.

† Luke xi. 14.

‡ Mark iii. 22.

§ Mark iii. 28; Luke xii. 10.

given him, neither in this world, nor in that
 23 to come. * Either make the tree good, and
 its fruit good; or make the tree corrupt, and
 its fruit corrupt: for the tree is known by
 34 its fruit. Ye brood of vipers, how can ye,
 being evil, speak good things? for out of the
 abundance of the heart the mouth speaketh.
 35 A good man out of the good treasure bringeth
 forth good things: and an evil man out
 of the evil treasure bringeth forth evil
 36 things. But I say to you. That every idle
 word which men shall speak, they shall give
 an account thereof in the day of judgment.
 37 For by thy words thou shalt be justified, or
 by thy words thou shalt be condemned.
 38 † Then certain of the scribes and phari-
 sees answered, saying, Master, we would
 39 see a sign from thee. And he answering
 said to them, An evil and adulterous ge-
 neration seeketh a sign; and there shall no
 sign be given it, but the sign of the prophet
 40 Jonah: † For as Jonah was three days and
 three nights in the belly of the great fish;
 41 so shall the Son of Man be three days and
 three nights in the heart of the earth. The
 men of Nineveh shall rise up in the judg-
 ment with this generation, and shall con-

Verse 33. *Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt.*—That is, you must allow, they are both good, or both bad. For if the fruit is good, so is the tree; if the fruit is evil, so is the tree also. For the tree is known by its fruit.—As if he had said, Ye may therefore know me by my fruits. By my converting sinners to God, you may know that God hath sent me.

Verse 34. *In another kind likewise, the tree is known by its fruit.*—Namely, the heart by the conversation.

Verse 35. *Ye may perhaps think God does not so much regard your words. But I say to you.*—That not for blasphemous and profane words only, but for every idle word which men shall speak.—For want of seriousness or caution, for every discourse which is not conducive to the glory of God, they shall give account in the day of judgment.

Verse 37. *For by thy words (as well as thy tempers and works) thou shalt then be either acquitted or condemned.*—Your words as well as actions shall be produced in evidence for or against you, to prove whether you was a true believer or not. And according to that evidence you will either be acquitted or condemned in the great day.

Verse 38. *We would see a sign.*—Else we will not believe this.

Verse 39. *An adulterous generation.*—Whose heart wanders from God, though they profess him to be their husband. Such adulterers are all those who love the world, and all who seek the friendship of it. *Seeketh a sign.*—After all they have had already, which were abundantly sufficient to convince them, had not their hearts been estranged from God, and consequently averse to the truth. *The sign of Jonah.*—Who was herein a type of Christ.

Verse 40. *Three days and three nights.*—It was customary with the eastern nations, to reckon any part of a natural day of twenty-four hours for the whole day. Accordingly they used to say, a thing was done after three or seven days, if it was done on the third or seventh day from that which was last mentioned. Instances of

denm it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. † The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. † When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return to my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. So shall it be also to this wicked generation.

46 † While he yet talked to the multitude, behold, his mother and his brethren stood without, seeking to speak to him. And one said to him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. And he answering said to him that told him, Who is my mother? and who are my brethren? And stretching forth his

this may be seen 1 Kings xi. 29; and in many other places. And as the Hebrews had no word to express a natural day, they used night and day, or day and night, for it. So that to say, a thing happened after three days and three nights, was with them the very same, as to say, it happened after three days, or on the third day. See Esther iv. 16; v. 1; Genesis vii. 4, 12; Exodus xix. 18; xxxiv. 28.

Verse 42. *She came from the uttermost parts of the earth.*—That part of Arabia from which she came was the uttermost part of the earth that way, being bounded by the sea.

Verse 43. *But how dreadful will be the consequence of their rejecting me!*—When the unclean spirit goeth out.—Not willingly, but being compelled by one that is stronger than he. *Wanders up and down.*—Through dry places—Barren, dreary, desolate; or, places not yet watered with the gospel. *Seeking rest, and findeth none.*—How can he, while he carries with him his own hell! And is it not the case of his children too? Reader, is it thy case!

Verse 44. *Whence I came out.*—He speaks, as if he had come out of his own accord; see his pride! *He findeth it empty.*—Of God, of Christ, of his Spirit. *Swept.*—From love, lowliness, meekness, and all the fruits of the law. *And garnished.*—With lusty and security; so that there is nothing to keep him out, and much to invite him in.

Verse 45. *Seven other spirits.*—That is, a great many; a certain number being put for an uncertain. *More wicked than himself.*—Whence it appears, that these are legions of wickedness among the devils themselves. *They enter in and dwell.*—For ever, in him who is forsaken of God. *So shall it be to this wicked generation.*—Yea, and to apostates in all ages.

Verse 46. *His brethren.*—His kinsmen. They were the sons of Mary the wife of Cleophas or Alphaeus, his mother's sister; and came now "seeking to take him," as he "beside himself," Mark iii. 21.

Verse 48. *And he answered and.*—Our Lord's know; why they came so suddenly justifies his seeming disregard of them.

* Matt. vii. 16; Luke vi. 43. † Matt. xvi. 1; Luke xii. 16, 29. ‡ Jonah ii. 1.

§ 1 Kings x. 1. § Luke xi. 34
 ¶ Mark vi. 31; Luke viii. 19.

hand toward his disciples, he said, Behold
 50 my mother and my brethren. For whoso-
 ever shall do the will of my Father who is in
 heaven, the same is my brother, and sister,
 and mother.

CHAPTER XIII.

* THE same day went Jesus out of the house,
 2 and sat by the sea-side. And great multi-
 tudes were gathered together to him, so that
 he went into the vessel, and sat; and all the
 3 multitude stood on the shore. And he spake
 many things to them in parables, saying,
 4 Behold, the sower went forth to sow. And
 while he sowed, some seeds fell by the high-
 way side, and the birds came and devoured
 5 them: Others fell upon stony places, where
 they had not much earth: and they sprang up
 immediately, because they had not depth of
 6 earth: And when the sun was up, they were
 scorched; and because they had not root,
 7 they withered away. And some fell among
 thorns; and the thorns sprang up, and
 8 choked them. And others fell on the good
 ground, and brought forth fruit, some an
 9 hundred fold, some sixty, some thirty. He
 10 that hath ears to hear, let him hear. And the

Verses 49, 50. See the highest severity and
 the highest goodness! Severity to his natural,
 goodness to his spiritual, relations. In a man-
 ner disclaiming the former, who opposed the
 will of his heavenly Father, and owning the
 latter, who obeyed it.

Verse 2. *He went into the vessel*—Which con-
 stantly waited upon him while he was on the
 sea-coast.

Verse 3. *In parables*—The word is here taken
 in its proper sense, for apt similes or compar-
 isons. This way of speaking, extremely common
 in the eastern countries, drew and fixed the
 attention of many, and occasioned the truth deliv-
 ered to sink the deeper into humble and seri-
 ous hearers. At the same time, by an awful
 mixture of justice and mercy, it hid them from
 the proud and careless.

In this chapter our Lord delivers seven para-
 bles; directing the four former, as being of
 general concern, to all the people; the three
 latter to his disciples.

Behold the sower—How exquisitely proper is this
 parable to be an introduction to all the rest! In
 this our Lord answers a very obvious and a very
 important question. The same sower, Christ,
 and the same preachers sent by him, always
 sow the same seed. Why has it not always the
 same effect? He that hath ears to hear let him
 hear!

Verse 4. *And while he sowed, some seeds fell by
 the highway side, and the birds came and devoured them*—It is observable, that our Lord points out the
 grand hindrances of our hearing fruit, in the
 same order as they occur. The first danger is,
 that the birds will devour the seed. If it escape
 this, there is then another danger; namely, lest
 it be scorched, and wither away. It is long after
 this, that the thorns spring up and choke the
 good seed.

A vast majority of those who hear the word
 of God receive the seed as by the highway side.
 Of those who do not lose it by the birds, yet
 many receive it as on stony places. Many of
 them who receive it in a better soil, yet suffer
 the thorns to grow up and choke it: so that few

disciples came, and said to him, Why speak-
 est thou to them in parables? He answer-
 ing said unto them, Because to you it is
 given to know the mysteries of the kingdom
 12 of heaven, but to them it is not given. For
 †whosoever hath, to him shall be given, and
 he shall have abundance: but whosoever
 hath not, from him shall be taken away even
 13 what he hath. Therefore I speak to them
 in parables, because seeing they see not;
 and hearing they hear not, neither do they
 14 understand. And in them is fulfilled the
 prophecy of Isaiah, who saith, †Hearing,
 ye will hear, but in nowise understand;
 and seeing ye will see, but in nowise per-
 15 ceive. For the heart of this people is waxed
 fat, and their ears are dull of hearing, and
 their eyes have they closed; lest at any
 time they should see with their eyes, and
 hear with their ears, and understand with
 16 their hearts, and should be converted, and I
 should heal them. ¶ But blessed are your
 eyes, for they see: and your ears, for they
 17 hear. For verily I say unto you, That many
 prophets and righteous men have desired to
 see the things which ye see, and have not
 seen them; and to hear the things which ye

even of these endure to the end, and bear fruit
 unto perfection. Yet in all these cases, it is not
 the will of God that hinders, but their own vol-
 untary perverseness.

Verse 8. *Good ground*—Soft, not like that by
 the highway side; deep, not like the stony
 ground; purged, not full of thorns.

Verse 11. *To you, who have, it is given to know
 the mysteries of the kingdom of heaven*—The deep
 things, which flesh and blood cannot reveal, per-
 taining to the inward, present kingdom of hea-
 ven. *But to them, who have not, it is not given*—
 “Therefore speak I in parables,” that ye may
 understand, while they do not understand.

Verse 12. *Whosoever hath*—That is, improves
 what he hath, uses the grace given according to
 the design of the Giver. *To him shall be given*—
 More and more, in proportion to that improve-
 ment. *But whosoever hath not*—Improves it not.
From him shall be taken even what he hath—Here is
 the grand rule of God’s dealing with the children
 of men: a rule, fixed as the pillars of heaven.
 This is the key to all his providential dispensa-
 tions; as will appear to men and angels in that
 day.

Verse 13. *Therefore I speak to them in parables,
 because seeing they see not*—In pursuance of this
 general rule, I do not give more knowledge to
 this people, because they use not that which
 they have already: having all the means of see-
 ing, hearing, and understanding, they use none
 of them: they do not effectually see, or hear,
 or understand anything.

Verse 14. *Hearing ye will hear, but in nowise un-
 derstand*—That is, ye will surely hear: all possible
 means will be given you; yet they will profit
 you nothing, because your heart is sensual,
 stupid, and insensible; your spiritual senses are
 shut up; yea, you have closed your eyes against
 the light; as being unwilling to understand the
 things of God, and afraid, not desirous, that he
 should heal you.

Verse 16. *But blessed are your eyes*—For you both
 see and understand. You know how to prize
 the light which is given you.

† Matt. xxv. 29; Mark iv. 25; Luke viii. 18;
 xix. 26. † Isaiah vi. 9; John xii. 40; Acts
 xxviii. 26. † Luke x. 23.

18 hear, and have not heard *them*. Hear ye
 19 therefore the parable of the sower. When
 any one heareth the word of the kingdom,
 and considereth it not, the wicked one
 cometh, and catcheth away what was sown
 in his heart. This is he who received seed
 20 by the highway side. But he who received
 the seed in stony places, is he that heareth
 the word, and immediately receiveth it with
 21 joy; Yet he hath not root in himself, and so
 endureth but for a while: for when tribula-
 tion or persecution ariseth because of the
 22 word, straightway he is offended. He that
 received the seed among the thorns is he
 that heareth the word; and the care of this
 world, and the deceitfulness of riches,
 choke the word, and it becometh unfruitful.
 23 But he that received seed on the good
 ground is he that heareth the word, and
 considereth it; who also beareth fruit, and
 bringeth forth, some an hundred fold, some
 sixty, some thirty.
 24 He proposed to them another parable,
 saying, The kingdom of heaven is like a

25 man sowing good seed in his field: But
 while men slept, his enemy came and sowed
 darnel amidst the wheat, and went away.
 26 And when the blade was sprung up, and
 brought forth fruit, then appeared the dar-
 27 nel also. So the servants of the house-
 holder came to him, and said, Sir, didst
 not thou sow good seed in thy field? whence
 then hath it darnel? He said to them, An
 enemy hath done this. The servants said
 to him, Wilt thou then that we go and
 29 gather them up? But he said, No; lest,
 gathering up the darnel, ye root up the
 30 wheat with them. Suffer both to grow to-
 gether till the harvest: and at the time
 of the harvest I will say to the reapers,
 Gather ye together first the darnel, and
 bind it in bundles to burn it: but gather
 the wheat into my barn.
 31 He proposed to them another parable, say-
 ing, * The kingdom of heaven is like a grain
 of mustard seed, which a man took and
 32 sowed in his field: Which indeed is the least
 of all seeds: but when it is grown up, it is

Verse 19. *When any one heareth the word, and con- sidereth it not*—The first and most general cause of unfruitfulness. *The wicked one cometh*—Either inwardly, filling the mind with thoughts of other things; or by his agents. Such are all they that introduce other subjects, when men should be considering what they have heard.

Verse 20. *The seed sown on stony places, therefore, sprung up soon, because it did not sink deep, verse 5. He receiveth it with joy*—Perhaps with transport, with ecstasy; struck with the beauty of truth, and drawn by the preventing grace of God.

Verse 21. *Yet hath he not root in himself*—No deep work of grace; no change in the ground of his heart. Nay, he has no deep conviction; and without this, good desires soon wither away. *He is offended*—He finds a thousand plausible pretences for leaving so narrow and rugged a way.

Verse 22. *He that received the seed among the thorns*—He that heareth the word—"And considereth it," in spite of Satan and all his agents; yea, "hath root in himself," is deeply convinced, and, in great measure, inwardly changed; so that he will not draw back, even "when tribulation or persecution ariseth." And yet even in him, to- gether with the good seed, "the thorns spring up," (verse 7,) perhaps unperceived at first, till they gradually choke it, destroy all its life and power, and it becometh unfruitful.

Cares are thorns to the poor; wealth to the rich; the desire of other things, to all. *The de- ceitfulness of riches*—Deceitful indeed! for they smile, and betray; kiss, and smite into hell. They put out the eyes, harden the heart, steal away all the life of God; fill the soul with pride, anger, love of the world; make men enemies to the whole cross of Christ; and all the while are eagerly desired, and vehemently pursued, even by those who believe there is a God!

Verse 23. *Some an hundred fold, some sixty, some thirty*—That is, in various proportions: some abundantly more than others.

Verse 24. *He proposed another parable*—In which he farther explains the case of unfruitful hear- ers. *The kingdom of heaven*—(As has been observed before) sometimes signifies eternal glory; some- times the way to it, inward religion; some- times, as here, the gospel dispensation. The phrase is likewise used for a person or thing relating to any of those: so in this place it means, Christ preaching the gospel, who is like

a man sowing good seed—The expression "is like," both here and in several other places, only means, that the thing spoken of may be illus- trated by the following similitude. *Who sowed good seed in his field*—God sowed nothing but good in his whole creation. Christ sowed only the good seed of truth in his church.

Verse 25. *But while men slept*—They ought to have watched: the Lord of the field sleepeth not. *His enemy came and sowed darnel*—This is very like wheat, and commonly grows among wheat rather than among other grain: but "tares" or vetches are of the pulse kind, and bear no re- semblance to wheat.

Verse 26. *When the blade was sprung up, then ap- peared the darnel*—It was not discerned before; it seldom appears, as soon as the good seed is sown: all at first appears to be peace, and love, and joy.

Verse 27. *Didst not thou sow good seed in thy field? Whence then hath it darnel?*—Not from the Parent of good. Even the heathen could say,

"No evil can from Thee proceed;
 'Tis only suffer'd, not decreed:
 As darkness is not from the sun,
 Nor mould the shades till he is gone."

Verse 28. *He said, An enemy hath done this*—A plain answer to the great question concerning the origin of evil. God made men, as he did angels, intelligent creatures, and consequently free either to choose good or evil; but he im- planted no evil in the human soul. "An enemy," with man's concurrence, "hath done this."

Darnel, in the church, is, properly, outside Christians, such as have the form of godliness without the power. Open sinners, such as have neither the form nor the power, are not so pro- perly darnel, as thistles and brambles: these ought to be rooted up without delay, and not suf- fered in the Christian community. Whereas should fallible men attempt to gather up the darnel, they would often root up the wheat with them.

Verse 31. *He proposed to them another parable*—The former parables relate chiefly to unfruitful hear- ers: these that follow, to those who bear good fruit. *The kingdom of heaven*—Both the gospel dis- pensation, and the inward kingdom.

Verse 32. *The least*—That is, one of the least;

* Mark iv. 30; Luke xiii. 18.

the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it.

33 He spake another parable to them: *The kingdom of heaven is like leaven, which a woman taking covered up in three measures of meal, till the whole was leavened.

34 All these things spake Jesus to the multitude in parables; and without a parable 35 spake he not unto them: Whereby was fulfilled what was spoken by the prophet, saying, †I will open my mouth in parables; I will utter things hid from the foundation of the world.

36 Then Jesus, having sent the multitude away, went into the house: and his disciples came to him, saying, Declare to us the parable of the darnel of the field. He answering said to them, He that soweth the good seed is 37 the Son of Man; The field is the world; the good seed are the children of the kingdom; but the darnel are the children of the wicked 38 one; The enemy that sowed them is the devil; the harvest is the end of the world; 39 the reapers are the angels. As therefore the darnel is gathered and burned with fire, 40 so shall it be at the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; And shall cast them into the furnace of fire: there shall be the wailing and the 41 gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like

a way of speaking extremely common among the Jews. *It becometh a tree*—In those countries it grows exceeding large and high. So will the Christian doctrine spread in the world, and the life of Christ in the soul.

Verse 33. *Three measures*—This was the quantity which they usually baked at once. *Till the whole was leavened*—Thus will the gospel leaven the world, and grace the Christian.

Verse 34. *Without a parable spake he not unto them*—That is, not at that time: at other times he did.

Verse 35. *The good seed are the children of the kingdom*—That is, the children of God, the righteous.

Verse 41. *They shall gather all things that offend*—Whatever had hindered or grieved the children of God; whatever things or persons had hindered the good seed which Christ had sown from taking root or bearing fruit. The Greek word is, "all scandals."

Verse 44. The three following parables are proposed not to the multitude, but peculiarly to the apostles. The two former of them relate to those who receive the gospel; the third, both to those who receive and those who preach it. *The kingdom of heaven is like treasure hid in a field*—The kingdom of God within us is a treasure indeed; but a treasure hid from the world, and from the most wise and prudent in it. He that finds this treasure (perhaps when he looked not for it) hides it deep in his heart, and gives up all other happiness for it.

Verse 45. *The kingdom of heaven*—That is, one who earnestly seeks for it. In the 47th verse it means, the gospel preached, which is like a net gathering of every kind. Just so the gospel,

treasure hid in a field; which a man having found hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a 46 merchant, seeking goodly pearls: Who, having found one pearl of great value, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like a net cast into the sea, and gathering of every 48 kind: Which, when it was full, they drew to the shore, and sitting down gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: The angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be the 50 wailing and the gnashing of teeth. Jesus saith to them, Have ye understood all these things? They say to him, Yea, Lord. Then saith he to them, Therefore every scribe instructed unto the kingdom of heaven is like an householder, who bringeth out of his treasure things new and old.

53 And when Jesus had finished these parables, he departed thence. †And coming into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence hath HE this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, 54 and Simon, and Jude? And his sisters, are they not all with us? Whence then hath HE 55 all these things? ‖And they were offended at him. But Jesus said to them, A prophet is not without honour, save in his own

wherever it is preached, gathers at first both good and bad, who are for a season full of approbation, and warm with good desires. But Christian discipline, and strong, close exhortation, begin that separation in this world which shall be accomplished by the angels of God in the world to come.

Verse 52. *Every scribe instructed unto the kingdom of heaven*—That is, every duly-prepared preacher of the gospel, has a treasure of divine knowledge, out of which he is able to bring forth all sorts of instructions. The word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept.

Verse 53. *He departed thence*—He crossed the lake from Capernaum. And came once more into his own country—Nazareth; but with no better success than he had had there before.

Verse 54. *Whence hath HE*—Many texts are not understood for want of knowing the proper emphasis: and others are utterly misunderstood, by placing the emphasis wrong. To prevent this, in some measure, the emphatical words are here printed in capital letters.

Verse 55. *The carpenter's son*—The Greek word means one that works either in wood, iron, or stone. *His brethren*—Or kinsmen. They were the sons of Mary, sister to the Virgin, and wife of Cleophas or Alphaeus. *James*—Styled by St. Paul also, "the Lord's brother." Gal. i. 19. *Simon*—Surnamed the Canaanite.

Verse 57. *They were offended at him*—They looked on him as a mean, ignoble man, not worthy to be regarded.

Verse 58. *He wrought not many mighty works because of their unbelief*—And the reason why many

* Luke xiii. 20

† Psalm lxxviii. 2.

* Mark vi. 1; Luke iv. 16, 22. ‖ John iv. 44.

58 country, and in his own house. And he wrought not many mighty works there because of their unbelief.

CHAPTER XIV.

* **A**T that time Herod the tetrarch heard the fame of Jesus, And said to his servants, This is John the Baptist; he is risen from the dead; and therefore these mighty powers exert themselves in him. † For Herod, having apprehended John, had bound and put him in prison, for Herodias's sake, his brother Philip's wife. For John had said to him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they accounted him a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatever she should ask. And she, being before instructed by her mother, said, Give me here John the Baptist's head in a charger. And the king was sorry: yet for the oath's sake, and them who sat with him at table, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she carried it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. † And Jesus, hearing it, withdrew thence by ship into a desert place apart: but when the people heard thereof, they followed him by land out of the cities.

14 And coming forth he saw a great multi-

mighty works are not wrought now is not, that the faith is everywhere planted; but, that unbelief everywhere prevails.

Verse 1. *At that time*—When our Lord had spent about a year in his public ministry. *Tetrarch*—King of a fourth part of his father's dominions.

Verse 2. *He is risen from the dead*—Herod was a sadducee; and the sadducees denied the resurrection of the dead. But sadduceism staggers when conscience awakes.

Verse 3. *His brother Philip's wife*—Who was still alive.

Verse 4. *It is not lawful for thee to have her*—It was not lawful indeed for either of them to have her: for her father, Aristobolus, was their own brother. John's words were rough, like his raiment. He would not break the force of truth by using soft words even to a king.

Verse 5. *He would have put him to death*—In his fit of passion; but he was then restrained by fear of the multitude, and afterwards by the reverence he bore him.

Verse 6. *The daughter of Herodias*—Afterwards infamous for a life suitable to this beginning.

Verse 8. *Being before instructed by her mother*—Both as to the matter and manner of her petition. *She said, Give me here*—Fearing, if he had time to consider, he would not do it. *John the Baptist's head in a charger*—A large dish or bowl.

Verse 9. *And the king was sorry*—Knowing that John was a good man. *Yet for the oath's sake*—So he murdered an innocent man from mere tenderness of conscience!

Verse 10. *And he sent and beheaded John in the*

tude, and was moved with tender compassion for them, and healed their sick. ¶ And in the evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that, going into the villages, they may buy themselves victuals. But Jesus said to them, They need not go; give ye them to eat. They say to him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and taking the five loaves and the two fishes, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they all ate, and were satisfied: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand, beside women and children.

§ And he constrained his disciples to go straightway into the vessel, and go before him to the other side, till he sent the multitude away. And having sent the multitude away, he went up into a mountain apart to pray: and in the evening he was there alone. But the vessel was now in the midst of the sea, tossed by the waves: for the wind was contrary. In the fourth watch of the night he went to them, walking on the sea. And the disciples, seeing him walking on the sea, were affrighted, saying, It is an apparition; and they cried out for fear. But Jesus immediately spake to them, saying, Take courage; it is I; be not afraid. And Peter answering, said, Lord, if it be thou, bid me come to thee on the waters. And he said,

prison, and his head was given to the damsel—How mysterious is the providence which left the life of so holy a man in such infamous hands! which permitted it to be sacrificed to the malice of an abandoned harlot, the petulance of a vain girl, and the rashness of a foolish, perhaps drunken, prince, who made a prophet's head the reward of a dance! But we are sure the Almighty will repay his servants in another world, for whatever they suffer in this.

Verse 13. *Jesus withdrew into a desert place*—1. To avoid Herod: 2. Because of the multitude pressing upon him; Mark vi. 32; and, 3. To talk with his disciples, newly returned from their progress; Luke ix. 10. *Apart*—From all but his disciples.

Verse 15. *The time is now past*—The usual meal-time.

Verse 22. *He constrained his disciples*—Who were unwilling to leave him.

Verse 24. *In the evening*—Learned men say, the Jews reckoned two evenings; the first beginning at three in the afternoon, the second, at sunset. If so, the latter is meant here.

Verse 26. *The fourth watch*—The Jews, as well as the Romans, usually divided the night into four watches of three hours each. The first watch began at six, the second at nine, the third at twelve, the fourth at three in the morning. *If it be thou*—It is the same as, *Since it is thou*. The particle "if" frequently bears this meaning, both in ours and in all languages. So it means, John xiii. 14, 17. St. Peter was in no doubt, or he would not have quitted the ship.

Verse 30. *He was afraid*—Though he had been

• Mark vi. 14; Luke ix. 7. † Mark vi. 17.
‡ Mark vi. 22, 24; Luke ix. 10; John vi. 1.

§ Mark vi. 35; Luke ix. 12; John vi. 8.
¶ Mark vi. 48; John vi. 18.

Come. And Peter, going down from the vessel, walked on the waters, to go to Jesus. But seeing the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me. And immediately Jesus, reaching forth his hand, caught him, and saith to him, O thou of little faith, wherefore didst thou doubt? And when they were come into the vessel, the wind ceased. Then they that were in the vessel came and worshipped him, saying, Of a truth thou art the Son of God.

And having crossed over, they came into the land of Gennesaret. * And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; And besought him that they might touch but the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

† THEN came to Jesus scribes and pharisees, who were at Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answering said, Why do ye also transgress the commandment of God through your tradition? For God said, † Honour thy father and mother: and, He that revileth father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, *It is a gift, by whatsoever thou mightest have been profited by me*; He shall in nowise honour his father or his mother. Thus have ye made void the command of God through your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, || This people draweth nigh to me with their lips; but their heart is far from me. But in vain do they worship me,

used to the sea, and was a skillful swimmer. But so it frequently is. When grace begins to act, the natural courage and strength are withdrawn.

Verse 33. *Thou art the Son of God*—They mean, the Messiah.

Verse 2. *The elders*—The chief doctors or teachers among the Jews.

Verse 3. *They wash not their hands when they eat bread*—Food in general is termed bread in Hebrew: so that to eat bread is the same as to make a meal.

Verse 4. *Honour thy father and mother*—Which implies all such relief as they stand in need of.

Verse 5. *It is a gift by whatsoever thou mightest have been profited by me*—That is, I have given, or at least purpose to give, to the treasury of the temple, what you might otherwise have had from me.

Verse 7. *Well did Isaiah prophesy of you, saying*—That is, the description which Isaiah gave of your fathers is exactly applicable to you. The words therefore which were a description of them are a prophecy with regard to you.

Verse 8. *Their heart is far from me*—And, without this, all outward worship is mere mockery of God.

Verse 9. *Trampling the commandments of men*—As equal with, nay, superior to, those of God. What can be a more heinous sin!

teaching for doctrines the commandments of men. And calling the multitude unto him, he said to them, Hear and understand: Not that which goeth into the mouth defileth the man; but what cometh out of the mouth, this defileth the man. Then came his disciples, and said to him, Knowest thou that the pharisees, hearing this saying, were offended? He answered and said, Every plant which my heavenly Father hath not planted shall be rooted up. § Let them alone: they are blind leaders of the blind. But if the blind lead the blind, both will fall into a ditch. Then answered Peter and said to him, Declare to us this parable. And Jesus said, Are ye also yet without understanding? Do ye not yet understand, that whatever entereth into the mouth goeth into the belly, and is cast out into the vault? But the things which proceed out of the mouth come out of the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

¶ And Jesus, going thence, retired to the coasts of Tyre and Sidon. And, behold, a woman of Canaan, coming out of those coasts, cried to him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answering said, I am not sent but to the lost sheep of the house of Israel. Then she came and worshipped him, saying, Lord, help me. But he answering said, It is not good to take the children's bread, and cast it to the dogs. And she said, True, Lord: yet the dogs eat of the crumbs which fall from their master's table. And Jesus answering said

Verse 13. *Every plant*—That is, every doctrine.

Verse 14. *Let them alone*—If they are indeed "blind leaders of the blind," let them alone; concern not yourselves about them. A plain direction how to behave with regard to all such.

Verse 17. *Are ye also yet without understanding?*—How fair and candid are the sacred historians! never concealing or excusing their own blemishes.

Verse 19. *First evil thoughts*,—then murders, and the rest. *Railings*—The Greek word includes all reviling, backbiting, and evil speaking.

Verse 22. *A woman of Canaan*—Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia, by the sea-side. *Cried to him*—From afar. *Thou Son of David*—So she had some knowledge of the promised Messiah.

Verse 23. *He answered her not a word*—He sometimes tries our faith in like manner.

Verse 24. *I am not sent*—Not primarily; not yet.

Verse 25. *Then came she*—Into the house where he now was.

Verse 28. *Thy faith*—Thy reliance on the power and goodness of God.

Verse 29. *The sea of Galilee*—The Jews gave the name of seas to all large lakes. This was an hundred furlongs long, and forty broad. It was called, also, the sea of Tiberias. It lay on the borders of Galilee, and the city of Tiberias stood

* Mark vi. 54.

† Mark vii. 1.

‡ Exod. xx. 12; xxi. 17.

|| Isaiah xxix. 13.

§ Luke vi. 39.

¶ Mark vii. 24.

to her, O woman, great is thy faith: be it unto thee as thou wilt. And her daughter was healed from that hour.

29 * And Jesus, passing thence, came nigh the sea of Galilee; and going up into a mountain, he sat down there. And great multitudes came to him, having with them the lame, blind, dumb, disabled, and many others; and cast them at the feet of Jesus, and he healed them: So that the multitudes wondered, seeing the dumb to speak, the disabled whole, the lame to walk, and the blind to see: and they glorified the God of Israel. † Then Jesus, calling his disciples to him, said, I have tender compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I am not willing to send them away fasting, lest they faint in the way. 33 And his disciples say to him, Whence should we have so many loaves in the wilderness, as to satisfy so great a multitude? 34 And Jesus saith to him, How many loaves have you? They said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground. And taking the seven loaves and the fishes, he gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they all ate and were satisfied: and they took up of the fragments that remained seven baskets full. And they that had eaten were four thousand men, besides women and children.

39 And having sent away the multitude, he took ship again, and came into the coasts of XVI. Magdala. †† THEN the pharisees and sadducees came to him, and tempting desired him to show them a sign from 2 heaven. † He answering said to them, In the evening ye say, *It will be fair*

on its western shore. It was likewise styled, the lake of Gennesareth; perhaps a corruption of Cinnereth, the name by which it was anciently called, Numbers xxxiv. 11.

Verse 32. *They continue with me now three days*—It was now the third day they came.

Verse 36. *He gave thanks, or "blessed" the food*—That is, he praised God for it, and prayed for a blessing upon it.

Verse 1. *A sign from heaven*—Such they imagined Satan could not counterfeit.

Verse 3. *The signs of the times*—The signs which evidently show that this is the time of the Messiah.

Verse 4. *A wicked and adulterous generation*—Ye would seek no farther sign, did not your wickedness, your love of the world, which is spiritual adultery, blind your understanding.

Verse 6. *Beware of the leaven of the pharisees*—That is, of their false doctrine. This is elegantly so called: for it spreads in the soul or the church, as leaven does in meal.

Verse 7. *They reasoned among themselves*—What must we do, then, for bread, since we have taken no bread with us?

Verse 8. *Why reason ye*—Why are you troubled about this? Am I not able, if need so require, to supply you by a word?

Verse 11. *How do ye not understand*—Besides, do

3 weather: for the sky is red. And in the morning, *It will be foul weather to-day: for the sky is red and lowering.* O ye hypocrites, ye know to discern the face of the sky; can ye not discern the signs of the 4 times? A wicked and adulterous generation seeketh after a sign; but there shall no sign be given to it, but the sign of the prophet Jonah. And he left them, and departed.

5 § And when his disciples were come on the other side, they had forgotten to take bread. ¶ And Jesus said to them, Take heed and beware of the leaven of the pharisees 7 and sadducees. And they reasoned among themselves, saying, We have taken no bread.

8 Jesus knowing it said to them, O ye of little faith, why reason ye among yourselves, because ye have taken no bread? Do ye not understand, nor remember the five loaves of the five thousand, and how many baskets ye took 10 up? Neither the seven loaves of the four thousand, and how many baskets ye took 11 up? How do ye not understand that I spake not to you concerning bread, to beware of the leaven of the pharisees and sadducees? 12 Then they understood that he did not bid them beware of the leaven of bread, but of the doctrine of the pharisees and sadducees.

13 ** And Jesus, coming into the coasts of Cæsarea Philippi, asked his disciples, saying, Whom do men say that the Son of Man 14 is? And they said, Some say, John the Baptist: others, Elijah; others, Jeremiah, 15 or one of the prophets. He saith to them, 16 But whom say ye that I am? And Simon Peter answering said, Thou art the Christ, 17 the Son of the living God. And Jesus answering said to him, Happy art thou, Simon Barjonah: for flesh and blood have not revealed this to thee, but my Father who is in 18 heaven. And I say also to thee, Thou art Peter, and on this rock I will build my

you not understand, that I did not mean bread, by the leaven of the pharisees and sadducees?

Verse 13. *And Jesus coming*—There was a large interval of time between what has been related and what follows. The passages that follow were but a short time before our Lord suffered.

Verse 14. *Jeremiah, or one of the prophets*—There was at that time a current tradition among the Jews, that either Jeremiah or some other of the ancient prophets would rise again before the Messiah came.

Verse 16. *Peter*—Who was generally the most forward to speak.

Verse 17. *Flesh and blood*—That is, thy own reason, or any natural power whatsoever.

Verse 18. *On this rock*—Alluding to his name, which signifies a rock; namely, the faith which thou hast now professed. *I will build my church*—But, perhaps, when our Lord uttered these words, he pointed to himself, in like manner as when he said, "Destroy this temple," John ii. 19, meaning the temple of his body. And it is certain, that as he is spoken of in Scripture as the only foundation of the church, so this is that which the apostles and evangelists laid in their preaching. It is in respect of laying this, that the names of the twelve apostles (not of St. Peter only) were equally inscribed on the twelve foundations of the city of God, Revelation xxi. 14. *The gates of hell*—As gates and walls were the

* Mark vii. 31.

† Mark viii. 1.

†† Mark viii. 11; Matt. xii. 28. ¶ Luke xii. 54.

§ Mark viii. 14.

¶ Luke xii. 1.

** Mark viii. 27; Luke ix. 18.

church; and the gates of hell shall not prevail against it. * And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples to tell no one that he was the Christ.

21 † From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and

strength of cities, and as courts of judicature were held in their gates, this phrase properly signifies the power and policy of Satan and his instruments. *Shall not prevail against it*—Not against the church universal, so as to destroy it. And they never did. There hath been a small remnant in all ages.

Verse 19. *I will give thee the keys of the kingdom of heaven*—Indeed, not to him alone; (for they were equally given to all the apostles at the same time, John xx. 21—23; but to him were first given the keys both of doctrine and discipline. He first, after our Lord's resurrection, exercised the apostleship, Acts i. 15; and he first by preaching opened the kingdom of heaven both to the Jews, Acts ii., and to the gentiles, Acts x.

Under the terms of *binding and loosing* are contained all those acts of discipline which Peter and his brethren performed as apostles; and, undoubtedly, what they thus performed on earth, God confirmed in heaven.

Verse 20. *Then charged he his disciples to tell no one that he was the Christ*—Jesus himself had not said it expressly even to his apostles; but left them to infer it from his doctrine and miracles. Neither was it proper the apostles should say this openly before that grand proof of it, his resurrection. If they had, they who believed them would the more earnestly have sought to take and make him a king; and they who did not believe them would the more vehemently have rejected and opposed such a Messiah.

Verse 21. *From that time Jesus began to tell his disciples that he must suffer many things*—Perhaps this expression, “*began*,” always implies his entering on a set and solemn discourse. Hitherto he had mainly taught them only one point,—that he was the Christ. From this time he taught them another,—that Christ must through sufferings and death enter into his glory. *From the elders*—The most honourable and experienced men; *the chief priests*—Accounted the most religious; *and the scribes*—The most learned body of men in the nation. Would not one have expected that these should have been the very first to receive him? But “*not many wise, not many noble*” were called. *Favour thyself*—The advice of the world, the flesh, and the devil, to every one of our Lord's followers.

Verse 23. *Get thee behind me*—Out of my sight. It is not improbable, Peter might step before him, to stop him. *Satan*—Our Lord is not recorded to have given so sharp a reproof to any other of his apostles on any occasion. He saw it was needful for the pride of Peter's heart, puffed up with the commendation lately given him. Perhaps the term, “*Satan*,” may not barely mean, Thou art my enemy, while thou fanciest thyself most my friend; but also, Thou art acting the very part of Satan, both by endeavouring to hinder the redemption of mankind, and by giving me the most deadly advice that can

22 be raised again the third day. Then Peter, taking hold of him, rebuked him, saying, Favour thyself, Lord: this shall in nowise be unto thee. But he turning said to Peter, Get thee behind me, Satan: thou art an offence to me: for thou savourest not the things of God, but the things of men. 24 † Then said Jesus to his disciples, If any man be willing to come after me, let him deny himself, and take up his cross, and 25 follow me. || For whosoever will save his life shall lose it: and whosoever will lose

ever spring from the pit of hell. *Thou savourest not*—Dost not relish or desire. We may learn from hence, 1. That whosoever says to us in such a case, “*Favour thyself*,” is acting the part of the devil: 2. That the proper answer to such an adviser is, “*Get thee behind me*.” 3. That otherwise he will be “*an offence*” to us, an occasion of our stumbling, if not falling: 4. That this advice always proceeds from the not relishing the things of God, but the things of men. Yea, so far is this advice, “*Favour thyself*,” from being fit for a Christian either to give or take, that if any man will come after Christ, his very first step is, to deny or renounce himself: in the room of his own will to substitute the will of God, as his one principle of action.

Verse 24. *If any man be willing to come after me*—None is forced; but if any will be a Christian, it must be on these terms. *Let him deny himself, and take up his cross*—A rule that can never be too much observed: let him in all things deny his own will, however pleasing, and do the will of God, however painful.

Should we not consider all crosses, all things grievous to flesh and blood, as what they really are,—as opportunities of embracing God's will at the expense of our own; and, consequently, as so many steps by which we may advance toward perfection? We should make a swift progress in the spiritual life, if we were faithful in this practice. Crosses are so frequent, that whoever makes advantage of them will soon be a great gainer. Great crosses are occasions of great improvement; and the little ones which come daily, and even hourly, make up in number what they want in weight. We may, in these daily and hourly crosses, make effectual oblations of our will to God; which oblations, so frequently repented, will soon mount to a great sum. Let us remember, then, (what can never be sufficiently inculcated,) that God is the Author of all events; that none is so small or inconsiderable as to escape his notice and direction. Every event, therefore, declares to us the will of God; to which, thus declared, we should heartily submit. We should renounce our own, to embrace it; we should approve and choose what his choice warrants as best for us. Herein should we exercise ourselves continually; this should be our practice all the day long. We should in humility accept the little crosses that are dispensed to us as those that best suit our weakness. Let us bear these little things, at least for God's sake, and prefer his will to our own in matters of so small importance: and his goodness will accept these mean oblations; for he despiseth not the day of small things.

Verse 25. *Whosoever will save his life*—At the expense of his conscience: whosoever, in the very highest instance, that of life itself, will

* Matt. xviii. 18. † Mark viii. 31; Luke ix. 22; Matt. xvii. 12; xx. 18.

† Matt. x. 38. || Matt. x. 39; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

26 his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall
27 a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then shall
28 he render to every man according to his work. Verily I say to you, There are some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom.

CHAPTER XVII.

* AND after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into an high mountain
2 apart, and was transfigured before them: and his face shone as the sun, and his raiment
3 became white as the light. And, behold, there appeared to them Moses and Elijah
4 talking with him. Then Peter answering said to Jesus, Lord, it is good for us to be
5 here: if thou wilt, let us make here three tents; one for thee, and one for Moses, and
6 one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, saying,
7 This is my beloved Son, in whom I delight; hear ye him. And the disciples hearing it
8 fell on their faces, and were sore afraid. And Jesus came and touched them, and said,
9 Arise, and be not afraid. And lifting up

not renounce himself, shall be lost eternally. But can any man hope he should be able thus to renounce himself, if he cannot do it in the smallest instances? And whoever will lose his life shall find it—What he loses on earth, he shall find in heaven.

Verse 27. *For the Son of Man shall come*—For there is no way to escape the righteous judgment of God.

Verse 28. And as an emblem of this, there are some who shall live to see the Messiah coming to set up his mediatorial kingdom with great power and glory, by the increase of his church, and the destruction of the temple, city, and polity of the Jews.

Verse 1. *A high mountain*—Probably Mount Tabor.

Verse 2. *And was transfigured*—Or transformed. The indwelling Deity darted out its rays through the veil of his flesh; and that with such transcendent splendour, that he no longer bore the form of a servant. His face shone with divine majesty, like the sun in its strength; and all his body was so irradiated by it, that his clothes could not conceal its glory, but became white and glittering as the very light with which he covered himself as with a garment.

Verse 3. *There appeared Moses and Elijah*—Here, for the full confirmation of their faith in Jesus, Moses the giver of the law, Elijah the most zealous of all the prophets, and God speaking from heaven, all bore witness to him.

Verse 4. *Let us make three tents*—The words of rapturous surprise. He says three, not six; because the apostles desired to be with their Master.

Verse 5. *Hear ye him*—As superior even to Moses and the prophets. See Deut. xviii. 17.

Verse 7. *Be not afraid*—And doubtless the same moment he gave them courage and strength.

Verse 9. *Tell the vision to no man*—Not to the rest of the disciples, lest they should be grieved and

their eyes, they saw no man, but Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of Man
10 be risen again from the dead. And his disciples asked him, saying, Why then say the
11 scribes that Elijah must come first? And Jesus answering said to them, Elijah truly
12 doth come first, and will regulate all things. But I say to you, that Elijah is come already, and they acknowledged him not, but
13 have done to him whatever they listed. So shall also the Son of Man suffer from them. Then the disciples understood that he spoke
14 to them of John the Baptist.

† And when they were come to the multitude, there came to him a man, kneeling
15 down to him, and saying, Lord, have mercy on my son: for he is lunatic, and suffereth
16 grievously: for often he falleth into the fire, and often into the water. And I brought
17 him to thy disciples, but they could not cure him. Then Jesus answering said, O
18 unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And
19 Jesus rebuked the devil; and he went out of him: and the child was cured from that
20 hour. Then the disciples, coming to Jesus apart, said, Why could not we cast him
21 out? † And Jesus said to them, Because of your unbelief. For verily I say to you, if ye

discouraged because they were not admitted to the sight; nor to any other persons, lest it should enrage some the more, and his approaching sufferings should make others disbelieve it. Till the Son of Man be risen again—Till the resurrection should make it credible, and confirm their testimony about it.

Verse 10. *Why then say the scribes that Elijah must come first*—Before the Messiah, if no man is to know of his coming? Should we not rather tell every man that he is come: and that we have seen him witnessing to thee as the Messiah?

Verse 11. *Regulate all things*—In order to the coming of Christ.

Verse 12. *Elijah is come already*—And yet when the Jews asked John, Art thou Elijah? He said, I am not. John 1. His meaning was, I am not Elijah the Tishbite, come again into the world. But he was the person of whom Malachi prophesied under that name.

Verse 13. *He is lunatic*—This word might with great propriety be used, though the case was mostly preternatural; as the evil spirit would undoubtedly take advantage of the influence which the changes of the moon have on the brain and nerve.

Verse 17. *O unbelieving and perverse generation*—Our Lord speaks principally this to his disciples. How long shall I be with you—Before you steadfastly believe!

Verse 20. *Because of your unbelief*—Because in this particular they had not faith. If ye have faith as a grain of mustard seed—That is, the least measure of it. But it is certain, the faith which is here spoken of does not always imply saving faith. Many have had it who thereby cast out devils, and yet will at last have their portion with them. It is only a supernatural persuasion given a man, that God will work thus by him at that hour. Now, "though I have all" this "faith, so as to remove mountains," yet if

† Mark ix. 14; Luke ix. 37.

† Matt. xxi. 21; Luke xvii. 6.

have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. Howbeit this kind goeth not out but by prayer and fasting.

22 * And while they abode in Galilee, Jesus said to them, The Son of Man is about to be betrayed into the hands of men: And they will kill him, and the third day he will rise again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received the tribute money came to Peter, and said, Doth not your Master pay the tribute? He saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own sons, or of strangers? He saith to him, Of strangers. Jesus saith to him, Then are the sons free. Yet, that we may not offend them, go to the sea, and cast an hook, and take the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give them for me and thee.

have not the "faith which worketh by love," I am nothing.

"To remove mountains," was a proverbial phrase among the Jews, and still retained in their writings to express a thing which is very difficult, and to appearance impossible.

Verses 21. *This kind of devils goeth not out but by prayer and fasting*—What a testimony is here of the efficacy of fasting, when added to fervent prayer! some kinds of devils the apostles had cast out before this without fasting.

Verses 24. *When they were come to Capernaum*—Where our Lord now dwelt. This was the reason why they stayed till he came thither, to ask him for the tribute. *Doth not your Master pay tribute*—This was a tribute or payment of a peculiar kind, being half a shekel, (that is, about fifteen pence,) which every master of a family used to pay yearly to the service of the temple, to buy salt and little things not otherwise provided for. It seems to have been a voluntary thing, which custom, rather than any law, had established.

Verses 25. *Jesus prevented him*—Just when St. Peter was going to ask him for it. *Of their own sons, or of strangers*—That is, such as are not of their own family.

Verses 26. *Then are the sons free*—The sense is, This is paid for the use of the house of God. But I am the Son of God. Therefore I am free from any obligation of paying this to my own Father.

Verses 27. *Yet, that we may not offend them*—Even those unjust, unreasonable men, who claim what they have no manner of right to: do not contend it with them; but rather yield to their demand than violate peace or love. O what would not one of a loving spirit do for peace! Any thing which is not expressly forbidden in the word of God. *A piece of money*—The original word is "a stater," which was in value two shillings and sixpence: just the sum that was wanted. *Give for me and thee*—Peter had a family of his own: the other apostles were the family of Jesus.

Now illustrious a degree of knowledge and power did our Lord here discover! Knowledge penetrating into this animal, though beneath the waters; and power, in directing this very fish to Peter's hook, though he himself was at a dis-

CHAPTER XVIII.

At that time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven? † And Jesus, calling to him a little child, set him in the midst of them, ‡ And said, Verily I say to you, Except ye be converted, and become as little children, ye shall in nowise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. ¶ And whoso shall receive one such little child in my name receiveth me. § But whose shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea. Woe to the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. || Wherefore if thy hand or thy foot cause thee to offend, cut them off, and cast them from thee: it is good for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into the everlasting fire. And if thine eye cause thee to offend, pluck it out, and cast it from thee:

tance. How must this have encouraged both him and his brethren in a firm dependence on divine providence!

Verses 1. *Who is the greatest in the kingdom of heaven?*—Which of us shall be thy prime minister? They still dreamed of a temporal kingdom.

Verses 2. *And Jesus, calling to him a little child*—This is supposed to have been the great Ignatius, whom Trajan, the wise, the good emperor Trajan, condemned to be cast to the wild beasts at Rome!

Verses 3. *Except ye be converted*—The first step towards entering into the kingdom of grace is, to become as little children: lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father, who is in heaven for a supply of all your wants. We may farther assert, (though it is doubtful whether this text implies so much,) Except ye be turned from darkness to light, and from the power of Satan to God; except ye be entirely, inwardly changed, renewed in the image of God, ye cannot enter into the kingdom of glory. Thus must every man be converted in this life, or he can never enter into life eternal. *Ye shall in nowise enter*—So far from being great in it.

Verses 6, 8. *And all who are in this sense little children are unspeakably dear to me*. Therefore help them all you can, as if it were myself in person; and see that ye offend them not; that is, that ye turn them not out of the right way, neither hinder them in it.

Verses 7. *Woe to the world because of offences*—That is, unspeakable misery will be in the world through them. *For it must needs be that offences come*—Such is the nature of things, and such the weakness, folly, and wickedness of mankind, that it cannot be but they will come. *But woe to that man*—That is, miserable is that man. *By whom the offence cometh*—Offences are all things whereby any one is turned out of, or hindered in, the way of God.

Verses 8, 9. *If thy hand, foot, eye, cause thee to*

† Mark ix. 35; Luke ix. 47 † Matt. xix. 14. || Matt. x. 40; Luke x. 16; John xiii. 20. § Mark ix. 42; Luke xvii. 1. ¶ Matt. v. 29; Mark ix. 43.

offend if the most dear enjoyment, the most beloved and useful person, turn thee out of, or hinder thee in, the way, is not this as hard saying? Yes; if thou take counsel with flesh and blood.

Verse 11. Another and a yet stronger reason for your not despising them is, that I myself came into the world to save them.

his lord commanded him to be sold, and his wife and children, and all that he had, and was bound to be made. Then the servant, falling prostrate at his feet, said, Lord, have patience with me, and I will pay thee all.

¶ And the lord of that servant, moved with tender compassion, loosed him, and forgave him the debt. But that servant, going out, found one of his fellow servants who owed him an hundred pence, and seized him by the throat, saying, Pay me that thou owest.

¶ And his fellow servant, falling at his feet, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt.

¶ But his fellow servants, seeing what was done, were very sorry, and came and gave their lord an exact account of all that was done. Then his lord, calling him, said to him, Thou wicked servant, I forgive thee all that debt, because thou hast been merciful: shouldst not thou also have had compassion on thy fellow servant, as I had pity on thee? And his lord, being wrath, delivered him to the tormentors, till he should pay all that was due to him. So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

¶ **AND** Jesus, when he had finished these sayings, departed from Caesarea, and came into the coasts of Judaea beyond Jordan.

our offences against thee, and our utter incapacity of making him any satisfaction.

Verse 20. *As he had not to pay, he had commanded him to be sold, such was the power which creditors violently had over their insolvent debtors in several countries.*

Verse 21. *Went with him before a magistrate, and cast him into prison, protesting he should be there till he should pay the whole debt.*

Verse 21. *His lord delivered him to the tormentors.* Imprisonment is a much severer punishment in the eastern countries than in ours. State criminals, especially, when condemned to it, are not only confined to a very mean and scanty allowance, but are frequently loaded with chains or heavy yokes, so that they can neither lie nor sit at ease; and by frequent scourgings, and sometimes fackings, are brought to an untimely end. *But he should pay all that was due to him.* That is, without all hope of release; for this he could never do.

How observable is this whole account; as well as the great inference our Lord draws from it. 1. The debtor was freely and fully forgiven; 2. He wilfully and grievously offended; 3. His pardon was restricted, the whole debt required; and the offender delivered to the tormentors for ever. And shall we still say, that when we are once freely and fully forgiven, our pardon can never be retraced? Verily, verily, I say unto you, *So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.*

Verse 1. *He departed.* And from that time walk ye no more in sin.

Verse 2. *Multitudes followed him, and he healed them.* That is, whosoever they followed him.

Verse 3. *The pharisees came, tempting him.* Trying

¶ And great multitudes followed him, and he healed them there. And the pharisees came to him, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answering said to them, Have ye not read, that he who made them made them male and female from the begin-

¶ ning. And said, For this cause a man shall leave father and mother, and cleave to his wife; and they twain shall be one flesh?

¶ Wherefore they are no more twain, but one flesh. What therefore that hath joined together, let not man put asunder. They say to him, Why then did Moses command to give a writing of divorce, and put her away?

¶ He saith to them, Because of the hardness of your hearts Moses permitted you to put away your wives; but from the beginning it was not so.

¶ And I say to you, Whosoever shall put away his wife, except for whoredom, and marry another, committeth adultery; and he that marryeth her that is put

away committeth adultery. His disciples say to him, If the case of a man with his wife be so, it is not expedient to marry. But he said to them, All men do not receive this saying, but they to whom it is given.

¶ For there are eunuchs, who were born so from their mother's womb; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

¶ Then were brought to him little children, to make him contradict Moses. *My every saying—that is, for anything which he dislikes in her. This the scribes allowed.*

Verse 4. *He said, Whosoever put away his wife, except for whoredom, and marry another, committeth adultery; and he that marryeth her that is put away committeth adultery.*

Verse 5. *He said, Whosoever put away his wife, except for whoredom, and marry another, committeth adultery; and he that marryeth her that is put away committeth adultery.*

Verse 6. *And said by the mouth of Adam; who uttered the words.*

Verse 7. *He said, Whosoever put away his wife, except for whoredom, and marry another, committeth adultery; and he that marryeth her that is put away committeth adultery.*

Verse 8. *And said by the mouth of Adam; who uttered the words.*

Verse 9. *He said, Whosoever put away his wife, except for whoredom, and marry another, committeth adultery; and he that marryeth her that is put away committeth adultery.*

Verse 10. *And said by the mouth of Adam; who uttered the words.*

Verse 11. *And said by the mouth of Adam; who uttered the words.*

Verse 12. *And said by the mouth of Adam; who uttered the words.*

Verse 13. *And said by the mouth of Adam; who uttered the words.*

Verse 14. *And said by the mouth of Adam; who uttered the words.*

Verse 15. *And said by the mouth of Adam; who uttered the words.*

Verse 16. *And said by the mouth of Adam; who uttered the words.*

Verse 17. *And said by the mouth of Adam; who uttered the words.*

Verse 18. *And said by the mouth of Adam; who uttered the words.*

ren, that he might lay *his* hands on them and
 14 pray: but his disciples rebuked them. * But
 Jesus said, Suffer the little children to come
 to me, and forbid them not: for of such is
 15 the kingdom of heaven. And he laid his
 hands on them, and departed thence.
 16 † And, behold, one came and said to him,
 Good Master, what good thing shall I do,
 17 that I may have eternal life? And he said
 to him, Why callest thou me good? *There*
is none good but one, that is, God: but if
 thou wilt enter into life, keep the command-
 18 ments. He saith to him, Which? Jesus
 said, † Thou shalt do no murder, Thou shalt
 not commit adultery, Thou shalt not steal,
 19 Thou shalt not bear false witness, Honour
 thy father and mother: and, Thou shalt love
 20 thy neighbour as thyself. The young man
 saith to him, All these things have I kept
 21 from my childhood: what lack I yet? Jesus
 saith to him, If thou desirest to be perfect,
 go, sell what thou hast, and give to the
 poor, and thou shalt have treasure in hea-
 22 ven: and come, follow me. But the young
 man, hearing that saying, went away sor-
 rowful: for he had great possessions.

they, who have abstained from marriage (though
 without condemning or despising it) that they
 might walk more closely with God! *He that is*
able to receive it, let him receive it—This gracious
 command (for such it is unquestionably, since
 to say, Such a man *MAY* live single, is saying no-
 thing. Who ever doubted this?) is not designed
 for all men; but only for those few who are
 “able to receive it.” O let these receive it
 joyfully!

Verse 13. *That he should lay his hands on them*—
 This was a rite which was very early used in
 praying for a blessing on young persons. See
 Genesis xlviii. 14—20.

The disciples rebuked them—That is, them that
 brought them: probably thinking such an em-
 ploy beneath the dignity of their Master.

Verse 14. *Of such is the kingdom of heaven*—Little
 children, either in a natural or spiritual sense,
 have a right to enter into my kingdom.

Verse 16. *And, behold, one came*—Many of the
 poor had followed him from the beginning. One
 rich man came at last.

Verse 17. *Why callest thou me good*—Whom thou
 supposest to be only a man. *There is none good*
 —Supremely, originally, essentially, but God. *If*
thou wilt enter into life, keep the commandments—From
 a principle of loving faith. Believe, and thence
 love and obey. And this undoubtedly is the way
 to eternal life. Our Lord therefore does not
 answer ironically, which had been utterly be-
 neath his character; but gives a plain, direct,
 serious answer to a serious question.

Verse 20. *The young man saith, All these have I kept*
from my childhood—So he imagined: and, perhaps
 he had, as to the letter; but not as to the spirit,
 which our Lord immediately shows.

Verse 21. *If thou desirest to be perfect*—That is,
 to be a real Christian. *Sell what thou hast*—He
 who reads the heart saw his bosom-sin was love
 of the world; and knew he could not be saved
 from this, but by literally renouncing it. To him
 therefore he gave this particular direction, which
 he never designed for a general rule. For him
 this was necessary to salvation; to us, it is not
 so. To sell all was an absolute duty to him; to
 many of us it would be an absolute sin. *The*

23 Then said Jesus to his disciples, Verily I
 say to you, A rich man shall with difficulty
 24 enter into the kingdom of heaven. And
 again I say to you, It is easier for a camel
 to go through the eye of a needle, than for
 a rich man to enter into the kingdom of
 25 God. His disciples hearing it were exceed-
 ingly amazed, saying, Who then can be
 26 saved? But Jesus looking upon them said
 to them, With men this is impossible; but
 with God all things are possible.
 27 Then Peter answering said to him, Be-
 hold, we have forsaken all, and followed
 28 thee; what shall we have therefore? Jesus
 said to them, Verily I say to you, That ye
 who have followed me, in the renovation
 when the Son of Man shall sit on the throne
 of his glory, ye also shall sit upon twelve
 thrones, judging the twelve tribes of Israel.
 29 And every one that hath forsaken house, or
 brethren, or sisters, or father, or mother,
 or wife, or children, or land, for my
 name's sake, shall receive an hundred
 30 fold, and inherit everlasting life. || But
 many first will be last; and the last will
 be first.

young man went away—Not being willing to have
 salvation at so high a price.

Verse 24. *It is easier for a camel to go through the*
eye of a needle, (a proverbial expression,) *than for*
a rich man to go through the strait gate; that is,
 humanly speaking, it is an absolute impossi-
 bility. Rich man, tremble! Feel this impossi-
 bility; else thou art lost for ever!

Verse 25. *His disciples were amazed, saying, Who*
then can be saved?—If rich men, with all their ad-
 vantages, cannot. Who? A poor man; a pea-
 sant; a beggar; ten thousand of them, sooner
 than one that is rich.

Verse 26. *Jesus looking upon them*—To compose
 their hurried spirits. O what a spaking look
 was there! *Said to them*—With the utmost
 sweetness. *With men this is impossible*—It is ob-
 servable, he does not retract what he had said;
 no, nor soften it in the least degree; but rather
 strengthens it, by representing the salvation
 of a rich man as the utmost effort of omni-
 potence.

Verse 28. *In the renovation*—In the final renova-
 tion of all things. *Ye shall sit*—In the beginning
 of the judgment they shall stand, 2 Cor. v. 10.
 Then being absolved, they shall sit with the
 Judge, 1 Cor. vi. 2. *On twelve thrones*—So our Lord
 promised, without expressing any condition:
 yet, as absolute as the words are, it is certain
 there is a condition implied, as in many scrip-
 tures where none is expressed. In consequence
 of this, these twelve did not sit on those twelve
 thrones; for the throne of Judas another took,
 so that he never sat thereon.

Verse 29. *And every one*—In every age and
 country; not you my apostles only. *That hath*
forsaken houses, or brethren, or wife, or children—El-
 ther by giving any of them up, when they could
 not be retained with a clear conscience, or by
 willingly refraining from acquiring them. *Shall*
receive an hundred fold—In value, though not in
 kind, even in the present world.

Verse 30. *But many first*—Many of those who
 were first called. *Shall be last*—Shall have the
 lowest reward: those who came after them
 being preferred before them; and yet possibly
 both the first and the last may be saved, though
 with different degrees of glory.

• Matt. xviii. 3. † Mark x. 17; Luke xviii. 19.
 ‡ Exod. xx. 12, &c.

|| Matt. xx. 16; Mark x. 31; Luke xii. 30.

CHAPTER XX.

FOR the kingdom of heaven is like an householder, who went out early in the morning to hire labourers into his vineyard. And he having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place, And said to them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went. Again going out about the sixth and ninth hour, he did likewise. And going out about the eleventh hour, he found others standing idle, and saith to them, Why stand ye here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into the vineyard; and whatsoever is right ye shall receive. And in the evening, the lord of the vineyard saith to the steward, Call the labourers, and pay them their hire, beginning from the last to the first. And when they came who were hired about the eleventh hour, they received every one a penny. But when the first came, they supposed that they should have received more; and they likewise received every one a penny. And having received it, they murmured against the householder, Saying, These last have wrought one hour, and thou hast made them equal unto us, who have

Verse 1. That some of those who were first called may yet be last, our Lord confirms by the following parable; of which the primary scope is, to show, that many of the Jews would be rejected, and many of the gentiles accepted; the secondary, that of the gentiles, many who were first converted, would be last and lowest in the kingdom of glory; and many of those who were last converted, would be first and highest therein. *The kingdom of heaven is like*—That is, the manner of God's proceeding in his kingdom resembles that of an householder. *In the morning*—At six, called by the Romans and Jews, the first hour. From thence reckoning on to the evening, they called nine, the third hour; twelve, the sixth; three in the afternoon, the ninth; and five, the eleventh. *To hire labourers into his vineyard*—All who profess to be Christians are in this sense labourers, and are supposed, during their life, to be working in God's vineyard.

Verse 2. The Roman penny was about sevenpence-halfpenny English. This was then the usual price of a day's labour.

Verse 6. *About the eleventh hour*—That is, very late; long after the rest were called.

Verse 8. *In the evening*—Of life, or of the world.

Verse 9. *Who were hired about the eleventh hour*—Either the gentiles, who were called long after the Jews into the vineyard, the church of Christ; or those in every age who did not hear, or at least understand, the gospel call, till their day of life was drawing to a period. Some circumstances of the parable seem best to suit the former, some the latter, of these senses.

Verse 10. *The first supposed they should have received more*—Probably "the first" here may mean the Jews, who supposed they should always be preferred before the gentiles.

Verse 12. *Thou hast made them equal to us*—So St. Peter expressly, Acts xv. 9, God "bath put no difference between us" (Jews) "and them," (gentiles,) "purifying their hearts by faith." And those who are equally holy here, whenever they were called, will be equally happy hereafter.

13 borne the burden and the heat of the day. And he answering said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take what is thine, and go: it is my will to give to this last, even as to thee. Is it not lawful to do what I will with my own? Is thine eye evil, because I am good? *So the last shall be first, and the first last: for many are called, but few chosen.

17 † And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said to them, Behold, we go up to Jerusalem; and the Son of Man will be betrayed to the chief priests and scribes, and they will condemn him to death, And shall deliver him to the gentiles to mock, and scourge, and crucify him: and the third day he shall rise again.

20 † Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said to her, What wilt thou? She saith to him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answering said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink, or to be baptized with the baptism that I am baptized with? They 23 say unto him, We are able. And he saith

Verse 14. *It is my will to give to the last called among the heathens, even as to the first called among the Jews; yea, and to the late converted publicans and sinners, even as to those who were called long before.*

Verse 15. *Is it not lawful for me to do what I will with my own?*—Yea, doubtless; to give either to Jew or gentile a reward infinitely greater than he deserves. But can it be inferred from hence, that it is lawful, or possible, for the merciful Father of spirits to

"Consign an unborn soul to hell?"

Or damn him from his mother's womb?"

Is thine eye evil because I am good?—Art thou envious, because I am gracious! Here is an evident reference to that malignant aspect which is generally the attendant of a selfish and envious temper.

Verse 16. *So the last shall be first, and the first last*—Not only with regard to the Jews and gentiles, but in a thousand other instances. *For many are called*—All who hear the gospel. *But few chosen*—Only those who obey it.

Verse 20. *Then came to him the mother of Zebedee's children*—Considering what he had been just speaking, was ever anything more unseasonable? Perhaps Zebedee himself was dead, or was not a follower of Christ.

Verse 21. *In thy kingdom*—Still they expected a temporal kingdom.

Verse 22. *Ye know not what is implied in being advanced in my kingdom, and necessarily pre-required thereto*. All who share in my kingdom must first share in my sufferings. Are you able and willing to do this! Both these expressions, *the cup, the baptism*, are to be understood of his sufferings and death. The like expressions are common among the Jews.

Verse 23. *But to sit on my right hand*—Christ applies to the glories of heaven what his disciples were so stupid as to understand of the glories

* Matt. xix. 30; xxii. 14. † Mark x. 32; Luke xviii. 31. ‡ Mark x. 26.

CHAPTER XXI.

to them, Ye shall indeed drink my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, save to them for whom it is prepared of my Father.

24 And the ten, hearing it, were moved with indignation against the two brethren. But Jesus, calling them to him, said, Ye know that the princes of the gentiles lord it over them, and they that are great exerce authority upon them. * It shall not be so among you: but whosoever desireth to be great among you, let him be your minister; and whosoever desireth to be chief among you, let him be your servant: Even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many.

29 † And as they were going from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way-side, hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude charged them to hold their peace: but they cried out the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus, standing still, called them, and said, What do ye desire that I should do for you? They say to him, Lord, that our eyes may be opened. So Jesus, moved with tender compassion, touched their eyes: and immediately their eyes received sight, and they followed him.

of earth. But he does not deny, that this is His to give. It is His to give in the strictest propriety, both as God, and as the Son of Man. He only asserts, that he gives it to none but those for whom it is originally prepared; namely, those who endure to the end in the "faith that worketh by love."

Verse 25. *Ye know that the princes of the gentiles lord it over them*—And hence you imagine, the chief in my kingdom will do as they: but it will be quite otherwise.

Verse 26. *Your minister*—That is, your servant.

Verse 30. *Behold, two blind men cried out*—St. Mark and St. Luke mention only one of them, blind Bartimeus. He was far the more eminent of the two, and, as it seems, spoke for both.

Verse 31. *The multitude charged them to hold their peace*—And as they will all who begin to cry after the Son of David: but let those who feel their need of him cry the more; otherwise they will come short of a cure.

Verse 5. *The daughter of Zion*—That is, the inhabitants of Jerusalem. The first words of the passage are cited from Isaiah liii. 11; the rest from Zech. ix. 9. The ancient Jewish doctors were wont to apply these prophecies to the Messiah. On an ass—The Prince of Peace did not take an horse, a warlike animal: but he will ride on that by and by, Rev. xix. 11. In the patriarchal ages illustrious persons thought it no disgrace to make use of this animal; but it by no means appears that this opinion prevailed, or this custom continued, till the reign of Tiberius. Was it a mean attitude wherein our Lord then appeared? mean even to contempt? I grant it: I glory in it: it is for the comfort of my soul, for the honour of his humility, and for the utter confusion of all worldly pomp and grandeur.

† AND when they drew nigh to Jerusalem, and came to Bethphage, at the Mount of Olives, then sent Jesus two disciples, 2 Saying to them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose and bring them to me. And if any man say ought to you, say, The Lord hath need of them; and he will send them immediately. 4 This was done that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Zion, Behold, thy King cometh to thee, meek, and sitting on an ass, even a colt the foal of an ass. And the disciples went, and did as Jesus had commanded them, And brought the ass, and the colt, and put on them their clothes, and set him thereon. And a very great multitude spread their garments in the way; and others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed after, cried, saying, Hosanna to the Son of David; Blessed is the name of the Lord & he that cometh: Hosanna in the highest.

■ And as he came into Jerusalem, all the city was in a commotion, saying, Who is this? And the multitude said, This is Jesus the prophet from Nazareth of Galilee. 12 § And Jesus went into the temple, and cast out all that sold and bought in the temple, and overthrew the tables of the

Verse 7. *They set him thereon*—That is, on the clothes.

Verse 8. *A great multitude spread their garments*—the way—a custom which was usual at the creation of a king, 2 Kings ix. 13.

Verse 9. *The multitude cried, saying*—Probably from a divine impulse; for certainly most of them understood not the words they uttered. *Hosanna*—"Lord save us," was a solemn word in frequent use among the Jews. The meaning is, "We sing hosanna to the Son of David. Blessed be He, the Messiah of the Lord. Hail, Thou that art in the highest heavens." Our Lord restrained all public tokens of honour from the people till now, lest the envy of his enemies should interrupt his preaching before the time. But this reason now ceasing, he suffered their acclamations, that they might be a public testimony against their wickedness, who in four or five days after cried out, Crucify him, crucify him. The expressions recorded by the other evangelists are somewhat different from these: but all of them were undoubtedly used by some or others of the multitude.

Verse 11. *This is Jesus from Nazareth*—What a stumbling-block was this! If he was of Nazareth, he could not be the Messiah. But they who earnestly desired to know the truth would not stumber thereat; for upon inquiry, (which such would not fail to make,) they would see, he was not of Nazareth, but Bethlehem.

Verse 12. *He cast out all that sold and bought*—Doves and oxen for sacrifice. He had cast them out three years before, John vi. 14, bidding them "not move," that "house an house of merchandise" upon the repetition of the offence, he uses sharper words. In the temple—That is, in the outer court of it, where the gentiles used to

moneychangers, and the seats of them that were selling doves, And saith to them, It is written, * My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them. But the chief priests and the scribes, seeing the wonders that he did, and the children crying in the temple, saying, Hosanna to the Son of David, were sore displeased, And said to him, Hearest thou what these say? And Jesus saith to them, Yea; have ye never read, † Out of the mouth of babes and sucklings thou hast perfected praise? ‡ And, leaving them, he went out of the city to Bethany, and lodged there.

Now in the morning, as he was returning to the city, he hungered. And seeing a fig tree in the way, he came to it, and found nothing thereon but leaves only: and he saith to it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And the disciples, seeing it, marvelled, saying, How soon is the fig tree withered away! Jesus answering said to them, || Verily I say to you, If ye have faith, and doubt not, ye shall not only do this miracle of the fig tree, but also if ye say to this mountain, Be thou lifted up, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

§ And when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things?

worship. *The moneychangers*—The exchangers of foreign money into current coin, which those who came from distant parts might want to offer for the service of the temple.

Verse 13. *A den of thieves*—A proverbial expression for an harbour of wicked men.

Verse 20. *The disciples seeing it*—As they went by, the next day.

Verse 21. *Jesus answering said, If ye have faith*—Whence we may learn, that one great end of our Lord in this miracle was, to confirm and increase their faith: another was, to warn them against unfruitfulness.

Verse 23. *When he was come into the temple, the chief priests came*—Who thought he violated their right. *And the elders of the people*—Probably, members of the sanhedrim, to whom that title most properly belonged; which is the more probable, as they were the persons under whose cognizance the late action of Christ, in purging the temple, would naturally fall. These, with the chief priests, seem purposely to have appeared in a considerable company, to give the more weight to what they said, and, if need were, to bear an united testimony against him. *As he was teaching*—Which also they supposed he had no authority to do, being neither priest, nor Levite, nor scribe. Some of the priests, (though not as priests,) and all the scribes, were authorized teachers. *By what authority doest thou these things*—Publicly teach the people; and drive out those who had our commission to traffic in the outer court?

Verse 24. *I will ask you one thing*—Who have

* Isaiah lvi. 7; Jer. vii. 11. † Psalm viii. 2. ‡ Mark xi. 11, 12. § Matt. xvii. 20. || Mark xi. 27; Luke xi. 1.

24 and who gave thee this authority? And Jesus answering said to them, I will also ask you one thing, which if ye tell me, I will likewise tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or from men? And they reasoned among themselves, saying, If we say, From heaven; he will say, Why then did ye not believe him? But if we say, Of men; we fear the multitude; for all hold John as a prophet. And they answering said to Jesus, We cannot tell. And he said to them, Neither tell I you by what authority I do these things. But what think you? A man had two sons; and coming to the first, he said, Son, go work to-day in my vineyard. He answering said, I will not: but afterward, repenting, he went. And coming to the other, he said likewise. And he answered, I go, Sir: but went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them, Verily I say to you, The publicans and the harlots go into the kingdom of God before you. For John came to you in a way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, seeing it, repented not afterward, that ye might believe him.

¶ Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the season of fruit drew near, he sent his servants to the husbandmen, to receive the fruits of it.

asked me many. *The baptism*, that is, the whole ministry, of John, was it from heaven, or from men? By what authority did he act and teach? Did man or God give him that authority? Was it not God! But, if so, the consequence was clear. For John testified that Jesus was the Christ.

Verse 25. *Why did ye not believe him*—Testifying this!

Verse 27. *Neither tell I you*—Not again, in express terms. He had often told them before, and they would not believe him.

Verse 30. *He answered, I go, Sir; but went not*—Just so did the scribes and pharisees: they professed the greatest readiness and zeal in the service of God; but it was bare profession, contradicted by all their actions.

Verse 32. *John came in a way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—The most notorious sinners were reformed, though at first they said, "I will not." And ye seeing—The amazing change which was wrought in them, though at first ye said, "I go, Sir," repented not afterward—Were no more convinced than before. O how is this scripture fulfilled at this day!

Verse 33. *A certain householder planted a vineyard*—God planted the church in Canaan. *And hedged it round about*—First, with the law; then, with his peculiar providence. *And digged a winepress*—Perhaps it may mean Jerusalem. *And built a tower*—The temple. *And sent into a far country*—That is, left the keepers of his vineyard, in some measure, to behave as they should see good.

Verse 34. *He sent his servants*—His extraordinary messengers, the prophets. *To the husbandmen*—The ordinary preachers or ministers among the Jews.

¶ Mark xii. 1; Luke xx. 9.

35 And the husbandmen, taking his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former: and they did to them in like manner. Last of all he sent to them his son, saying, They will reverence my son. But the husbandmen, seeing his son, said among themselves, This is the heir; come, let us kill him, and take possession of his inheritance. And taking him, they cast him out of the vineyard, and slew him. When therefore the Lord of the vineyard cometh, what will he do to those husbandmen? They say to him, He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who will render him the fruits in their seasons. Jesus saith to them, Have you never read in the scriptures, *The stone which the builders rejected is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. † And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the pharisees hearing his parables, knew he spoke of them. But when they sought to apprehend him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

AND Jesus answering spake to them again in parables, saying, The kingdom of heaven is like a king, who made a marriage feast for his son, And sent forth his servants to call them that were invited to the marriage: but they would not come.

Verse 41. *They say*—Perhaps some of the bystanders, not the chief priests or pharisees; who, as St. Luke relates, said, "God forbid!" Luke xx. 16.

Verse 42. *The builders*—The scribes and priests, whose office it was to build up the church. *Is become the head of the corner*—Or the chief corner-stone: he is become the foundation of the church, on which the whole building rests; and its principal corner-stone for uniting the gentiles to it, as the chief corner-stone of an house supports and links its two sides together.

Verse 43. *Therefore*—Because ye reject this corner-stone. *The kingdom of God*—That is, the gospel.

Verse 44. *Whosoever shall fall on this stone shall be broken*—Stumbled at Christ, shall even then receive much hurt. He is said to fall on this stone who hears the gospel and does not believe. *But on whomsoever it shall fall—in vengeance, it will utterly destroy him.* It will fall on every unbeliever, when Christ cometh in the clouds of heaven.

Verse 1. *Jesus answering spake*—That is, spake with reference to what had just passed.

Verse 2. *A king, who made a marriage-feast for his son*—So did God, when he brought his first-born into the world.

Verse 3. *Then that were invited*—Namely, the Jews.

Verse 4. *Fattings*—Fatted beasts and fowls.

Verse 5. *One to his farm, another to his merchandise*

4 Again he sent forth other servants, saying, Tell them who were invited, Behold, I have prepared my dinner: my oxen and fattings are killed, and all things are ready: come to the marriage. But they, slighting it, went one to his farm, another to his merchandise: And the rest, laying hold on his servants, treated them shamefully, and slew them. And the king, hearing it, was wroth: and sending forth his troops destroyed those murderers, and burned their city. 8 Then saith he to his servants, The marriage feast is prepared, but they who were invited were not worthy. Go ye therefore into the highways, and invite whomsoever ye find to the wedding banquet. So those servants, going out into the ways, gathered together all whomsoever they found, both bad and good: and the feast was abundantly supplied with guests. But the king, coming in to see the guests, saw there a man who had not on a wedding garment: And saith to him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into the outer darkness; there shall be the weeping and the gnashing of teeth. † For many are called, but few chosen.

15 † Then went the pharisees, and consulted together how to ensnare him in his talk. 16 And they sent to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not? But Jesus, knowing their wicked-

—One must mind what he has; another, gale what he wants. How many perish by mis-using lawful things!

Verse 7. *The king, sending forth his troops*—The Roman armies, employed of God for that purpose. *Destroyed those murderers*—Primarily, the Jews.

Verse 9. *Go into the highways*—The word properly signifies, the byways, or turnings of the road.

Verse 10. *They gathered all*—By preaching everywhere.

Verse 11. *The guests*—The members of the visible church.

Verse 12. *A wedding garment*—The righteousness of Christ, first imputed, then implanted. It may easily be observed, this has no relation to the Lord's supper, but to God's proceeding at the last day.

Verse 14. *Many are called; few chosen*—Many hear, few believe. Yes, many are members of the visible, but few of the invisible, church.

Verse 16. *The Herodians* were a set of men peculiarly attached to Herod, and consequently zealous for the interest of the Roman government, which was the main support of the dignity and royalty of his family. *Thou regardest not the person of men*—Thou savourest no man for his riches or greatness.

Verse 17. *Is it lawful to give tribute to Caesar?*—If he had said, Yes, the pharisees would have accused him to the people as a betrayer of the liberties of his country. If he had said, No,

19 ness, said, Why tempt ye me, ye hypo-
20 crites? Show me the tribute money. And
they brought to him a penny. He saith to
them, Whose is this image and superscrip-
21 tion? They say to him, Cæsar's. Then
said he to them, Render therefore to Cæsar
the things that are Cæsar's; and to God
22 the things that are God's. And hearing it,
they marvelled: and they left him, and
went away.

23 * The same day came the sadducees, who
say there is no resurrection, and asked him,
24 Saying, Master, Moses said,† If a man die,
having no children, his brother shall marry
his wife, and raise up issue to his brother.
25 Now there were with us seven brethren:
and the first, having married a wife, died,
and, having no issue, left his wife to his
26 brother: Likewise the second also, and the
27 third, unto the seventh. Last of all the
28 woman died also. Therefore in the resur-
rection whose wife shall she be of the
29 seven? for they all had her. Jesus answer-
ing said to them, Ye err, not knowing the
30 scriptures, nor the power of God. For in
the resurrection they neither marry nor are
given in marriage, but are as the angels of
31 God in hea. ven. But touching the resurrec-
tion of the dead, have ye not read that
which was spoken to you by God, saying,
32 † I am the God of Abraham, and the God of
Isaac, and the God of Jacob? He is not a
33 God of the dead, but of the living. And the
multitude, hearing it, were astonished at
his doctrine.

34 ¶ But the pharisees, having heard that he

the Herodians would have accused him to the
Roman governor.

Verse 18. *Ye hypocrites*—Pretending a scruple
of conscience.

Verse 20. *The tribute money*—A Roman coin,
stamped with the head of Cæsar, which was
usually paid in tribute.

Verse 21. *They say to him, Cæsar's*—Plainly ac-
knowledging, by their having received his coin,
that they were under his government. And in-
deed this is a standing rule. The current coin
of every nation shows who is the supreme
governor of it. *Render therefore, ye pharisees, to
Cæsar the things which ye yourselves acknowledge
to be Cæsar's: and ye Herodians, while ye are
zealous for Cæsar, see that ye render to God the
things that are God's.*

Verse 25. *Now there were with us seven brethren*—
This story seems to have been a kind of com-
mon-place objection, which no doubt they
brought up on all occasions.

Verse 29. *Ye err, not knowing the scriptures*—
Which plainly assert a resurrection. *Nor the
power of God*—Which is well able to effect it.
How many errors flow from the same source!

Verse 30. *They are as the angels*—Incorruptible
and immortal. So the power of God shown
in them! So little need have they of marriage!

Verse 31. *Have ye not read*—The sadducees had
a peculiar value for the books of Moses. Out of
these therefore our Lord argues with them.

Verse 32. *I am the God of Abraham*—The argu-
ment runs thus: God is not the God of the dead,
but of the living: for that expression, "thy
God," implies both benefit from God to man,
and duty from man to God. But he is the God

had silenced the sadducees, were gathered
35 together. And one of them, a scribe, asked
him a question, trying him, and saying,
36 Master, which is the great commandment
37 in the law? Jesus said to him, § Thou shalt
love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second is like unto it, ¶ Thou shalt
40 love thy neighbour as thyself. On these
two commandments hang all the Law and
the Prophets.

41 ** While the pharisees were gathered to-
42 gether, Jesus asked them, Saying, What
think ye of Christ? whose son is he?
43 They say to him, David's. He saith to
them, How doth David then by the Spirit
44 call him Lord, saying, †† The Lord said to
my Lord, Sit thou on my right hand, till I
45 make thine enemies thy footstool? If David
then call him Lord, how is he his son?
46 And no man was able to answer him a
word; neither durst any from that day
question him any more.

CHAPTER XXIII.

THEN spake Jesus to the multitudes, and
2 to his disciples, saying, The scribes and
3 pharisees sit in the chair of Moses: All
things therefore whatsoever they bid you
observe, observe and do; but do not ye after
4 their works: for they say, and do not. †† For
they bind heavy burdens and grievous to be
borne, and lay them on men's shoulders;
but they will not move them with their
5 finger. ¶ But all their works they do to be

of Abraham, Isaac, and Jacob: therefore Abra-
ham, Isaac, and Jacob are not dead, but living.
Therefore the soul does not die with the body.
So indeed the sadducees supposed, and it was on
this ground that they denied the resurrection.

Verse 33. *At his doctrine*—At the clearness and
solidity of his answers.

Verse 35. *A scribe, asking him a question, trying him*—
Not, as it seems, with any ill design; but
barely to make a farther trial of that wisdom
which he had shown in silencing the sadducees.

Verse 43. *How doth David then by the Spirit—By
inspiration. Call him Lord*—If he be merely the
son (or descendant) of David? if he be, as you
suppose, a mere man, the son of man!

Verse 44. *The Lord said to my Lord*—This his do-
minion, to which David himself was subject,
shows both the heavenly majesty of the King,
and the nature of his kingdom. *Sit thou on my
right hand*—That is, remain in the highest au-
thority and power.

Verse 46. *Neither durst any question him any more*
—Not by way of ensnaring or tempting him.

Verse 1. *Then*—Leaving all converse with his
adversaries, whom he now left to the hardness
of their hearts.

Verse 2. *The scribes sit in the chair of Moses*—That
is, read and expound the law of Moses, and are
their appointed teachers.

Verse 3. *All things therefore*—Which they read
out of the law, and enforce therefrom.

Verse 5. *Their phylacteries*—The Jews, under-
standing those words literally, "It shall be as
a token upon thy hand, and as frontlets between
thine eyes," Exod. xiii. 16; "And thou halt

* Mark xii. 18.

† Deut. xxv. 5.

‡ Exod. iii. 6.

¶ Mark xii. 28; Luke x. 25.

§ Deut. vi. 5. ¶ Lev. xix. 18. ** Luke xx. 41

†† Psalm cx. 1. ‡ Luke xi. 46. ¶ Mark xii. 38.

seen of men: they make broad their phylacteries, and enlarge the fringes of their garments, And love the uppermost places at feasts, and the chief seats in the synagogues, And salutations in the markets, and to be called by men, Rabbi, Rabbi. But he not ye called Rabbi: for one is your Teacher; and all ye are brethren. And call no man your father on earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master, even Christ. * But he that is greatest among you shall be your servant. † Whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

But woe to you, scribes and pharisees, hypocrites! for ye shut the kingdom of heaven against men: ye go not in, neither suffer ye them that are entering to go in. ‡ Woe to you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe to you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more the child of hell than yourselves. Woe to you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound! Ye fools and blind: for which is greater, the gold, or the temple that sancti-

fied these words for a sign upon thine hand, and they shall be as frontlets between thine eyes," Deut. vi. 8; used to wear little scrolls of paper or parchment bound on their wrist and foreheads, on which several texts of scripture were writ. These they supposed, as a kind of charm, would preserve them from danger. And hence they seem to have been called phylacteries, or preservatives.

The fringes of their garments—Which God had enjoined them to wear, to remind them of doing all the commandments, Num. xv. 38. These, as well as their phylacteries, the pharisees affected to wear broader and larger than other men.

Verse 8—10. The Jewish Rabbis were also called Father and Master by their several disciples, whom they required, 1. To believe implicitly what they affirmed, without asking any farther reason: 2. To obey implicitly what they enjoined, without seeking farther authority. Our Lord, therefore, by forbidding us either to give or receive the title of Rabbi, Master, or Father, forbids us either to receive any such reverence, or to pay any such to any but God.

Verse 12. Whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted—It is observable, that no one sentence of our Lord's is so often repeated as this: it occurs, with scarce any variation, at least ten times in the Evangelists.

Verse 13. Woe to you—Our Lord pronounced eight blessings upon the Mount: he pronounced eight woes here; not as imprecations, but solemn, compassionate declarations of the misery which these stubborn sinners were bringing upon themselves. Ye go not in—For ye are not poor in spirit; and ye hinder those that would be so

18 fieth the gold! And, Whosoever shall swear by the altar, ye say, it is nothing; but whosoever shall swear by the gift that is upon it, is bound. Ye fools and blind: for which is greater, the gift, or the altar that sanctifieth the gift! He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe to you, scribes and pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have neglected the others. 24 Ye blind guides, who strain out a gnat, and swallow a camel. Woe to you, scribes and pharisees, hypocrites! for ye cleanse the outside of the cup and of the dish, but within they are full of rapine and intemperance. Thou blind pharisee, cleanse first the inside of the cup and the dish, that the outside of them may be clean also. Woe to you, scribes and pharisees, hypocrites! for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness. So ye likewise outwardly appear righteous to men, but within are full of hypocrisy and iniquity. Woe to you, scribes and pharisees, hypocrites! for ye build the

Verse 16. Woe to you, ye blind guides—Before, he had styled them hypocrites, from their personal character: now he gives them another title, respecting their influence upon others. Both these appellations are severely put together in the twenty-third and twenty-fifth verses: and this severity rises to the height in the thirty-third verse. The gold of the temple—The treasure kept there. He is bound—To keep his oath.

Verse 20. He that sweareth by the altar, sweareth by it and by all things thereon—Not only by the gift, but by the holy fire and the sacrifice; and, above all, by that God to whom they belong; inasmuch as every oath by a creature is an implicit appeal to God.

Verse 23. Judgment—That is, justice. Faith—The word here means fidelity.

Verse 24. Ye blind guides—Who teach others to do as you do yourselves, to strain out a gnat—From the liquor you are going to drink. And swallow a camel—It is strange, that glaring false print, "strain at a gnat," which quite alters the sense, should run through all the editions of our English Bibles.

Verse 25. Full of rapine and intemperance—The censure is double, taking intemperance in the vulgar sense. These miserable men procured unjustly what they used intemperately. No wonder tables so furnished prove a snare, as many find by sad experience. Thus luxury punishes fraud, while it feeds disease with the fruits of injustice. But intemperance, in the full sense, takes in not only all kinds of outward intemperance, particularly in eating and drinking, but all intemperate or immoderate desires, whether of honour, gain, or sensual pleasure.

Verse 29. Ye build the tombs of the prophets—And that is all; for ye neither observe their sayings, nor imitate their actions.

Verse 30. We would not have been partakers—So ye make fair professions, as did your fathers.

* Matt. xx. 26. † Luke xiv. 11; xviii. 14.
‡ Mark xii. 40; Luke xx. 47.

tombs of the prophets, and adorn the sepulchres of the righteous. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye testify against yourselves, that ye are the sons of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye brood of vipers, how can ye escape the damnation of hell? *Wherefore, behold, I send to you prophets, and wise men, and scribes: and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to city: That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous to the blood of Zechariah the son of Barachiah, whom ye slew between the temple and the altar. Verily I say to you, All these things shall come upon this generation. †O Jerusalem, Jerusalem, that killest the prophets,

Verse 31. *Wherefore ye testify against yourselves*—By your smooth words, as well as devilish actions, that ye are the genuine sons of them who killed the prophets of their own times, while they professed the utmost veneration for those of past ages.

From the third to the thirtieth verse is exposed everything that commonly passes in the world for religion, whereby the pretenders to it keep both themselves and others from entering into the kingdom of God; from attaining, or even seeking after, those tempers in which alone true Christianity consists. As, 1. Punctuality in attending on public and private prayer, verses 4—14. 2. Zeal to make proselytes by our opinion or communion, though they have less of the spirit of religion than before, verse 15. 3. A superstitious reverence for consecrated places or things, without any for Him to whom they are consecrated, verses 16—22. 4. A scrupulous exactness in little observances, though with the neglect of justice, mercy, and faith, verses 23, 24. 5. A nice cautiousness to cleanse the outward behaviour, but without any regard to inward purity, verses 25, 26. 6. A specious face of virtue and piety, covering the deepest hypocrisy and villany, verses 27, 28. 7. A professed veneration for all good men, except those among whom they live.

Verse 32. *Fill ye up*—A word of permission, not of command: as if he had said, I contend with you no longer: I leave you to yourselves: you have conquered: now ye may follow the devices of your own hearts. *The measure of your fathers*—Wickedness: ye may now be as wicked as they.

Verse 33. *Ye serpents*—Our Lord, having now lost all hope of reclaiming these, speaks so as to frighten others from the like sins.

Verse 34. *Wherefore*—That it may appear you are the true children of these murderers, and have a right to have their iniquities visited on you. *Behold, I send*—Is not this speaking as one having authority? *Prophets*—Men with supernatural credentials. *Wise men*—Such as have both natural abilities and experience. *And scribes*—Men of learning: but all will not avail.

Verse 35. *That upon you may come*—The consequence of which will be, that upon you will come the vengeance of all the righteous blood shed on the earth. *Zechariah, the son of Barachiah*—Termed Jehoiada, 2 Chron. xxiv. 20, where

and stonest them who were sent unto thee, how often would I have gathered thy children together, even as a bird gathereth her young under her wings, and ye would not! Behold, your house is left unto you desolate. For I say to you, Ye shall not see me from this time, till ye say, Blessed is he that cometh in the name of the Lord.

CHAPTER XXIV.

† AND Jesus, going out of the temple, departed: and his disciples came to him, to show him the buildings of the temple. And Jesus said to them, Do ye see all these things? Verily I say to you, There shall not be left here one stone upon another, which shall not be thrown down. And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answering said, Take heed that

the story is related. *Ye slew*—Ye make that murder also of your fathers your own, by imitating it. *Between the temple*—That is, the inner temple. *And the altar*—Which stood in the outer court. Our Lord seems to refer to this instance rather than any other, because he was the last of the prophets on record that were slain by the Jews for reproving their wickedness; and because God's requiring this blood, as well as that of Abel, is particularly taken notice of in scripture.

Verse 38. *Behold, your house*—The temple, which is now your house, not God's. *Is left unto you*—Our Lord spake this as he was going out of it for the last time. *Desolate*—Forsaken of God and his Christ, and sentenced to utter destruction.

Verse 39. *Ye*—Jews in general; men of Jerusalem in particular. *Shall not see me from this time*—Which includes the short space till his death, till, after a long interval of desolation and misery, ye say, *Blessed is he that cometh in the name of the Lord*—Ye receive me with joyful and thankful hearts. This also shall be accomplished in its season.

Verse 2. *There shall not be left one stone upon another*—This was most punctually fulfilled: for after the temple was burned, Titus, the Roman general, ordered the very foundations of it to be dug up; after which the ground on which it stood was ploughed up by Tarnus Rufus.

Verse 3. *As he sat on the Mount of Olives*—Whence they had a full view of the temple. *When shall these things be? And what shall be the sign of thy coming, and of the end of the world?*—The disciples inquire confusedly, 1. Concerning the time of the destruction of the temple: 2. Concerning the signs of Christ's coming, and of the end of the world: as if they imagined these two were the same thing.

Our Lord answers distinctly concerning, 1. The destruction of the temple and city, with the signs preceding, verses 4, &c., 15, &c. 2. His own coming, and the end of the world, with the signs thereof, verses 29—31. 3. The time of the destruction of the temple, verses 32, &c. 4. The time of the end of the world, verse 36.

Verse 4. *Take heed that no man deceive you*—The caution is more particularly designed for the succeeding Christians, whom the apostles then represented. The first sign of my coming is, the

5 no man deceive you. For many will come in
 6 my name, saying, I am the Christ; and will
 7 deceive many. And ye shall hear of wars
 8 and rumours of wars: see that ye be not
 9 troubled: for all these things must come to
 10 pass, but the end is not yet. For nation
 11 shall rise against nation, and kingdom
 12 against kingdom: and there shall be fami-
 13 nes, and pestilences, and earthquakes, in
 14 divers places. All these are the beginning
 15 of sorrows. * Then will they deliver you up
 16 to affliction, and will kill you: and ye shall
 17 be hated of all nations for my name's sake.
 18 And then will many be offended, and will
 19 betray one another, and hate one another.
 20 And many false prophets will rise, and will
 21 deceive many. And because iniquity shall
 22 abound, the love of many will wax cold.
 23 † But he that shall endure to the end, the
 24 same shall be saved. ‡ And this gospel of
 25 the kingdom shall be preached in all the
 26 world for a testimony to all nations; and
 27 then shall the end come. || When therefore
 ye see the abomination of desolation, spoken

of by Daniel the prophet, standing in the
 holy place; (he that readeth, let him under-
 stand;) Then let them who are in Judea flee
 to the mountains: Let not him that is on
 the housetop come down to take anything
 out of his house: Neither let him who is in
 the field return back to take his clothes.
 But woe to them that are with child, and to
 them that give suck in those days! And
 pray ye that your flight be not in the winter,
 neither on the sabbath. For then shall be
 great tribulation, such as was not from the
 beginning of the world to this time, nor ever
 shall be. And unless those days were
 shortened, no flesh would be saved: but for
 the elect's sake those days shall be shorten-
 ed. § Then if any say to you, Lo, here is
 Christ, or there; believe it not. For false
 Christs and false prophets will arise, and
 show great signs and wonders; so that they
 would deceive, if possible, even the elect.
 Behold, I have told you before. Therefore
 if they say to you, Behold, he is in the de-
 sert, go not forth: Behold, he is in the secret

rise of false prophets. But it is highly probable,
 many of these things refer to more important
 events, which are yet to come.

Verse 5. *Many shall come in my name, first, false
 Christs*, next, *false prophets*, verse 11; at length,
 both together, verse 24. And, indeed, never
 did so many impostors appear in the world, as
 a few years before the destruction of Jerusalem:
 undoubtedly because that was the time wherein
 the Jews in general expected the Messiah.

Verse 6. *Wars*—Near. *Rumours of wars*—At a
 distance. *All these things must come to pass*—As a
 foundation for lasting tranquillity. *But the end*—
 Concerning which ye inquire. *Is not yet*—So far
 from it, that this is but the beginning of sorrows.

Verse 9. *Then shall they deliver you up to affliction*
 —As if you were the cause of all these evils.
And ye shall be hated of all nations—Even of those
 who tolerate all other sects and parties: but in
 no nation will the children of the devil tolerate
 the children of God.

Verse 10. *Then shall many be offended*—So as ut-
 terly to “make shipwreck of faith and a pure
 conscience.” But hold ye fast faith, verse 11,
 in spite of *false prophets*: love, even when in-
 iquity and offences abound, verse 12; and hope
 unto the end, verse 13. He that does so shall
 be snatched out of the burning. *The love of many
 will wax cold*—The generality of those who love
 God will, like the church at Ephesus, Rev. ii. 4,
 leave their first love.

Verse 14. *This gospel shall be preached in all the
 world*—Not universally; this is not done yet;
 but in general, through the several parts of the
 world, and not only in Judea. And this was
 done by St. Paul, and the other apostles, before
 Jerusalem was destroyed. *And then shall the end
 come*—Of the city and temple.

Josephus’s “History of the Jewish War” is
 the best commentary on this chapter. It is a
 wonderful instance of God’s providence, that
 he, an eye-witness, and one who lived and died
 a Jew, should, especially in so extraordinary a
 manner, be preserved, to transmit to us a col-
 lection of important facts, which so exactly
 illustrate this glorious prophecy, in almost every
 circumstance.

Verse 15. *When ye see the abomination of desolation*

—Daniel’s term is, “the abomination that
 maketh desolate,” xl. 31; that is, the standards
 of the desolating legions, on which they bear
 the abominable images of their idols. *Standing
 in the holy place*—Not only the temple, and the
 mountain on which it stood, but the whole city
 of Jerusalem, and several furlongs of land round
 about it, were accounted holy; particularly the
 mount on which our Lord now sat, and on
 which the Romans afterwards planted their
 ensigns. *He that readeth, let him understand*—Who-
 ever reads that prophecy of Daniel, let him
 deeply consider it.

Verse 16. *Then let them who are in Judea flee to
 the mountains*—So the Christians did, and were
 preserved. It is remarkable, that after the Ro-
 mans, under Cestius Gallus, made their first
 advance toward Jerusalem, they suddenly with-
 drew again, in a most unexpected and indeed
 impolitic manner. This the Christians took as
 a signal to retire, which they did, some to
 Pella, and others to Mount Libanus.

Verse 17. *Let not him that is on the housetop come
 down to take any thing out of his house*—It may be
 remembered, that their stairs used to be on the
 outside of their houses.

Verse 19. *Woe to them that are with child, and to
 them that give suck*—Because they cannot so
 readily make their escape.

Verse 20. *Pray ye that your flight be not in the
 winter*—They did so; and their flight was in the
 spring. *Neither on the sabbath*—Being on many ac-
 counts inconvenient: besides that many would
 have scrupled to travel far on that day. For
 the Jews thought it unlawful to walk above two
 thousand paces (two miles) on the sabbath day.

Verse 21. *Then shall be great tribulation*—Have not
 many things spoken in this chapter, as well as
 in Mark xiii. and Luke xxi., a farther and much
 more extensive meaning than has been yet
 fulfilled?

Verse 22. *And unless those days were shortened*—
 By the taking of Jerusalem sooner than could
 be expected. *No flesh would be saved*—The whole
 nation would be destroyed. *But for the elect’s
 sake*—That is, for the sake of the Christians.

Verse 24. *They would deceive, if possible, the very
 elect*—But it is not possible, that God should
 suffer the body of Christians to be thus de-
 ceived.

* Matt. x. 17. † Matt. x. 22; Mark xiii. 13;
 Luke xxi. 17. ‡ Mark xiii. 10. || Mark xiii. 14;
 Luke xxi. 20; Dan. ix. 27.

§ Mark xiii. 21; Luke xvii. 23.

27 chambers; believe it not. For as the lightning goeth forth from the east, and shineth even to the west, so shall also the coming of the Son of Man be. * For wheresoever the carcass is, there will the eagles be gathered together. † Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and shall see the Son of Man coming in the clouds of heaven with power and great glory. And he will send forth his angels with a loud-sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 † Learn a parable from the fig tree: When its branch is now tender, and shooteth forth leaves, ye know that the summer is nigh: 33 So likewise when ye see all these things, know that it is nigh, even at the doors. 34 Verily I say to you, This generation shall not pass away till all things be done. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, neither the angels of heaven, but my Father only. ¶ But as the days of Noah, so shall also the coming of the

Verse 27. *For as the lightning goeth forth*—For the next coming of Christ will be as quick as lightning; so that there will not be time for any such previous warning.

Verse 28. *For wheresoever the carcass is, there will the eagles be gathered together*—Our Lord gives this as a farther reason why they should not hearken to any pretended deliverer. As if he had said, Expect not any deliverer of the Jewish nation; for it is devoted to destruction. It is already before God a dead carcass, which the Roman eagles will soon devour.

Verse 29. *Immediately after the tribulation of those days*—Here our Lord begins to speak of his last coming. But he speaks not so much in the language of man as of God, with whom a thousand years are as one day, one moment. Many of the primitive Christians, not observing this, thought he would come immediately, in the common sense of the word: a mistake which St. Paul labours to remove in his Second Epistle to the Thessalonians. *The powers of the heavens*—Probably the influences of the heavenly bodies.

Verse 30. *Then shall appear the sign of the Son of Man in heaven*—It seems, a little before he himself descends. The sun, moon, and stars being extinguished, (probably, not those of our system only,) the sign of the Son of Man (perhaps the cross) will appear in the glory of the Lord.

Verse 31. *They shall gather together his elect*—That is, all that have endured to the end in "the faith which worketh by love."

Verse 32. *Learn a parable*—Our Lord having spoken of the signs preceding the two grand events, concerning which the apostles had inquired, begins here to speak of the time of them, and to the question proposed, verse 2, concerning the time of the destruction of Jerusalem, he answers, verse 24. Concerning the time of the end of the world, he answers, verse 36.

Verse 24. *This generation of men now living shall not pass, till all these things be done*—The expression

38 Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, till the day that Noah entered into the ark, 39 And knew not till the flood came, and took them all away; so shall also the coming of the Son of Man be.

40 Then shall two men be in the field: one is taken, and one is left. Two women shall be grinding in the mill: one is taken, and one is left.

42 † Watch therefore: for ye know not what hour your Lord cometh. But ye know this, that if the householder had known in what watch the thief would have come, he would have watched, and not have suffered his house to be broken open. Therefore be ye also ready: for at an hour ye think not the Son of Man cometh. Who then is the faithful and wise servant, whom his lord hath appointed ruler over his household, to give them food in due season? Happy is that servant, whom his lord coming shall find so doing. Verily I say to you, He will appoint him ruler over all his goods. But if that evil servant say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellow-servants, and shall eat and drink with the drunken; 50 The lord of that servant shall come in a day that he expecteth him not, and in an hour that he is not aware of, And shall cut him

implies, that great part of that generation would be passed away, but not the whole. Just so it was; for the city and temple were destroyed thirty-nine or forty years after.

Verse 26. *But of that day*—The day of judgment: *Knoweth no man*—Not while our Lord was on earth. Yet it might be afterwards revealed to St. John consistently with this.

Verse 40. *One is taken*—Into God's immediate protection; and *one is left*—To share the common calamities. Our Lord speaks as having the whole transaction present before his eyes.

Verse 41. *Two women shall be grinding*—Which was then a common employment of women.

Verse 42. *Ye know not what hour your Lord cometh*—Either to require your soul of you, or to avenge himself of this nation.

Verse 45. *Who then is the faithful and wise servant*—Which of you aspires after this character? *Wise*—Every moment retaining the clearest conviction, that all he now has is only entrusted to him as a steward. *Faithful*—Thinking, speaking, and acting continually, in a manner suitable to that conviction.

Verse 48. *But if that evil servant*—Now evil, having "put away faith and a good conscience."

Verse 51. *And shall allot him his portion with the hypocrites*—The worst of sinners, as upright and sincere as he was once.

If ministers are the persons here primarily intended, there is a peculiar propriety in the expression. For no hypocrisy can be baser, than to call ourselves ministers of Christ, while we are the slaves of avarice, ambition, or sensuality. Wherever such are found, may God reform them by his grace, or disarm them of that power and influence which they continually abuse to his dishonour, and to their own aggravated damnation.

CHAP. XXV. This chapter contains the last public discourse which our Lord uttered before he was offered up. He had before frequently

• Luke xvii. 37. † Mark xiii. 24; Luke xxi. 25. † Mark xiii. 28; Luke xxi. 29. † Luke xvi. 26.

§ Mark xiii. 33; Luke xii. 35; xxi. 34.

asunder, and allot him his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

CHAPTER XXV.

THEN shall the kingdom of heaven be like ten virgins, who, taking their lamps, went forth to meet the bridegroom. But five of them were wise, and five were foolish. They that were foolish, taking their lamps, took not oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom delayed, they all slumbered and slept. But at midnight there was a cry, Behold, the bridegroom cometh; come ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, Give us of your oil; for our lamps are gone out. But the wise answered, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answering said, Verily I say to you, I know you not. Watch therefore: for ye know not the day nor the hour.

* For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, and to another one; to each according

to his own ability; and immediately took his journey. Then he who had received the five talents went and traded with them, and gained other five talents. And likewise he that had received the two, he also gained other two. But he that had received the one, went and digged in the earth, and hid his master's money. After a long time, the master of those servants cometh, and reckoneth with them. And he that had received the five talents came and brought other five talents, saying, Sir, thou deliveredst to me five talents: behold, I have gained to them five talents more. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. He also that had received the two talents came and said, Sir, thou deliveredst to me two talents: behold, I have gained to them two other talents. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. Then he that had received the one talent came and said, Sir, I knew that thou art an hard man, reaping where thou hadst not sown, and gathering whence thou hadst not scattered: And being afraid, I went and hid thy talent in the earth: lo, thou hast what is thine. His master answering said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed

declared what would be the portion of all the workers of iniquity. But what will become of those who do no harm? honest, inoffensive, good sort of people! We have here a clear and full answer to this important question.

Verse 1. *Then shall the kingdom of heaven—That is, the candidates for it. Be like ten virgins—The bridesmaids, on the wedding night, were wont to go to the house where the bride was, with burning lamps or torches in their hands, to wait for the bridegroom's coming. When he drew near, they went to meet him with their lamps, and to conduct him to the bride.*

Verse 3. *The foolish took not oil with them—No more than kept them burning just for the present; none to supply their future want, to reconvert their lamp's decay. The lamp is faith. A lamp and oil with it, is faith working by love.*

Verse 4. *The wise took oil in their vessels—Love in their hearts. And they daily sought a fresh supply of spiritual strength, till their faith was made perfect.*

Verse 5. *While the bridegroom delayed—That is, before they were called to attend him. They all slumbered and slept—Were easy and quiet, the wise enjoying a true, the foolish, a false, peace.*

Verse 6. *At midnight—in an hour quite unthought of.*

Verse 7. *They trimmed their lamps—They examined themselves, and prepared to meet their God.*

Verse 8. *Give us of your oil, for our lamps are gone out—Our faith is dead. What a time to discover this, whether it mean the time of death or of judgment! "Unto which of the saints wilt thou then "turn!" Who can help thee at such a season!*

Verse 9. *But the wise answered, Lest there be not enough for us and you—Beginning the sentence*

with a beautiful abruptness; such as showed their surprisal at the state of these poor wretches, who had so long deceived them, as well as their own souls. *Lest there be not enough—It is sure there is not; for no man has more than holiness enough for himself. Go ye rather to them that sell—Without money and without price; that is, to God, to Christ. And buy—If ye can. O no! the time is past, and returns no more!*

Verse 13. *Watch therefore—He that watches has not only a burning lamp, but likewise oil in his vessel. And even when he sleepeth, his heart waketh. He is quiet, but not secure.*

Verse 14. Our Lord proceeds by a parable still plainer (if that can be) to declare the final reward of an harmless man. May God give all such, in this their day, ears to hear and hearts to understand it! *The kingdom of heaven—That is, the King of heaven, Christ.*

Verse 15. *To one he gave five talents, to another two, and to another one—And who knows whether, all circumstances considered, there be a greater disproportion than this, in the talents of those who have received the most and those who have received the fewest? According to his own ability—The words may be "translated more literally, "according to his own mighty power." And immediately took his journey—To heaven.*

Verse 18. *He that had received one—Made his having fewer talents than others a pretence for not improving any. Went and hid his master's money—Reader, art thou doing the same! Art thou biding the talent God hath lent thee!*

Verse 24. *I knew that thou art an hard man—No. Thou knowest him not. He never knew God who thinks him an hard master. Reaping where thou hadst not sown—That is, requiring more of us than thou givest us power to perform. So does every obstinate sinner, in one kind or other, lay the blame of his own sins on God.*

Verse 25. *And I was afraid—Lest, if I had im-*

not, and gather whence I had not scattered! 27 Then oughtest therefore to have put my money to the bankers, and at my coming I should have received my own with interest. Take therefore the talent from him, and give it to him who hath ten talents. 28 * For to every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even what he hath. And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth. 31 When the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory: 32 And all the nations shall be gathered before him: and he will separate them one from another, as a shepherd separateth the sheep from the goats: And he will set the sheep on his right hand, and the goats on his left. 34 Then will the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was

proved my talent, I should have had the more to answer for. So, from this fear, one will not learn to read, another will not hear sermons!

Verse 26. *Thou wast negligent*—That I require impossibilities! This is not an allowing, but a strong denial, of the charge.

Verse 27. *Thou oughtest therefore*—On that very account, on thy own supposition, to have improved my talent as far as was possible.

Verse 28. *To every one that hath shall be given*—So close does God keep to this stated rule, from the beginning to the end of the world.

Verse 29. *Cast ye the unprofitable servant into the outer darkness*—For what! What had he done! It is true he had not done good. But neither is he charged with doing any harm. Why, for this reason, for barely doing no harm, he is consigned to outer darkness. He is pronounced a wicked, because he was a slothful, an unprofitable, servant. So mere harmlessness, on which many build their hope of salvation, was the cause of his damnation! *There shall be the weeping*—Of the careless, thoughtless sinner. *And the gnashing of teeth*—Of the proud and stubborn.

The same great truth, that there is no such thing as negative goodness, is in this chapter shown three times: 1. In the parable of the virgins: 2. In the still plainer parable of the servants who had received the talents: and, 3. In a direct, unparabolical declaration of the manner wherein our Lord will proceed at the last day. The several parts of each of these exactly answer each other, only each rises above the preceding.

Verse 31. *When the Son of Man shall come in his glory, and all the holy angels with him*—With what majesty and grandeur does our Lord here speak of himself! giving us one of the noblest instances of the true sublime. Indeed not many descriptions in the sacred writings themselves seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful tribunal it describes.

Verse 34. *Inherit the kingdom*—Purchased by my blood, for all who have believed in me, with the faith which wrought by love. *Prepared for you*—

in prison, and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came to thee? And the King will answer and say to them, Verily I say to you, Inasmuch as ye did it to one of the least of these my brethren, ye did it to me. Then will he say to them on his left hand, Depart from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels: For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then will they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then will he answer them, saying, Verily I say to you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life everlasting.

On purpose for you. May it not be probably inferred from hence, that man was not created merely to fill up the places of the fallen angels?

Verse 35. *I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink*—All these works of outward mercy suppose faith and love, and must needs be accompanied with works of spiritual mercy. But works of this kind the Judge could not mention in the same manner. He could not say, I was in error, and ye recalled me to the truth: I was in sin, and ye brought me to repentance. In prison—Prisoners need to be visited above all others, as they are commonly solitary, and forsaken by the rest of the world.

Verse 37. *Then shall the righteous answer*—It cannot be, that either the righteous or the wicked should answer in these very words. What we learn herefrom is, that neither of them have the same estimation of their own works as the Judge hath.

Verse 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What encouragement is here to assist the household of faith! But let us likewise remember to “do good to all men.”

Verse 41. *Depart into the everlasting fire which was prepared for the devil and his angels*—Not originally for you; you are intruders into everlasting fire.

Verse 44. *Then will they answer*—So the endeavour to justify themselves will remain with the wicked even to that day!

Verse 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting*—Either therefore the punishment is strictly eternal, or the reward is not; the very same expression being applied to the former as to the latter. The Judge will speak first to the righteous in the audience of the wicked. The wicked shall then go away into everlasting fire in the view of the righteous. Thus the damned shall see nothing of the everlasting life: but the just will see the punishment of the ungodly. It is not only particularly observable here, 1. That the punishment lasts as long as the reward: but, 2. That this punishment is so far from ceasing, the end of the world, that it does not begin then.

CHAPTER XXVI.

1 **AND** when Jesus had finished all these
2 discourses, he said to his disciples, Ye
3 know that after two days is the passover,
4 and the Son of Man is betrayed to be cruci-
5 fied. Then the chief priests, and the
6 scribes, and the elders of the people, as-
7 sembled together at the palace of the high
8 priest, who was called Caiaphas, And con-
9 sulted together how they might apprehend
10 Jesus by subtilty, and kill him. But they
11 said, Not at the feast, lest there be a tumult
12 among the people.

13 **†** Now when Jesus was in Bethany, in the
14 house of Simon the leper, There came to
15 him a woman having an alabaster box of
16 very costly ointment, and poured it on his
17 head, as he sat at table. But his disciples,
18 seeing it, had indignation, saying, To what
19 purpose is this waste? For this might have
20 been sold for much, and given to the poor.
21 Jesus, knowing it, said to them, Why
22 trouble ye the woman? She hath wrought
23 a good work on me. For ye have the poor
24 always with you; but me ye have not al-
25 ways. For in pouring this ointment on my
26 body, she hath done it for my burial. Verily
27 I say to you, Wheresoever this gospel shall
28 be preached in the whole world, this also
29 which she hath done shall be spoken for a
30 memorial of her.

31 **†** Then one of the twelve, called Judas

32 Iscariot, going to the chief priests, Said,
33 What will ye give me, and I will deliver
34 him to you? And they bargained with
35 him for thirty pieces of silver. And from
36 that time he sought opportunity to deliver
37 him.

38 **¶** On the first day of unleavened bread,
39 the disciples came to Jesus, saying to him,
40 Where wilt thou that we prepare for thee to
41 eat the passover? And he said, Go into the
42 city to such a man, and say to him, The
43 Master saith, My time is at hand: I keep
44 the passover at thy house with my dis-
45 ciples. And the disciples did as Jesus had
46 appointed them; and they made ready the
47 passover.

48 **§** When the evening was come, he sat
49 down with the twelve. And as they ate, he
50 said, Verily I say to you, One of you will
51 betray me. And they were exceeding sor-
52 rowful, and began each of them to say to
53 him, Lord, is it I? And he answering said,
54 He that dipeth his hand with me in the
55 dish, the same will betray me. The Son of
56 Man indeed goeth as it is written of him:
57 but woe to that man by whom the Son of
58 Man is betrayed! it had been good for that
59 man if he had never been born. Then Judas
60 who betrayed him answering said, Master,
61 is it I? He saith to him, Thou hast said.

62 And after they had eaten, Jesus took the
63 bread, and blessed, and brake, and gave it

Verse 1. *When Jesus had finished all these discourses*—When he had spoken all he had to speak. Till then he would not enter upon his passion: then he would delay it no longer.

Verse 2. *After two days is the passover*—The manner wherein this was celebrated gives much light to several circumstances that follow. The master of the family began the feast with a cup of wine, which, having solemnly blessed, he divided among the guests, Luke xxii. 17. Then the supper began with the unleavened bread and bitter herbs; which when they had all tasted, one of the young persons present, according to Exod. xii. 26, asked the reason of the solemnity. This introduced the showing forth, or declaration of it: in allusion to which we read of "showing forth the Lord's death," 1 Cor. xi. 26. Then the master rose up, and took another cup, before the lamb was tasted. After supper, he took a thin loaf, or cake, which he broke, and divided to all at the table; and likewise the cup, usually called the cup of thanksgiving; of which he drank first, and then all the guests. It was this bread and this cup which our Lord consecrated to be a standing memorial of his death.

Verse 3. *The chief priests, and the scribes, and the elders of the people*—Heads of families. These together constituted the sanhedrim, or great council, which had the supreme authority, both in civil and ecclesiastical affairs.

Verse 5. *But they said, Not at the feast*—This was the result of human wisdom. But when Judas came, they changed their purpose. So the counsel of God took place, and the true Paschal Lamb was offered up on the great day of the paschal solemnity.

Verse 8. *His disciples, seeing it, had indignation*, saying—It seems several of them were angry, and spoke, though none so warmly as Judas Iscariot.

Verse 11. *Ye have the poor always with you*—Such is the wise and gracious providence of God, that we may have always opportunities of relieving their wants, and so laying up for ourselves treasures in heaven.

Verse 12. *She hath done it for my burial*—As it were for the embalming of my body. Indeed, this was not her design: but our Lord puts this construction upon it, to confirm thereby what he had before said to his disciples concerning his approaching death.

Verse 13. *This gospel*—That is, this part of the gospel history.

Verse 16. *They bargained with him for thirty pieces of silver*—About three pounds fifteen shillings; the price of a slave, Exod. xxi. 32.

Verse 17. *On the first day of unleavened bread*—Being Thursday, the fourteenth day of the first month, Exod. xii. 6, 16.

Verse 18. *The Master saith, My time is at hand*—That is, the time of my suffering.

Verse 23. *He that dipeth his hand with me in the dish*—Which it seems Judas was doing at that very time. This dish was a vessel full of vinegar, wherein they dipped their bitter herbs.

Verse 24. *The Son of Man goeth, through sufferings to glory, as it is written of him*—Yet this is no excuse for him that betrayeth him: miserable will that man be. It had been good for that man, if he had not been born—May not the same be said of every man that finally perishes? But who can reconcile this, if it were true of Judas alone, with the doctrine of universal salvation?

Verse 25. *Thou hast said*—That is, it is as thou hast said.

Verse 26. *Jesus took the bread*—The bread, or cake, which the master of the family used to divide among them, after they had eaten the passover. This custom our Lord now transferred to a nobler use. This bread is, that is, sig-

• Mark xiv. 1; Luke xxii. 1. † Mark xiv. 3.
‡ Mark xiv. 10; Luke xxii. 2.

¶ Mark xiv. 12; Luke xxii. 7.
§ Mark xiv. 17; Luke xxii. 16.

to his disciples, and said, Take, eat; this is my body. And he took the cup, and having given thanks gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many, for the remission of sins. I say to you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Father's kingdom.

* And when they had sung the hymn, they went out into the mount of Olives. Then saith Jesus to them, All ye will be offended at me this night: for it is written, † I will smite the shepherd, and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee. Peter answering said to him, Though all should be offended at thee, I will never be offended. Jesus said to him, Verily I say to thee, That in this very night, before cock-crowing, thou wilt deny me thrice. Peter saith to him, If I must die with thee, yet will I in nowise deny thee. In like manner also said all the disciples.

† Then cometh Jesus with them to a place called Gethsemane, and saith to the disciples, Sit ye here, while I go and pray yonder. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and in deep anguish. Then saith he to them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

wifes or represents, *my body*, according to the style of the sacred writers. Thus, Gen. xl. 12, "The three branches are three days." Thus, Gal. iv. 24, St. Paul, speaking of Sarah and Hagar, says, "These are the two covenants." Thus, in the grand type of our Lord, Exod. xii. 11, God says of the paschal lamb, "This is the Lord's passover." Now Christ, substituting the holy communion for the passover, follows the style of the Old Testament, and uses the same expressions the Jews were wont to use in celebrating the passover.

Verse 27. *And he took the cup*—Called by the Jews, the "cup of thanksgiving;" which the master of the family used likewise to give to each after supper.

Verse 28. *This is the sign of my blood*, whereby the new testament, or covenant, is confirmed. *Which is shed for many*—As many as spring from Adam.

Verse 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*—That is, I shall taste no more wine, till I drink wine of quite another kind in the glorious kingdom of my Father. And of this you shall also partake with me.

Verse 30. *And when they had sung the hymn*—Which was constantly sung at the close of the passover. It consisted of six psalms, from the hundred and thirteenth to the hundred and eighteenth. *The mount of Olives*—Was over against the temple, about two miles from Jerusalem.

Verse 31. *All ye will be offended at me*—Something will happen to me which will occasion your falling into sin by forsaking me.

Verse 32. *But, notwithstanding this, after I am risen, I will go before you* (as a shepherd before his sheep) *into Galilee*—Though you forsake me, I will not for this forsake you.

Verse 34. *Before cock-crowing thou wilt deny me thrice*—That is, before three in the morning, the

39 And going a little farther, he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: yet not as I will, but as thou wilt. And he cometh to the disciples, and findeth them asleep, and saith to Peter, What! could not ye watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again going away the second time, he prayed, saying, O my Father, if this cup cannot pass from me, unless I drink it, thy will be done. And coming, he findeth them asleep again: for their eyes were weighed down. 44 And leaving them he went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith to them, Sleep on now, and take your rest: behold, the hour is come, and the Son of Man is betrayed into the hand of sinners. Rise, let us be going: behold, he that betrayeth me is at hand.

‡ And while he was yet speaking, lo, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. 48 Now he that betrayed him had given them a signal, saying, Whomsoever I shall kiss, 49 is he: seize him. And forthwith coming to Jesus, he said, Hail, Master, and kissed 50 him. And Jesus said to him, Friend, wherefore art thou come? Then came they up, and

usual time of cock-crowing: although one cock was heard to crow once after Peter's first denial of his Lord.

Verse 35. *In like manner also said all the disciples*—But such was the tenderness of our Lord, that he would not aggravate their sin by making any reply.

Verse 36. *Then cometh Jesus to a place called Gethsemane*—That is, the valley of fatness. The garden probably had its name from its soil and situation, lying in some little valley between two of those many hills, the range of which constitutes the mount of Olives.

Verse 37. *And taking with him Peter and the two sons of Zebedee*—To be witnesses of all. *He began to be sorrowful and in deep anguish*—Probably from feeling the arrows of the Almighty stick fast in his soul, while God "laid on him the iniquities of us all." Who can tell what painful and dreadful sensations were then impressed on him by the immediate hand of God! The former word in the original properly signifies, to be penetrated with the most exquisite sorrow; the latter, to be quite depressed, and almost overwhelmed with the load.

Verse 39. *And going a little farther*—"About a stone's cast," Luke xxii. 41. So that the apostles could both see and hear him still. *If it be possible, let this cup pass from me*—And it did pass from him quickly. When he "cried unto God with strong cries and tears, he was heard in that which he feared." God did take away the terror and severity of that inward conflict.

Verse 41. *The spirit*—Your spirit: ye yourselves. *The flesh*—Your nature. How gentle a rebuke was this, and how kind an apology; especially at a time when our Lord's own mind was so weighed down with sorrow!

Verse 45. *Sleep on now, if you can, and take your rest*—For any farther service you can be of to me.

Verse 50. The heroic behaviour of the blessed

¶ Mark xiv. 43; Luke xxii. 47; John xviii. 2.

* Mark xiv. 26; Luke xxii. 39; John xviii. 1. † Zech. xiii. 7. ‡ Mark xiv. 32; Luke xxii. 40.

51 laid hands on Jesus, and took him. *And, behold, one of them that were with Jesus, stretching out his hand, drew his sword, and, striking the servant of the high priest, cut off his ear. Then said Jesus to him, Put up again thy sword into its place: for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be done?

55 † In that hour Jesus said to the multitudes, Are ye come out as against a robber with swords and clubs to take me? I sat daily with you teaching in the temple, and ye apprehended me not. But all this is done that the scriptures might be fulfilled. Then all the disciples forsook him, and fled.

57 † And they that had apprehended Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled. But Peter followed him afar off to the high priest's palace, and going in sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest rising up said to

Jesus, in the whole period of his sufferings, will be observed by every attentive eye, and felt by every pious heart: although the sacred historians, according to their usual but wonderful simplicity, make no encomiums upon it. With what composure does he go forth to meet the traitor! With what calmness receive that malignant kiss! With what dignity does he deliver himself into the hands of his enemies; yet plainly showing his superiority over them, and even then "leading," as it were, "captivity captive!"

Verse 51. And one of them, striking the servant of the high priest.—Probably the person that seized Jesus first. Cut off his ear—Aiming, it seems, to cleave his head; but, that, by a secret providence interposing, he declined the blow.

Verse 52. All they that take the sword—Without God's giving it them; without sufficient authority.

Verse 53. He will presently give me more than twelve legions of angels.—The least of whom, it is probable, could overturn the earth, and destroy all the inhabitants of it.

Verse 57. They led him away to Caiaphas—From the house of Annas, the father-in-law of Caiaphas, to whom they had carried him first.

Verse 58. But Peter followed him afar off—Viciously agitated by conflicting passions: love constrained him to follow his Master; fear made him follow afar off. And going in sat with the servants—Unfit companions, as the event showed.

Verse 60. Yet found they none—On whose evidence they could condemn him to die. At last came two false witnesses—Such they were, although part of what they said was true; because our Lord did not speak some of those words at all, nor any of them in this sense.

* Mark xiv. 47; Luke xxii. 49; John xviii. 10. † Mark xiv. 43; Luke xxii. 52. ‡ Mark xiv. 53; Luke xxii. 54; John xviii. 12.

him, Answerest thou nothing? What do these witness against thee? But Jesus held his peace. And the high priest answering said to him, I adjure thee by the living God to tell us if thou art the Christ, the Son of God! Jesus saith to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming upon the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? They answering said, He is worthy of death. Then did they spit in his face, and buffet him; and others smote him, Saying, Prophecy to us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the hall: and a maid-servant came to him, saying, Thou also wast with Jesus of Galilee. But he denied before all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a while, they that stood by came and said to Peter, Surely thou art also one of them; for thy speech discovereth thee. Then began he to curse and to swear, I know not the man. And immediately the cock crew. And Peter remembered the word of

Verse 64. Hereafter shall ye see the Son of Man—He speaks in the third person, modestly, and yet plainly. Sitting on the right hand of power—That is, the right hand of God. And coming upon the clouds of heaven—As he is represented by Daniel, chapter vii. 13, 14. Our Lord looked very unlike that person now: but nothing could be more awful, more majestic, and becoming, than such an admonition, in such circumstances.

Verse 65. Then the high priest rent his clothes—Though the high priest was forbidden to rend his clothes, (that is, his upper garment,) in some cases where others were allowed to do it, Lev. xxi. 10; yet in case of blasphemy, or any public calamity, it was thought allowable. Caiaphas hereby expressed, in the most artful manner, his horror at hearing such grievous blasphemy.

Verse 67. Then—After he had declared he was the Son of God, the sanhedrim doubtless ordered him to be carried out, while they were consulting what to do. And then it was that the soldiers who kept him began these insults upon him.

Verse 72. He denied with an oath—To which, possibly, he was not unaccustomed before our Lord called him.

Verse 73. Surely thou art also one of them; for thy speech discovereth thee—Matthias might have brought a stronger proof than this: but such is the overruling providence of God, that the world, in the height of their zeal, commonly catch hold of the very weakest of all arguments against the children of God.

Verse 74. Then began he to curse and to swear—Having now quite lost the reins, the government of himself.

Verse 1. In the morning—As the sanhedrim used to meet in one of the courts of the temple, which was never opened in the night, they were forced to stay till the morning, before they

Jesus, who had said to him, Before cock-crowing thou wilt deny me thrice. And going out he wept bitterly.

CHAPTER XXVII.

- 1 **I**N the morning all the chief priests and elders of the people consulted together against Jesus to put him to death: And having bound him, they led him away, and delivered him to Pontius Pilate the governor.
- 3 Then Judas who had betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in betraying innocent blood. And they said, What is that to us? See thou to it.
- 5 And having thrown down the pieces of silver in the temple, he withdrew, and going away hanged himself. And the chief priests, taking the pieces of silver, said, It is not lawful to put them in the treasury, because
- 7 it is the price of blood. And having consulted together, they bought with them the potter's field, to bury foreigners in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled what was spoken by the prophet, saying, † And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, And gave them for the potter's field, as the Lord commanded me.
- 11 And Jesus stood before the governor: and the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him, Thou sayest. But while he was accused by the chief priests and elders, he answered nothing. Then said Pilate to him,

Could proceed regularly in the resolution they had taken to put him to death.

Verse 2. *Having bound him*—They had bound him when he was first apprehended. But they did it now afresh, to secure him from any danger of an escape, as he passed through the streets of Jerusalem.

Verse 3. *Then Judas, seeing that he was condemned*—Which probably he thought Christ would have prevented by a miracle.

Verse 4. *They said, What is that to us*—How easily could they digest innocent blood! And yet they had a conscience! *It is not lawful (say they) to put it into the treasury*—But very lawful to slay the innocent!

Verse 5. *In that part of the temple, where the sanhedrim met.*

Verse 7. *They bought with them the potter's field*—Well known, it seems, by that name. This was a small price for a field so near Jerusalem. But the earth had probably been digged for potters' vessels, so that it was now neither fit for tillage, nor pasture, and consequently of small value. *Foreigners*—Heathens especially, of whom there were then great numbers in Jerusalem.

Verse 8. *Then was fulfilled*—What was figuratively represented of old was now really accomplished. *What was spoken by the prophet*—The word *Jeremy*, which was added to the text in later copies, and thence received into many translations, is evidently a mistake: for he who spoke what St. Matthew here cites, or rather paraphrases, was not *Jeremy*, but *Zechariah*.

* Mark xv. 1; Luke xxii. 66; xxiii. 1; John xviii. 28. † Zech. xi. 12.

Hearst thou not how many things they witness against thee! And he answered him to never a word; so that the governor marvelled greatly.

15 † Now at every feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notorious prisoner, named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him.

19 While he sat on the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things to-day in a dream because of him. But the chief priests and elders persuaded the multitude to ask Barabbas, and destroy Jesus. The governor answering said to them, Whom of the two will ye that I release to you? They said, Barabbas. Pilate saith to them, What shall I do then with Jesus who is called Christ? They all say to him, Let him be crucified.

23 And the governor said, Why, what evil hath he done! But they cried out the more vehemently, saying, Let him be crucified.

24 Then Pilate seeing that he could prevail nothing, but rather a tumult was made, taking water, washed his hands before the multitude, saying, I am innocent of the blood of this just man: see ye to it. Then all the people answering said, His blood be on us, and on our children. Then released he Barabbas to them: and having scourged Jesus, he delivered him to be crucified.

27 ¶ Then the soldiers of the governor, tak-

Verse 10. *As the Lord commanded me*—To write, to record.

Verse 11. *Art thou the king of the Jews*—Jesus before Caiaphas avows himself to be the Christ; before Pilate, to be a king; clearly showing thereby, that his answering no more was not owing to any fear.

Verse 15. *At every feast*—Every year, at the feast of the passover.

Verse 18. *He knew that for every thing had delivered him*—As well as from malice and revenge: they envied him, because the people magnified him.

Verse 22. *They all say, Let him be crucified*—The punishment which Barabbas has deserved: and this probably made them think of it. But in their malice they forgot with how dangerous a precedent they furnished the Roman governor. And indeed, within the compass of a few years, it turned dreadfully upon themselves.

Verse 24. *Then Pilate took water, and washed his hands*—This was a custom frequently used among the heathens, as well as among the Jews, in token of innocence.

Verse 25. *His blood be on us, and on our children*—As this imprecation was dreadfully answered in the ruin so quickly brought on the Jewish nation, and the calamities which have ever since pursued that wretched people, so it was peculiarly fulfilled by Titus the Roman general, on the Jews whom he took during the siege of Jerusalem. So many, after having been scourged in a terrible manner, were crucified all round the city, that in a while there was not room near the walls for the crosses to stand by each

† Mark xv. 6; Luke xxiii. 17; John xviii. 28. ¶ Mark xv. 16; John xix. 2.

ing Jesus into the common hall, gathered
 28 to him the whole troop. And stripping him,
 29 they put on him a scarlet robe; And plating
 a crown of thorns, they put it upon his
 head, and a cane in his right hand; and
 kneeling before him, they mocked him,
 30 saying, Hail, king of the Jews! And spitting
 on him, they took the cane and smote him
 31 on the head. And after they had mocked
 him, they stripped him of the robe, and put
 his own raiment on him, and led him away
 32 to crucify him. And coming out, they found
 a man of Cyrene, Simon by name: him
 they compelled to bear his cross.
 33 * And coming to a place called Golgotha,
 34 that is, the place of a skull, They gave him
 vinegar mingled with gall to drink: and
 when he had tasted thereof, he would not
 35 drink. And having crucified him, they
 parted his garments, casting lots: that it
 might be fulfilled which was spoken by the
 prophet, † They parted my garments among
 them, and for my vesture they cast lots.
 36 And sitting down, they guarded him there;
 37 And set up over his head his accusation
 written, **THIS IS JESUS THE KING**
OF THE JEWS. ‡ Then were two rob-
 bers crucified with him; one on the right
 hand, and one on the left.

39 And they that were passing by reviled
 40 him, wagging their heads, and saying, Thou
 that destroyest the temple, and buildest it
 in three days, save thyself. If thou be the
 Son of God, come down from the cross.
 41 In like manner the chief priests also, with
 the scribes and elders, mocking him, said,
 42 He saved others: cannot he save himself?
 If he be the king of Israel, let him now come
 down from the cross, and we will believe
 43 him. He trusted in God; let him deliver
 him now if he will have him: for he said,
 44 I am the Son of God. ¶ And even the
 robbers, that were crucified with him, cast
 the same reproach upon him.
 45 Now from the sixth hour there was dark-
 ness over all the earth, unto the ninth hour.
 46 And about the ninth hour Jesus cried with
 a loud voice, saying, & Eli, Eli, lama sa-
 bachthani? That is, My God, my God, why
 47 hast thou forsaken me! Some of them that
 stood there hearing it, said, He calleth
 48 Elijah. ¶ And immediately one of them
 running and taking a sponge filled it with
 vinegar, and putting it on a cane, gave him
 49 to drink. The rest said, Let be: let us see
 whether Elijah will come to save him.
 50 Jesus, having cried again with a loud
 voice, dismissed his spirit.

Verse 45. *From the sixth hour, there was darkness over all the earth unto the ninth hour*—Inasmuch, that even an heathen philosopher seeing it, and knowing it could not be a natural eclipse, because it was at the time of the full moon, and continued three hours together, cried out, “Either the God of nature suffers, or the frame of the world is dissolved.”

By this darkness God testified his abhorrence of the wickedness which was then committing. ¶ Likewise intimated Christ’s sore conflicts with the divine justice, and with all the powers of darkness.

Verse 46. *About the ninth hour Jesus cried with a loud voice*—Our Lord’s great agony probably continued these three whole hours, at the conclusion of which he thus cried out, while he suffered from God himself what was unutterable. *My God, my God, why hast thou forsaken me!*—Our Lord hereby at once expresses his trust in God, and a most distressing sense of his letting loose the powers of darkness upon him, withdrawing the comfortable discoveries of his presence, and filling his soul with a terrible sense of the wrath due to the sins which he was bearing.

Verse 48. *One taking a sponge, filled it with vinegar*—Vinegar and water was the usual drink of the Roman soldiers. It does not appear, that this was given him in derision, but rather with a friendly design, that he might not die before Elijah came.

Verse 50. *After he had cried with a loud voice*—To show that his life was still whole in him. *He dismissed his spirit*—So the original expression may be literally translated: an expression admirably suited to our Lord’s words, John x. 18, “No man taketh my life from me, but I lay it down of myself.” He died by a voluntary act of his own, and in a way peculiar to himself. He alone, of all men that ever were, could have continued alive even in the greatest tortures, as long as he pleased, or have retired from the body whenever he had thought fit. And how does it illustrate that love which he mani-

other. Probably this befell some of those who now joined in this cry, as it certainly did many of their children: the very finger of God thus pointing out their crime in crucifying his Son.

Verse 36. *He delivered him to be crucified*—The person crucified was nailed to the cross as it lay on the ground, through each hand extended to the utmost stretch, and through both the feet together. Then the cross was raised up, and the foot of it thrust with a violent shock into an hole in the ground prepared for it. This shock disjoined the body, whose whole weight hung upon the nails, till the persons expired through mere dint of pain. This kind of death was used only by the Romans; and by them inflicted only on slaves and the vilest criminals.

Verse 37. *The whole troop*—Or cohort. This was a body of foot, commanded by the governor, which was appointed to prevent disorders and tumults, especially on solemn occasions.

Verse 28. *They put on him a scarlet robe*—Such as kings and generals wore; probably an old, tattered one.

Verse 32. *him they compelled to bear his cross*—He bore it himself till he sunk under it, John xix. 17.

Verse 33. *A place called Golgotha, that is, the place of a skull*—Golgotha, in Syriac, signifies a skull or head. It was probably called so from this time; being so eminent upon Mount Calvary, not far from the king’s gardens.

Verse 34. *They gave him vinegar mingled with gall*—Out of derision; which, however nauseous, he received and tasted of. St. Mark mentions also a different mixture which was given him, “wine mingled with myrrh:” such as it was customary to give to dying criminals, to make them less sensible of their sufferings; but this our Lord refused to taste, determining to bear the full force of his pains.

Verse 35. *They parted his garments*—This was the custom of the Romans. The soldiers performed the office of executioners, and divided among them the spoils of the criminals. *My vesture*—That is, my inner garment.

• Mark xv. 72; Luke xxiii. 33; John xix. 17.
 † Psalm xxi. 16. ; Mark xv. 37; Luke xxiii. 33.

¶ Mark xv. 39; Luke xxiii. 39. & Psalm xlii. 1.
 ¶ John xix. 28.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth was shaken, and the rocks were torn asunder; And the tombs were opened; and many bodies of holy men that slept were raised, And coming out of the tombs after his resurrection went into the holy city, and appeared to many.

54 And the centurion, and they that were with him, guarding Jesus, seeing the earthquake, and the things that were done, feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off, who had followed Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and of Joseph, and the mother of Zebedee's children.

57 *In the evening, there came a rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He going to Pilate asked the body of Jesus. Then Pilate commanded the body to be delivered. And Joseph, taking the body, wrapped it in clean linen, And laid it in his own new tomb, which he had hewn out in the rock; and

rested in his death! inasmuch as he did not use his power to quit his body as soon as it was fastened to the cross, leaving only an insensible corpse to the cruelty of his murderers; but continued his abode in it, with a steady resolution, as long as it was proper. He then retired from it, with a majesty and dignity, never known or to be known in any other death; dying, if one may so express it, like the Prince of life.

Verse 51. Immediately upon his death, while the sun was still darkened, *the veil of the temple*, which separated the holy of holies from the court of the priests, though made of the richest and strongest tapestry, *was rent in two, from the top to the bottom*. So that while the priest was ministering at the golden altar, it being the time of the sacrifice, the sacred oracle, by an invisible power, was laid open to full view: God thereby signifying the speedy removal of the veil of the Jewish ceremonies, the casting down the partition wall, so that the Jews and gentiles were now admitted to equal privileges, and the opening a way through the veil of his flesh for all believers into the most holy place. *And the earth was shaken*—There was a general earthquake through the whole globe, though chiefly near Jerusalem: God testifying thereby his wrath against the Jewish nation, for the horrid impiety they were committing.

Verse 52. Some of the tombs were shattered and laid open by the earthquake; and while they continued unclosed, (and they must have stood open all the sabbath, seeing the law would not allow any attempt to close them,) *many bodies of holy men were raised*—Perhaps Simeon, Zacharias, John the Baptist, and others who had believed in Christ, and were known to many in Jerusalem. *And coming out of the tombs after his resurrection, went into the holy city, Jerusalem, and appeared to many*—Who had probably known them before. God hereby signifying, that Christ had conquered death, and would raise all his saints in due season.

Verse 54. *The Centurion*—The officer who commanded the guard: and they that were with him *feared, saying, Truly this was the Son of God*—Referring to the words of the chief priests and scribes, *verse 43, "He said, I am the Son of God."*

having rolled a great stone to the door of the tomb, departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, the day after the day of the preparation, the chief priests and pharisees were gathered together to Pilate, saying, Sir, we remember, that impostor said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be secured till the third day, lest his disciples coming steal him away, and say to the people, He is risen from the dead: so the last imposture shall be worse than the first. Pilate said to them, Ye have a guard: go, make it as secure as ye can. So they went and secured the sepulchre, sealing the stone, and setting a guard.

CHAPTER XXVIII.

†NOW after the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there had been a great earthquake; and an angel of the Lord descending from heaven had come and

Verse 56. *James*—The less: he was so called to distinguish him from the other James, the brother of John; probably because he was less in stature.

Verse 57. *When the evening was come*—That is, after three o'clock; the time from three to six they termed the evening.

Verse 62. *On the morrow, the day that followed the day of the preparation*—The day of preparation was the day before the sabbath, whereon they were to prepare for the celebration of it. The next day then was the sabbath, according to the Jews. But the evangelist seems to express it by this circumlocution to show, the Jewish sabbath was then abolished.

Verse 63. *That impostor said, while he was yet alive, After three days I will rise again*—We do not find that he had ever said this to them, unless when "he spoke of the temple of his body," John ii. 19, 21. And if they here refer to what he then said, how perverse and iniquitous was their construction on these words when he was on his trial before the council! Matt. xxvi. 61. Then they seemed not to understand them!

Verse 65. *Ye have a guard*—Of your own, in the tower of Antonia, which was stationed there for the service of the temple.

Verse 68. *They went and secured the sepulchre, sealing the stone, and setting a guard*—They set Pilate's signet, or the public seal of the sanhedrim, upon a fastening which they had put on the stone. And all this uncommon caution was overruled by the providence of God, to give the strongest proofs of Christ's ensuing resurrection; since there could be no room for the least suspicion of deceit, when it should be found that his body was raised out of a new tomb, where there was no other corpse; and this tomb hewn out of a rock, the mouth of which was secured by a great stone, under a seal, and a guard of soldiers.

Verse 2. *An angel of the Lord had rolled away the stone, and sat upon it*—St. Luke and St. John speak of two angels that appeared: but it seems as if only one of them had appeared sitting on the stone without the sepulchre; and then, going into it, was seen with another angel, sitting one

* Mark xv. 43; Luke xxiii. 50; John xix. 38.

† Mark xvi. 1; Luke xxiv. 1; John xx. 1.

- rolled away the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the guards trembled, and became as dead men. But the angel answering said to the women, Fear not ye: for I know ye seek Jesus who was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And, going quickly, tell his disciples that he is risen from the dead. And, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And departing quickly from the sepulchre, with fear and great joy, they ran to tell his disciples. And, behold, Jesus met them, and said, Hail. And they, coming to him, took hold of his feet, and worshipped him. Then said Jesus to them, Fear not. Go, tell my brethren to go into Galilee, and there shall they see me.
- While they were going, behold, some of the guard coming into the city told the chief

where the head, the other where the feet, of the body had lain.

Verse 6. *Come, see the place where the Lord lay*—Probably, in speaking, he rose up, and going before the women into the sepulchre, said, Come, see the place. This clearly reconciles what St. John relates, chap. xx. 12; this being one of the two angels there mentioned.

Verse 7. *There shall ye see him*—In his solemn appearance to them all together. But their gracious Lord would not be absent so long: he appeared to them several times before then. *Lo, I have told you*—A solemn confirmation of what he had said.

Verse 9. *Hail*—The word, in its primary sense, means, “rejoice;” in its secondary and more usual meaning, “happiness attend you.”

Verse 10. *Go, tell my brethren*—I still own them as such, though they so lately disowned and forsook me.

Verse 13. *Say, His disciples came by night, and stole him while we slept*—Is it possible, that any man of sense should digest this poor, shallow inconsistency? If ye were awake, why did you let

- priests all the things that had been done.
- And having met together with the elders, and consulted, they gave much money to the soldiers, saying, Say, His disciples came by night, and stole him while we slept. And if the governor hear this, we will persuade him, and secure you. So they, taking the money, did as they were taught: and this saying is commonly reported among the Jews till this day.
- Then the eleven disciples went into Galilee, to the mountain where Jesus had appointed them. And when they saw him, they worshipped him: though some had doubted. And Jesus coming spake to them, saying, All power is given me in heaven and in earth. * Go ye, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world.

the disciples steal him? If asleep, how do you know they did?

Verse 16. *To the mountain where Jesus had appointed them*—This was probably mount Tabor, where, it is commonly supposed, he had been before transfigured. It seems to have been here also that he appeared to above five hundred brethren at once.

Verse 18. *All power is given to me*—Even as man As God, he had all power from eternity.

Verse 19. *Disciple all nations*—Make them my disciples. This includes the whole design of Christ's commission. Baptizing and teaching are the two great branches of that general design. And these were to be determined by the circumstances of things; which made it necessary in baptizing adult Jews or heathens, to teach them before they were baptized; in disciplining their children, to baptize them before they were taught: as the Jewish children, in all ages, were first circumcised, and after taught to do all God had commanded them.

• Mark xvi. 15.

NOTES ON THE GOSPEL ACCORDING TO ST. MARK

This contains,

I. THE beginning of the gospel :—

- a. John prepares the way,
- b. Baptizes Jesus, who is proclaimed the Son of God,
- c. Tempted of Satan; served by angels,

C. i. 1—
9—11
12, 13

II. The gospel itself :—

- A. In Galilee; where we may observe three periods :
 - a. After John was cast into prison :

In general :

1. The place and matter of his preaching,
2. The calling of several of the apostles,

14, 15
16—20

In particular :

1. Actions not censured by his adversaries :

- (1.) He teaches with authority,
- (2.) Cures the demoniac,
- (3.) Heals many sick,
- (4.) Prays,
- (5.) Teaches everywhere,
- (6.) Cleanses the leper,

21, 22
23—28
29—34
35
36—39
40—45

2. Actions censured by them :

Here occur,

- (1.) The paralytic forgiven and healed,
- (2.) The call of Levi, and eating with publicans and sinners,
- (3.) The question concerning fasting answered,
- (4.) The ears of corn plucked,
- (5.) The withered hand restored; snares laid,

C. ii. 1—12
13—17
18—22
23—28
C. iii. 1—6

3. Our Lord's retirement :

- (1.) At the sea,
- (2.) In the mountain, where the apostles are called,
- (3.) In the house; where, after refuting the blasphemy of the pharisees, he shows who are his mother and his brethren,
- (4.) In the ship; various parables,
- (5.) On the sea, and beyond it,

7—12
13—19
20—35
C. iv. 1—34
35—41
C. v. 1—20

- (6.) On this side the sea; again; Jairus, and the woman with the flux of blood,

21—43
C. vi. 1—6
7—13

- (7.) At Nazareth; his countrymen offended,
- (8.) The apostles sent forth,

6. After John was put to death :

1. Herod's hearing of Jesus, and judgment of him,
2. Christ's retiring with his apostles, now returned,
3. The earnestness of the people; Christ's compassion; five thousand fed,

14—29
30—32
33—44

4. His walking on the sea,

5. He heals many in the land of Gennesaret,

6. And teaches what defiles a man,

C. vii. 1—23

7. A devil cast out in the coasts of Tyre and Sidon,

8. At the sea of Galilee, the deaf and dumb healed; four thousand fed,

24—30
31—37
C. viii. 1—9

9. He comes into the parts of Dalmanutha, and answers concerning the sign from heaven,

10. In the ship; he warns them of evil leaven,

11. At Bethsaida; heals the sick

10—13
14—21
22—26

c. After he was acknowledged to be the Son of God :

1. Peter confessing him, he enjoins his disciples silence; foretells his passion; reproves Peter; exhorts to follow him,

27—
C. ix. 1

2. Is transfigured; casts out a devil; foretells his passion,

2—32
33—50

3. Reproves and instructs his disciples,

B. In Judea :

- a. In the borders,

1. He treats of divorce,

2. Of little children,

3. Of entering into life, and of the danger of riches,

C. x. 1
2—12
13—16
17—31

f. In his way to the city :	
1. He foretells his passion a third time,	C. x. 32-34
2. Answers James and John, and instructs them all,	35-45
3. At Jericho ; gives sight to Bartimeus,	46-52
4. At Jerusalem,	C. xli. 1
a. His royal entry,	2-11
b. The day after, the fig-tree cursed,	12-14
the temple purged,	15-19
c. The day after that :	
1. Near the fig-tree, he shows the power of faith,	20-26
2. In the temple :	27-33
(1.) His authority vindicated,	C. xlii. 1-12
(2.) The parable of the wicked husbandmen,	13-17
(3.) Of paying tribute to Caesar,	18-27
(4.) Of the resurrection,	28-34
(5.) Of the great commandment,	35-37
(6.) Of David's Lord,	38-40
(7.) He warns the people of the scribes,	41-44
(8.) Commends the poor widow,	
3. On mount Olivet, he foretells the destruction of the city and tem- ple, and the end of the world,	C. xlii. 1-37
d. Two days before the passover ; his enemies bargain with Judas, C. xiv. 1-11	
e. On the first day of unleavened bread :	
1. The passover prepared,	12-16
2. The Lord's supper instituted,	17-26
3. After the hymn, the offence of the disciples, and Peter's denial, foretold,	20-31
4. In Gethsemane, Jesus prays ; wakes his disciples, is betrayed ; taken ; forsook of all,	32-42 43-62
6. In the high priest's palace He is condemned to death, Denied by Peter,	63-65 66-72
f. Friday :	
What was done,	C. xv. 1-20
1. In Pilate's palace,	21
2. In the way,	22
3. At Golgotha,	23
(1.) The wine and myrrh offered,	24, 26
(2.) The crucifixion ; his garments parted,	26
(3.) The title,	27, 28
(4.) The two malefactors,	29-32
(5.) Revellings,	
(6.) The darkness ; the cry of Jesus ; the scoff ; the vinegar ; his death ; the veil rent,	33-38 39-41
(7.) The saying of the centurion, the women looking on,	42-47
4. In the evening, the burial,	
g. Sunday :	
Our Lord's resurrection declared,	C. xvi. 1-8
1. By an angel,	9-11
2. By himself,	12, 13
To Mary Magdalene,	14
To two going into the country,	
To the eleven sitting at meat,	
III. The gospel,	15-18
1. Committed by Christ to his apostles, after his resurrection, and	19, 27
2. Confirmed after his ascension.	

CHAPTER I.

THE * beginning of the gospel of Jesus
 21 Christ, the Son of God; As it is written
 in the Prophets, † Behold, I send my mes-
 senger before thy face, who shall prepare
 3 thy way before thee. ‡ The voice of one
 crying aloud in the wilderness, Prepare ye
 the way of the Lord, make his paths straight.
 4 John was baptizing in the wilderness, and
 preaching the baptism of repentance for the
 5 remission of sins. And there went out to
 him all the country of Judea, and all they
 of Jerusalem, and were baptized of him in
 6 the river Jordan, confessing their sins. And
 John was clothed with camel's hair, and
 with a leathern girdle about his loins; and
 7 ate locusts and wild honey; And proclaimed,
 saying, There cometh after me one mightier
 than I, the latchet of whose shoes I am not
 8 worthy to stoop down and unloose. I in-
 deed have baptized you with water: but he
 9 will baptize you with the Holy Ghost. ¶ And
 in those days Jesus came from Nazareth of
 Galilee, and was baptized by John at Jordan.
 10 And coming up from the water, straightway
 he saw the heavens opened, and the Spirit
 11 as a dove descending upon him: And a voice
 came from heaven, Thou art my beloved
 12 Son, in whom I delight. § And immediately
 the Spirit thrusteth him out into the wilder-
 13 ness. And he was there in the wilderness
 forty days, tempted by Satan; and was with
 the wild beasts; and the angels served him.
 14 ¶ Now after John was put in prison, Jesus
 came into Galilee, preaching the gospel of
 15 the kingdom of God, Saying, The time is ful-
 filled, and the kingdom of God is at hand: re-
 16 pent ye, and believe the gospel. ** And, walk-
 ing by the sea of Galilee, he saw Simon and
 Andrew his brother casting a net into the
 17 sea: for they were fishermen. And Jesus said
 to them, Come ye after me, and I will make
 18 you fishers of men. And straightway, leav-

19 ing their nets, they followed him. And,
 having gone thence a little farther, he saw
 James the son of Zebedee, and John his
 brother, who were also in the vessel, mend-
 20 ing their nets. And he called them; and
 immediately, leaving their father Zebedee
 in the vessel with the hired servants, they
 went after him.

21 †† And they go into Capernaum; and
 straightway on the sabbath he went into the
 22 synagogue and taught. And they were as-
 tonished at his teaching: for he taught
 them as one having authority, and not as
 23 the scribes. And there was in their syna-
 gogue a man having an unclean spirit; and
 24 he cried out, Saying, Let us alone; what
 have we to do with thee, Jesus of Nazareth?
 art thou come to destroy us? I know thee
 25 who thou art, the Holy One of God. And
 Jesus rebuked him, saying, Hold thy peace,
 26 and come out of him. And the unclean
 spirit, having torn him, and cried with a
 27 loud noise, came out of him. And they
 were all amazed, so that they questioned
 among themselves, saying, What is this?
 what new teaching is this? for with author-
 28 ity he commandeth even the unclean spirits,
 and they obey him. And immediately his
 fame went forth into all the country of Gal-
 lee round about.

29 †† And coming out of the synagogue, they
 entered forthwith into the house of Simon
 30 and Andrew, with James and John. And
 Simon's wife's mother lay ill of a fever, and
 31 immediately they tell him of her. And
 he came, and taking her by the hand lifted
 her up; and straightway the fever left her,
 32 and she waited on them. And in the even-
 ing, when the sun was set, they brought to
 him all that were diseased, and them that
 33 were possessed with devils. And the whole
 city was gathered together at the door.
 34 And he healed many that were ill of divers

Verse 1. *The beginning of the gospel of Jesus Christ*—The evangelist speaks with strict propriety: for the beginning of the gospel is in the account of John the Baptist, contained in the first paragraph; the gospel itself, in the rest of the book.

Verse 4. *Preaching the baptism of repentance*—That is, preaching repentance, and baptizing as a sign and means of it.

Verse 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest service.

Verse 12. *And immediately the Spirit thrusteth him out into the wilderness*—So, in all the children of God, extraordinary manifestations of his favour are wont to be followed by extraordinary temptations.

Verse 13. *And he was there forty days, tempted by Satan*—Invisibly. After this followed the temptation by him in a visible shape, related by St. Matthew. And he was with the wild beasts—Though they had no power to hurt him. St. Mark not

only gives us a compendium of St. Matthew's Gospel, but likewise several valuable particulars which the other evangelists have omitted.

Verse 15. *The time is fulfilled*—The time of my kingdom, foretold by Daniel, expected by you, is fully come.

Verse 18. *Straightway leaving their nets, they followed him*—From this time they forsook their employ, and constantly attended him. Happy they who follow Christ at the first call!

Verse 26. *A loud noise*—For he was forbidden to speak. Christ would neither suffer those evil spirits to speak in opposition, nor yet in favour of him. He needed not their testimony, nor would encourage it, lest any should infer that he acted in concert with them.

Verse 32. *When the sun was set*—And, consequently, the sabbath was ended, which they reckoned from sunset to sunset.

Verse 33. *And the whole city was gathered together at the door*—O what a fair prospect was here! Who could then have imagined that all these blossoms would die away without fruit!

Verse 34. *He suffered not the devils to say that they*

* Matt. iii. 1; Luke iii. 1. † Mal. iii. 1. ‡ Isai. xl. 3. § Matt. iii. 13; Luke iii. 21. ¶ Matt. iv. 1; Luke iv. 1. ¶ Matt. iv. 12. ** Matt. iv. 18; Luke v. 1.

†† Luke iv. 31. †† Matt. viii. 14; Luke iv. 28.

diseases, and cast out many devils; and suffered not the devils to say that they knew him.

35 * And in the morning, rising a great while before day, he went out, and departed into a desert place, and prayed there. And Simon and they that were with him followed after him. And having found him, they say to him, All men seek thee. And he saith to them, Let us go to the neighbouring towns, that I may preach there also: for therefore am I come. And he preached in their synagogues throughout all Galilee, and cast out devils.

40 † And there came to him a leper, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst make me clean. And Jesus, moved with tender compassion, stretching out his hand, touched him, and saith to him, I will; be thou clean. 42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And having straitly charged him, he forthwith sent him away; And saith to him, See thou say nothing to any man: but go, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them. But he going out published it much, and blazed abroad the matter; so he could no more openly enter into the city; but he was without in desert places: and they came to him from every quarter.

CHAPTER II.

AND again he entered into Capernaum after some days; and it was heard that

knew him.—That is, according to Dr. Mead's hypothesis, (that the scriptural demoniacs were only diseased persons,) "He suffered not the diseases to say that they knew him!"

Verse 35. *Rising a great while before day*—So did he labour for us both day and night.

Verse 44. *See thou say nothing to any man*—But our blessed Lord gives no such charge to us. If he has made us clean from our leprosy of sin, we are not commanded to conceal it. On the contrary, it is our duty to publish it abroad, both for the honour of our Benefactor, and that others who are sick of sin may be encouraged to seek and hope for the same benefit. *But go, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them*—The priests anointing him, pronouncing him clean, Lev. xiii. 17, 22, 28, 37, and accordingly allowing him to offer as Moses commanded, Lev. xiv. 2—7, was such a proof against them, that they durst never say the leper was not cleansed; which, out of envy or malice against our Saviour, they might have been ready to say, upon his presenting himself to be viewed, according to the law, &c. by the cleansed person's talking much about his cure, the account of it had reached their ears before he came in person. This is one great reason why our Lord commanded this man to say nothing.

Verse 45. *So that Jesus could no more openly enter into the city*—It was also to prevent this inconvenience, that our Lord had enjoined him to silence.

Verse 1. *And again*—After having been in desert places for some time, he returned privately to the city. *In the house*—In Peter's house.

Verse 2. *And immediately many were gathered to-*

2 he was in the house. And many were gathered together, so that there was no room for them, no, not even about the door: and 3 he spake the word to them. † And they come to him, bringing a paralytic, borne of 4 four. And not being able to come nigh him for the crowd, they uncovered the roof where he was; and having broken it up they let down the couch whereon the paralytic 5 lay. Jesus, seeing their faith, said to the paralytic, Son, thy sins are forgiven thee. 6 But certain of the scribes were sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And Jesus, immediately knowing in his spirit that they so reasoned in themselves, said to them, Why 7 reason ye thus in your hearts? Which is easier, to say to the paralytic, Thy sins are forgiven thee; or to say, Arise and take up 10 thy couch and walk? But that ye may know that the Son of Man hath authority on earth 11 to forgive sins, (he saith to the paralytic,) I say to thee, Arise, take up thy couch, and go 12 to thine house. And immediately he arose, and taking up his couch went forth before them all; so that they were all amazed, and glorified God, saying, We never saw it thus. 13 And he went forth again by the sea side, and all the multitude came to him, and he 14 taught them. ‡ And passing by he saw Levi, the son of Alphæus, sitting at the receipt of custom, and saith to him, Follow me. And 15 he arose and followed him. And as Jesus sat at meat in his house, many publicans also and sinners sat together with Jesus and his disciples: for there were many, and

gather—Hitherto, continued the general impression on their hearts. Hitherto, even at Capernaum, all who heard received the word with joy.

Verse 4. *They uncovered the roof*—Or, took up the covering, the lattice or trap-door which was on all their houses, being flat-roofed; and, finding it not wide enough, broke the passage wider, to let down the couch.

Verse 6. *But certain of the scribes*—See whence the first offence cometh! As yet not one of the plain unlettered people were offended. They all rejoiced in the light, till these men of learning came to put darkness for light, and light for darkness. Woe to all such blind guides! Good had it been for these, if they had never been born. O God, let me never offend one of thy simple ones! Sooner let my tongue cleave to the roof of my mouth!

Verse 12. *They were all amazed*—Even the scribes themselves for a time.

Verse 13. *All the multitude came to him*—Namely, by the seaside. And he, as readily, taught them there as if they had been in a synagogue.

Verse 15. *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by Matthew, moved with compassion for his old companions in sin. But the next words, *For they were many, and they followed him, seem to imply, that the greater part, encouraged by his gracious words, and the tenderness of his behaviour, and impatient to hear more, stayed for no invitation, but pressed in after him, and kept as close to him as they could.*

Verse 16. *And the scribes and the Pharisees said*—Now, the wise men, being joined by the sinners

‡ Matt. ix. 2; Luke v. 16.

† Matt. ix. 9; Luke v. 27.

© Luke iv. 42. † Matt. viii. 2; Luke v. 12.

16 they followed him. And the scribes and pharisees, seeing him eating with publicans and sinners, said to his disciples, How is it that he eateth and drinketh with publicans and sinners? And Jesus, hearing it, saith to them, They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sinners. * Now the disciples of John and the pharisees used to fast: and they come and say to him, Why do the disciples of John and of the pharisees fast, but thy disciples fast not? 19 And Jesus said to them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man seweth a piece of new cloth on an old garment: else the new piece that filleth it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old leathern bottles: else the new wine bursteth the bottles, and the wine is spilled, and the bottles are lost: but new wine must be put into new bottles. 23 † And he went through the corn fields on the sabbath day; and his disciples, as they went, plucked the ears of corn. And the pharisees said to him, Behold, why do they on the sabbath that which is not lawful? 25 And he said to them, Have ye never read what David did, when he had need and was hungry, he and they that were with him? † How he went into the house of God in the days of Abiathar the high priest, and ate the shewbread, which it is not lawful for any but the priests to eat, and gave also to them who were with him? And he said to them, The sabbath was made for man, and not man for the sabbath. Moreover, the Son of Man is Lord even of the sabbath.

of the world, went a little farther in raising prejudices against our Lord. In his answer, he uses, as yet, no harshness; but only calm dispassionate reasoning.

Verse 17. *I came not to call the righteous*—Therefore, if these were righteous, I should not call them. But now, they are the very persons I came to save.

Verse 26. *In the days of Abiathar the high priest—Abimelech, the father of Abiathar, was high priest then; Abiathar himself, not till some time after. This phrase, therefore, only means, in the time of Abiathar, who was afterwards the high priest.*

Verse 27. *The sabbath was made for man*—And therefore must give way to man's necessity.

Verse 28. *Moreover, the Son of Man is Lord even of the sabbath*—Being the supreme Lawgiver, he hath power to dispense with his own laws; and with this in particular

Verse 1. *He entered again into the synagogue*—At Capernaum on the same day.

Verse 2. *And they*—The scribes and pharisees. Watched him, that they might accuse him—Pride, anger, and shame, after being so often put to silence, began now to ripen into malice.

Verse 4. *Is it lawful to save life, or to kill?*—Which he knew they were seeking occasion to do. But

* Matt. ix. 14; Luke v. 33. † Matt. xii. 1; Luke vi. 1. † 1 Sam. xxi. 6.

CHAPTER III.

1 AND he entered again into the synagogue; and there was a man there who had a 2 withered hand. And they watched him, whether he would heal him on the sabbath; 3 that they might accuse him. And he saith to the man that had the withered hand, 4 Stand up in the midst. And he saith to them, Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill? But 5 they held their peace. And looking round upon them with anger, being grieved for the hardness of their hearts, he saith to the man, Stretch forth thine hand. And he stretched it forth: and his hand was restored. And the pharisees, going out, straightway took counsel with the Herodians against him, that they might destroy him.

7 Then Jesus withdrew with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, having heard what great things he did, came to him. 9 And he spake to his disciples, that a vessel should wait on him because of the multitude, lest they should throng him. For he had healed many; so that they rushed in upon him, as many as had plagues. And the unclean spirits when they saw him fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them, not to make him known. § And he goeth up into the mountain, and calleth to him whom he would: and they came to him. 14 ¶ And he ordained twelve, that they might be with him, and that he might send them forth to preach, And to have power to 16 heal diseases and cast out devils: And 17 Simon he surnamed Peter; And James the son of Zebedee, and John the brother of

they held their peace—Being confounded, though not convinced.

Verse 5. *Looking round upon them with anger, being grieved*—Angry at the sin, grieved at the sinner: the true standard of Christian anger. But who can separate anger at sin from anger at the sinner? None but a true believer in Christ.

Verse 6. *The pharisees going out*—Probably leaving the scribes to watch him still. Took counsel with the Herodians—As bitter as they usually were against each other!

Verse 8. *From Idumea*—The natives of which had now professed the Jewish religion above an hundred and fifty years. They about Tyre and Sidon—The Israelites who lived in those coasts.

Verse 10. *Plagues, or "scourges,"* (so the Greek word properly means,) seem to be those very painful or afflictive disorders which were frequently sent, or at least permitted of God, as a scourge or punishment of sin.

Verse 12. *He charged them not to make him known*—It was not the time; nor were they fit preachers.

Verse 13. *He calleth whom he would*—With regard to the eternal sales of men, God always acts as just and merciful. But with regard to numberless other things, he seems to us to act as mere Sovereign.

Verse 17. *He surnamed some of them*—Both

¶ Matt. xii. 9; Luke vi. 6. § Luke vi. 13.

¶ Matt. x. 2; Luke vi. 13; Acts i. 13.

James; and he surnamed them Boanerges,
 18 that is, sons of thunder: And Andrew, and
 Phillip, and Bartholomew, and Matthew,
 and Thomas, and James the son of Alphaeus,
 and Thaddeus, and Simon the Canaanite,
 19 And Judas Iscariot, who also betrayed him.
 20 And they come into an house. And the
 multitude cometh together again, so that
 21 they could not so much as eat bread. And
 his relations hearing of it came out to lay
 hold on him: for they said, He is beside
 22 himself. * But the scribes who had come
 down from Jerusalem said, He hath Beel-
 23 zebub, and by the prince of the devils cast-
 eth he out devils. And calling them to him,
 he said to them in parables, How can Satan
 24 cast out Satan? If a kingdom be divided
 against itself, that kingdom cannot stand.
 25 And if an house be divided against itself,
 26 that house cannot stand. If Satan then be
 risen up and divided against himself, he
 27 cannot stand, but hath an end. None can
 enter into the strong one's house, and plun-
 der his goods, unless he first bind the strong
 one; and then he will plunder his house.
 28 † Verily I say to you, All sins shall be for-
 given the sons of men, and blasphemies
 29 wherewithsoever they shall blaspheme: But
 he that shall blaspheme against the Holy
 Ghost hath never forgiveness, but is liable
 30 to eternal damnation: Because they said,
 31 He hath an unclean spirit. † Then come his
 brethren and his mother, and standing with-
 32 out sent to him, calling him. And the mul-
 titude sat about him, and they say to him,
 Behold, thy mother and thy brethren with-
 33 out seek for thee. And he answered them,

with respect to the warmth and impetuosity of
 their spirit, their fervent manner of preaching,
 and the power of their word.

Verse 20. *To eat bread*—That is, to take any
 substance.

Verse 21. *His relations*—His mother and his
 brethren, verse 31. But it was some time be-
 fore they could come near him.

Verse 22. *The scribes, and pharisees*, Matt. xii.
 24, *who had come down from Jerusalem*—Purposely,
 on the devil's errand; and not without success.
 For the common people now began to drink in
 the poison from these learned, good, honourable
 men! *He hath Beelzebub*—At command; is in
 league with him. *And by the Prince of devils cast-
 eth he out devils*—How easily may a man of learn-
 ing elude the strongest proof of a work of God!
 How readily can he account for every incident,
 without ever taking God into the question!

Verse 30. *Because they said, He hath an unclean
 spirit*—Is it not astonishing, that men who have
 ever read these words should doubt what is
 the blasphemy against the Holy Ghost? Can
 any words declare more plainly that it is “the
 ascribing those miracles to the power of the de-
 vil, which Christ wrought by the power of the
 Holy Ghost!”

Verse 31. *Then come his brethren and his mother*—
 Having at length made their way through the
 crowd, so as to come to the door. His brethren
 are here named first, as being first and most
 earnest in the design of taking him; for “nei-
 ther did” these of “his brethren believe on
 him.” They sent to him, calling him—They sent one
 into the house, who called him aloud, by name.

saying, Who is my mother, or my brethren?
 34 And looking round on them who sat about
 him, he said, Behold my mother and my
 35 brethren! For whosoever shall do the will
 of God, the same is my brother, and sister,
 and mother.

CHAPTER IV.

11 **A**ND again he taught by the sea side: and
 a great multitude was gathered to him,
 so that going into the vessel, he sat in the
 sea; and the whole multitude was by
 2 the sea on the land. And he taught them
 many things by parables, and said to them
 3 in his teaching, Hearken: Behold, a sower
 4 went out to sow: And as he sowed, some
 fell by the highway side, and the birds came
 5 and devoured it. And some fell on stony
 ground, where it had not much earth; and
 immediately it sprang up, because it had no
 6 depth of earth. But when the sun was up,
 it was scorched; and because it had no
 7 root, it withered away. And some fell
 among thorns, and the thorns grew up, and
 8 choked it, and it yielded no fruit. And
 other fell on good ground, and yielded fruit
 springing up and increasing; and brought
 forth, some thirty, and some sixty, and
 9 some an hundred. And he said, He that
 hath ears to hear, let him hear.
 10 And when he was alone, they that were
 about him, with the twelve, asked him of
 11 the parable. And he said to them, To you
 it is given to know the mystery of the king-
 dom of God: but to them that are without,
 12 all things are in parables: So that seeing
 they see, and do not perceive; and hearing

Verse 34. *Looking round on them who sat about
 him*—With the utmost sweetness. *He said, Be-
 hold my mother and my brethren*—In this preference
 of his true disciples, even to the Virgin Mary,
 considered merely as his mother after the flesh,
 he not only shows his high and tender affec-
 tion for them, but seems designedly to guard
 against those excessive and idolatrous honours
 which he foresaw would in after-ages be paid to
 her.

Verse 2. *He taught them many things by parables*—
 After the usual manner of the eastern nations,
 to make his instructions more agreeable to
 them, and to impress them the more upon at-
 tentive hearers. A parable signifies, not only a
 simile or comparison, and sometimes a proverb,
 but any kind of instructive speech, wherein
 spiritual things are explained and illustrated by
 natural. Prov. i. 6. “To understand a pro-
 verb, and the interpretation.” The proverb is
 the literal sense, the interpretation is the spiri-
 tual: resting in the literal sense killeth; but
 the spiritual giveth life.

Verse 3. *Hearken*—This word he probably spake
 with a loud voice, to stop the noise and hurry
 of the people.

Verse 10. *When he was alone*—That is, retired
 apart from the multitude.

Verse 11. *To them that are without*—So the Jews
 termed the heathens; so our Lord terms all
 obstinate unbelievers; for they shall not enter
 into his kingdom; they shall abide in outer
 darkness.

Verse 12. *So that seeing they see and do not per-
 ceive*—They would not see before; now they

• Matt. xii. 24; Luke xi. 15. † Matt. xii. 31;
 Luke xii. 10. ; Matt. xii. 46; Luke viii. 19.

they hear, and do not understand; lest at any time they should be converted, and their sins should be forgiven them.

- 13 And he saith to them, Know ye not this parable? How then will ye know all parables? The sower soweth the word. And these are they by the highway side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word sown in their hearts. And these are they likewise who have received the seed on stony ground; who, when they have heard the word, immediately receive it with joy; But have not root in themselves, but are only for a time: afterward, when affliction or persecution ariseth because of the word, they are presently offended. And these are they that have received it among thorns; who hear the word, And the cares of this world, and the deceitfulness of riches, and the desire of other things entering in, choke the word, and it becometh unfruitful. And these are they that have received it on the good ground, who hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred. * And he said to them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? † For there is nothing hid, which shall not be made manifest, neither was anything kept secret, but that it might come abroad. If any man hath ears to hear, let him hear. And he said to them, Take heed what ye hear: With what measure ye mete, it shall be measured to you: and to you that hear, shall more be

could not, God having given them up to the blindness which they had chosen.

Verse 13. *Know ye not this parable*—Which is as it were the foundation of all those that I shall speak hereafter; and is so easy to be understood?

Verse 13. *The desire of other things chokes the word*—A deep and important truth! The desire of anything, otherwise than as it leads to happiness in God, directly tends to barrenness of soul. *Entering in*—Where they were not before. Let him, therefore, who has received and retained the word, see that no other desire then enter in, such as perhaps till then he never knew. *It becometh unfruitful*—After the fruit had grown almost to perfection.

Verse 21. *And he said, Is a candle*—As if he had said, I explain these things to you, I give you this light, not to conceal, but to impart it to others. And if I conceal anything from you now, it is only that it may be more effectually manifested hereafter.

Verse 24. *Take heed what ye hear*—That is, attend to what you hear, that it may have its due influence upon you. *With what measure ye mete*—That is, according to the improvement you make of what you have heard, still further assistance shall be given. *And to you that hear*—That is, with improvement.

Verse 25. *He that hath*—That improves whatever he has received, to the good of others, as well as of his own soul.

Verse 26. *So is the kingdom of God*—The inward kingdom is like seed which a man casts into the ground.—This a preacher of the gospel casts into

25 given. † For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up he 28 knoweth not how. For the earth bringeth forth fruit of itself, first the blade, then the 29 ear, after that the corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is like a grain of mustard seed*, which when it is sown in the earth, is one of the least seeds 32 that is in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and putteth forth great branches; so that the birds of the air may lodge under 33 the shadow of it. And with many such parables spake he the word to them, as they 34 were able to hear. But without a parable spake he not to them: and in private he expounded all things to his disciples.

35 § And the same day, in the evening, he saith to them, Let us go over to the other 36 side. And having sent away the multitude, they take him as he was in the vessel. And there were with him other little vessels. And there ariseth a great storm of wind, and the waves beat into the vessel, so 38 that it was now full. But he was asleep on the pillow, in the stern: and they awake him, and say to him, Master, carest thou

the heart. And he sleeps, and rises night and day—That is, he has it continually in his thoughts. Meantime it springs and grows up he knows not how—Even he that sowed it cannot explain how it grows. For as the earth by a curious kind of mechanism, which the greatest philosophers cannot comprehend, does as it were spontaneously bring forth first the blade, then the ear, then the full corn in the ear; so the soul, in an inexplicable manner, brings forth, first weak graces, then stronger, then full holiness; and all this of itself, as a machine, whose spring of motion is within itself. Yet observe the amazing exactness of the comparison: the earth brings forth no corn, as the soul no holiness, without both the care and toil of man, and the benign influence of heaven.

Verse 29. *He putteth in the sickle*—God cutteth down and gathereth the corn into his garner.

Verse 33. *He spake the word as they were able to hear it*—Adapting it to the capacity of his hearers, and speaking as plain as he could without offending them. A rule never to be forgotten by those who instruct others.

Verse 36. *They take him as he was in the vessel*—They carried him immediately in the same vessel from which he had been preaching to the people.

Verse 38. *On the pillow*—So we translate it, for want of a proper English expression for that particular part of the vessel near the rudder on which he lay.

Verse 39. *Peace*—Cease thy tossing. *Be still*—Cease thy roaring. Literally, “Be thou gagged.

† Matt. xiii. 12; Luke viii. 18.

¶ Matt. xiii. 31; Luke xiii. 18.

§ Matt. viii. 23; Luke viii. 22.

* Matt. v. 15; Luke viii. 16; xi. 33.

† Matt. x. 26; Luke viii. 17.

39 not that we perish? And he arose, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there
40 was a great calm. And he saith to them, Why are ye so fearful? how is it that
41 ye have not faith? And they feared exceedingly, and said one to another, Who is this, that even the wind and the sea obey him?

CHAPTER V.

* **AND** they came to the other side of the sea,
2 **AND** into the country of the Gadarenes. And as he came out of the vessel, there met him immediately out of the tombs a man with
3 an unclean spirit, Who had *his* dwelling in the tombs; and no man could bind him, no,
4 not with chains: For he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: and no
5 man could tame him. And always, night and day, he was in the tombs and in the mountains, crying, and cutting himself with
6 stones. But seeing Jesus afar off, he ran and worshipped him, And crying with a loud
7 voice, said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
8 (For he had said to him, Come out of the man, thou unclean spirit.) And he asked him,
9 What is thy name? And he saith to him, My name is Legion: for we are many. And he earnestly besought him, that he would
10 not send them away out of the country. Now there was there at the mountain a
11 great herd of swine feeding. And all the devils besought him, saying, Send us to the
12 swine, that we may go into them. And Jesus forthwith gave them leave. And the unclean spirits going out entered into the
13 swine: and the herd rushed down the steep into the sea, (they were about two thousand,) and were stilled in the sea. And they
14 that fed the swine fled, and told it in the city, and in the country. And they went
15 out to see what it was that was done. And they come to Jesus, and see the demoniac who had the legion, sitting, and clothed, and in his right mind: and they were afraid.
16 And they that saw it told them how it befel the demoniac, and concerning the swine.
17 And they prayed him to depart out of their
18 coasts. † And as he went into the vessel, he that had been possessed with the devils besought him that he might be with him.

Verse 2. *There met him a man with an unclean spirit*—St. Matthew mentions two. Probably this, so particularly spoken of here, was the most remarkably fierce and ungovernable.

Verse 9. *My name is Legion: for we are many*—But all these seem to have been under one commander, who accordingly speaks all along both for them and himself.

Verse 15. *And they were afraid*—It is not improbable they might otherwise have offered some rudeness, if not violence.

Verse 19. *Tell them how great things the Lord hath done for thee*—This was peculiarly needful there, where Christ did not go in person.

Verse 20. *He published in Decapolis*—Not only at

19 But he suffered him not, but said to him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and published in Decapolis, how great things Jesus had done for him: and all men marvelled.

21 † And when Jesus was passed over again in the vessel to the other side, a great multitude was gathered to him: and he was
22 near the sea. ¶ And there cometh one of the rulers of the synagogue, Jairus by name, and seeing him falleth at his feet, And besought him greatly, saying, My little daughter is at the point of death: come and lay thy hands on her, that she may be healed; and she shall live. And he went with him; and a great multitude followed him, and
23 thronged him. § And a certain woman, who had had a flux of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grown
24 worse, Having heard of Jesus, came in the crowd behind, and touched his garment. For she said, If I but touch his clothes, I shall
25 be whole. And the fountain of her blood was straightway dried up; and she perceived in *her* body that she was healed of
26 that plague. And Jesus immediately, knowing in himself the virtue which had gone out of him, turning about in the crowd, said,
27 Who touched my clothes? And his disciples said to him, Thou seest the multitude thronging thee, and savest thou, Who
28 touched me? And he looked round to see her that had done this. And the woman fearing and trembling, knowing what was done in her, came and fell down before him,
29 and told him all the truth. And he said to her, Daughter, thy faith hath made thee whole: go in peace, and continue whole of
30 thy plague. While he was yet speaking, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why
31 troublest thou the Master farther? When Jesus heard the word spoken, he saith to the ruler of the synagogue, Fear not, only
32 believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth a tumult, and them that wept and
33 wailed greatly. And coming in, he saith to them, Why make ye this tumult, and weep? the damsel is not dead, but sleepeth.

home, but in all that country where Jesus himself did not come.

Verse 22. *One of the rulers of the synagogue*—To regulate the affairs of every synagogue, there was a council of grave men. Over these was a president, who was termed, the ruler of the synagogue. Sometimes there was no more than one ruler in a synagogue.

Verse 37. *John the brother of James*—When St. Mark wrote, not long after our Lord's ascension, the memory of St. James, lately beheaded, was so fresh, that his name was more known than that of John himself.

Verse 40. *Them that were with him*—Peter, James, and John.

• Matt. viii. 28; Luke viii. 26.

† Matt. ix. 1; Luke viii. 37.

‡ Luke viii. 40. ¶ Matt. ix. 19; Luke viii. 41.
§ Matt. ix. 20; Luke viii. 43.

40 And they laughed him to scorn. But having put them all out, he taketh the father and the mother of the damsel, and them that were with him, and goeth in where the damsel was lying. And taking the damsel by the hand, he said to her, Talitha cumi; which is, being interpreted, Damsel, I say to thee, arise. And straightway the damsel arose, and walked; for she was twelve years old. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

* **A**ND he went out from thence, and came into his own country; and his disciples follow him. And on the sabbath he taught in the synagogue: and many hearing were astonished, saying, Whence hath this man these things? and what wisdom is this that is given him, and such mighty works as are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and of Joseph, and of Jude, and of Simon? and are not his sisters here with us? And they were offended at him. And Jesus said to them, A prophet is not without honour, but in his own country, and among his own kindred, and in his own house. And he could do no miracle there, save that he laid his hands on a few sick, and healed them. And he marvelled because of their unbelief. And he went round about through the villages, teaching.
7 † And he calleth to him the twelve, and

Verse 43. *He charged them that no man should know it*—That he might avoid every appearance of vain-glory, might prevent too great a concourse of people, and might not farther enrage the scribes and pharisees against him; the time for his death, and for the full manifestation of his glory, being not yet come. *He commanded something should be given her to eat*—So that when either natural or spiritual life is restored, even by immediate miracle, all proper means are to be used in order to preserve it.

Verse 3. *Is not this the carpenter*—There can be no doubt, but in his youth he wrought with his supposed father Joseph.

Verse 5. *He could do no miracle there*—Not consistently with his wisdom and goodness: it being inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he well knew his countrymen would reject whatever evidence could be given them. And therefore to have given them more evidence would only have increased their damnation.

Verse 6. *He marvelled*—As man. As he was God, nothing was strange to him.

Verse 8. *He commanded them to take nothing for the journey*—That they might be always unencumbered, free, ready for motion. *Saw a staff only*—He that had one might take it; but he that had not was not to provide one, Matt. x. 10.

Verse 9. *Be shod with sandals*—As you usually are. Sandals were pieces of strong leather or wood, tied under the sole of the foot by strings, something resembling modern clogs. The shoes,

sent them forth by two and two; and gave them power over unclean spirits; † And commanded them to take nothing for the journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and put not on two coats. || And he said to them, Wheresoever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, departing thence shake off the dust under your feet for a testimony against them. Verily I say to you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 § And they went out, and preached that men should repent. And they cast out many devils, and ¶ anointed with oil many that were sick, and healed them.

14 ** And king Herod heard; (for his name was spread abroad;) and he said, John the Baptist is risen from the dead, and therefore these mighty powers exert themselves in him. Others said, It is Elijah. And others said, It is a prophet, as one of the prophets. 16 But Herod, hearing thereof, said, This is John, whom I beheaded: he is risen from the dead. For Herod himself had sent and apprehended John, and bound him in prison for Herodias's sake, his brother Philip's wife: for he had married her. For John had said to Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias was incensed against him, and was desirous to have killed him; but she could not: For Herod revered John, knowing that he was a just and holy man, and preserved him; and when he heard him, he did

which they are in St. Matthew forbidden to take, were a kind of short boots, reaching a little above the mid-leg, which were then commonly used in journeys. Our Lord intended by this mission to initiate them into their apostolic work. And it was, doubtless, an encouragement to them all their life after, to recollect the care which God took of them when they had left all they had, and went out quite unfurnished for such an expedition. In this view our Lord himself leads them to consider it, Luke xxii. 35: "When I sent you forth without purse or scrip, lacked ye anything?"

Verse 13. *They anointed with oil many that were sick*—Which St. James gives as a general direction, chapter v. 14, 15; adding those peremptory words, "And the Lord shall heal him." He shall be restored to health; not by the natural efficacy of the oil, but by the supernatural blessing of God. And, it seems, this was the great standing means of healing desperate diseases in the Christian church, long before extreme unction was used or heard of, which bears scarce any resemblance to it; the former being used only as a means of health; the latter, only when life is despaired of.

Verse 15. *A prophet, as one of the prophets*—Not inferior to one of the ancient prophets.

Verse 16. *But Herod hearing thereof*—Of their various judgments concerning him, still said, *It is John*.

Verse 20. *And preserved him*—Against all the malice and contrivances of Herodias. And when he heard him—Probably sending for him, at times,

* Matt. xiii. 54; Luke iv. 16.

† Matt. x. 1; Luke ix. 1.

‡ Matt. x. 9; Luke ix. 3. || Matt. x. 11; Luke ix. 4. § Luke ix. 6. ¶ James v. 14, 15.

** Matt. xiv. 1; Luke ix. 7.

21 many things, and heard him gladly. And a convenient day being come, when Herod on his birthday made a feast for his lords, captains, and principal men of Galilee; When the daughter of Herodias had come in, and danced, and pleased Herod and his guests, the king said to the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he swore to her, Whatsoever thou shalt ask me, I will give thee, to the half of my kingdom. And going out she said to her mother, What shall I ask? And she said,

25 The head of John the Baptist. And coming in quickly with haste to the king, she asked, saying, I will that thou give me immediately in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for the sake of his guests, he would not reject her. And immediately the king sent one of his guard, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And the disciples hearing it came and took up his corpse, and laid it in a tomb.

30 * And the apostles gather themselves together to Jesus, and told him all things, both what they had done, and what they had taught.

31 † And he said to them, Come ye yourselves apart into a desert place, and rest a little: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by boat privately. And many saw them departing, and knew him, and ran on foot thither from all the cities, and outwent them, and came together to him.

34 And Jesus, coming out, saw a great multitude, and was moved with tender compassion for them, because they were as sheep having no shepherd: and he taught them many things.

35 And when the day was now far spent, the disciples coming to him said, This is a desert place, and it is now late: Send them away, that they may go into the country and villages round about, and buy themselves bread: for they have nothing to eat. He answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith to them, How many loaves have you? go and see. And

during his imprisonment, which continued a year and a half. He heard him gladly—Delusive joy, while Herodias lay in his bosom!

Verse 21. *A convenient day*—Convenient for her purpose. *His lords, captains, and principal men of Galilee*—The great men of the court, the army, and the province.

Verse 23. *To the half of my kingdom*—A proverbial expression.

Verse 26. *Yet for his oath's sake, and for the sake of his guests*—Herod's honour was like the conscience of the chief priests, Matt. xxvii. 6. To shed innocent blood wounded neither one nor the other.

Verse 32. *They departed*—Across a creek, or corner of the lake.

Verse 34. *Coming out*—Of the vessel.

Verse 40. *They sat down in ranks*—The word

when they knew, they said, Five, and two fishes. And he commanded them to make all sit down by companies on the green grass. And they sat down in ranks, by hundreds, and by fifties. And taking the five loaves and the two fishes, looking up to heaven he blessed, and brake the loaves, and gave them to his disciples to set before them; and he divided the two fishes among them all. And they all ate, and were satisfied. And they took up twelve baskets full of the fragments, and of the fishes. And they that had eaten of the loaves were about five thousand men.

45 † And straightway he constrained his disciples to go into the vessel, and go before to the other side toward Bethsaida, while he sent away the people. ¶ And having sent them away, he went to the mountain to pray. And in the evening the vessel was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking on the sea, and would have passed by them. But they, seeing him walking on the sea, supposed it to be an apparition, and cried out: For they all saw him, and were troubled. And immediately he spoke with them, and saith to them,

51 Take courage: it is I; be not afraid. And he went up to them into the vessel; and the wind ceased: and they were amazed in themselves above measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened.

53 § And having passed over, they came to the land of Gennesaret, and drew to shore. 54 And when they were come out of the vessel, they knew him, and ran through that whole country round about, and brought about in beds them that were ill, where they heard he was. And wheresoever he entered into villages, cities, or country places, they laid the sick in the public places, and besought him that they might touch if it were but the hem of his garment: and as many as touched him were made whole.

CHAPTER VII.

¶ THEN assembled together to him the pharisees, and certain of the scribes, coming 2 from Jerusalem. And they saw some of his disciples eat bread with defiled, that is, un-

properly signifies a parterre or bed in a garden; by a metaphor, a company of men ranged in order. *By hundreds, and by fifties*—That is, fifty in a rank, and an hundred in file. So an hundred multiplied by fifty made just five thousand.

Verse 43. *Full of the fragments*—Of the bread.

Verse 45. *He constrained his disciples*—Who did not care to go without him.

Verse 48. *And he saw them*—For the darkness could veil nothing from him. *And would have passed them*—That is, walked as if he was passing by.

Verse 52. *Their heart was hardened*—And yet they were not reprobates. It means only, they were slow and dull of apprehension.

Verse 1. *Coming from Jerusalem*—Probably on purpose to find occasion against him.

§ Matt. xiv. 22. ¶ Matt. xiv. 23; John vi. 18.
§ Matt. xiv. 31; John vi. 21. ¶ Matt. xv. 1.

• Luke ix. 10. † Matt. xiv. 13; John vi. 1.

2 washen, hands. Now the pharisees, and all the Jews, except they wash *their* hands to the wrist, eat not, holding the tradition of the elders. And coming from the market, unless they wash, they eat not. And many other things there are which they have received to hold, the washing of cups, and pots, and brazen vessels, and couches. Then the pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat bread with defiled hands? He answering said to them, Well hath Isaiah prophesied of you hypocrites, as it is written, *This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. For leaving the commandment of God, ye hold the tradition of men, the washings of pots and cups: and many other such like things ye do. And he said to them, Full will ye abolish the commandments of God, that ye may keep your own tradition. For Moses said, † Honour thy father and thy mother; and, ‡ Whoso revileth father or mother, he shall surely die: But ye say, If a man shall say to his father or mother, *It is Corban*, that is, a gift, by whatsoever thou mightest have been profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; Abrogating the word of God by your tradition, which ye have delivered: and many such like things ye do. And calling together all the multitude, he said to them, Hearken to me every one of you, and consider: There is nothing entering into a man from without which can defile him: but the things which come out of him, these are they that defile the man. If any man have ears to hear, let him hear. And when he was come from the multitude into the house, his disciples asked him concerning the parable. And he saith to them, Are even ye so without understanding? Do ye not perceive, that whatsoever entereth into a man from without, cannot defile him; Because it entereth not into his heart, but into the belly, and goeth into the vault, purging all meats? And he said, That which cometh out of the man, that defileth

21 the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, 22 fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, envy, 23 evil-speaking, pride, foolishness: All these evil things come from within, and defile the man.

24 ¶ And he arose, and went thence into the borders of Tyre and Sidon, and entering into an house he would have had no man know 25 it: but he could not be hid. For a woman, whose young daughter had an unclean spirit, having heard of him, came and fell at his 26 feet; The woman was a Greek, a Syrophenician by nation; and besought him to cast the devil out of her daughter. But Jesus said to her, Let the children first be satisfied: for it is not right to take the children's 28 bread, and cast it to the dogs. She answered and said to him, True, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said to her, For this saying go; the devil is gone out of thy daughter. And going to her house she found her daughter lying on the bed, and the devil gone out.

31 § And departing again from the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst of the country of Decapolis. And they bring to him one that was deaf and dumb; and beseech him to put his 33 hand upon him. And taking him aside from the multitude, he put his fingers into his 34 ears, and spitting touched his tongue; And looking up to heaven, he groaned, and saith to him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them to tell no man: but the more he charged them, so much the more a great deal they published 37 it; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

¶ IN those days the multitude being very great, and having nothing to eat, calling 2 to him his disciples he saith to them, I have compassion on the multitude because they

Verse 4. *Washings of cups, and pots, and brazen vessels, and couches*—The Greek word “baptisms” means indifferently either washing or sprinkling. The cups, pots, and vessels were washed; the couches sprinkled.

Verse 5. *The tradition of the elders*—The rule delivered down from your forefathers.

Verse 15. *There is nothing entering into a man from without which can defile him*—Though it is very true, a man may bring guilt, which is moral defilement, upon himself, by eating what hurts his health, or by excess either in meat or drink; yet even here the pollution arises from the wickedness of the heart, and is just proportionable to it. And this is all that our Lord asserts.

Verse 19. *Purging all meats*—Probably the seat was usually placed over running water.

Verse 22. *Wickedness*—The word means ill nature, cruelty, inhumanity, and all malevolent affections. *Foolishness*—Directly contrary to sobriety of thought and discourse; all kind of wild imaginations and extravagant passions.

Verse 26. *The woman was a Greek*—That is, a gentile, not a Jew; a *Syrophenician*, or *Canaanite*. Canaan was also called *Syrophenicia*, as lying between Syria, properly so called, and Phenicia.

Verse 33. *He put his fingers into his ears*—Perhaps intending to teach us, that we are not to prescribe to him, as they who brought this man attempted to do; but to expect his blessing by whatsoever means he pleases; even though there should be no proportion or resemblance between the means used, and the benefit to be conveyed thereby.

Verse 34. *Ephphatha*—This was a word of so VEREIGN AUTHORITY; not an address to God for power to heal. Such an address was needless; for Christ had a perpetual fund of power residing in himself to work all miracles when ever he pleased, even to the raising the dead. *Joh. v. 21, 26.*

Verse 36. *Them*—The blind man, and those that brought him.

* Isa. xxix. 13. † Exod. xx. 12. ‡ Exod. xxi. 17.

¶ Matt. xv. 21. § Matt. xv. 29. ¶ Matt. xv. 32.

continue with me now three days, and have
 3 nothing to eat: And if I send them away
 fasting to their own home, they will faint by
 the way: for divers of them come from far.
 4 And his disciples answered him, Whence
 can one satisfy these men with bread here
 5 in the wilderness? And he asked them,
 6 How many loaves have ye? And they said,
 7 Seven. And he commanded the multitude
 to sit down on the ground: and taking the
 seven loaves, having given thanks, he brake,
 and gave to his disciples to set before them;
 and they did set them before the people.
 7 And they had a few small fishes: and having
 blessed them, he commanded to set them
 8 also before them. So they did eat, and were
 satisfied: and they took up fragments that
 9 were left, seven baskets. And they that had
 eaten were about four thousand: and he
 sent them away.

10 And straightway going into the vessel with
 his disciples, he came into the parts of Dal-
 manutha.

11 * And the pharisees came forth and ques-
 tioned with him, seeking of him a sign from
 12 heaven, tempting him. And sighing deeply
 in his spirit, he said, Why doth this genera-
 tion seek a sign? Verily I say to you, There
 shall no sign be given to this generation.
 13 † And he left them, and going into the vessel
 again went to the other side.

14 Now they had forgotten to take bread, nor
 had they in the vessel with them any more
 15 than one loaf. And he charged them, Take
 heed, beware of the leaven of the pharisees,
 16 and the leaven of Herod. And they reason-
 ed among themselves, saying, We have no
 17 bread. And Jesus knowing it said to them,
 Why reason ye, because ye have no bread?
 18 perceive ye not yet, neither consider? have
 19 ye your heart yet hardened? Having eyes,
 see ye not? and having ears, hear ye not?
 19 and do not ye remember? When I brake
 the five loaves among the five thousand, how

many baskets full of fragments took ye up?
 20 They say to him, Twelve. And when the
 seven among the four thousand, how many
 baskets full of fragments took ye up? And
 21 they said, Seven. And he said to them,
 How ~~is~~ it that ye do not understand?

22 And he cometh to Bethsaida; and they
 bring to him a blind man, and beseech him
 23 to touch him. And taking the blind man
 by the hand he led him out of the town;
 and having spit on his eyes, and put his
 hands upon him, he asked him if he saw
 24 ought. And looking up he said, I see men
 25 as trees, walking. Then he put his hands
 again on his eyes, and made him look up:
 and he was restored, and saw all men clear-
 26 ly. And he sent him away to his house, say-
 ing, Neither go into the town, nor tell it to
 any in the town.

27 † And Jesus went out, and his disciples,
 into the towns of Cæsarea Philippi: and in
 the way he asked his disciples, saying to
 28 them, Whom do men say that I am? And
 they answered, John the Baptist: but some
 say, Elijah; and others, One of the prophets.
 29 And he saith to them, But whom say ye that
 I am? And Peter answering saith to him,
 30 Thou art the Christ. And he charged them
 that they should tell no man of him.

31 † And he began to teach them, that the
 Son of Man must suffer many things, and be
 rejected by the elders, and the chief priests,
 and scribes, and be killed, and after three
 32 days rise again. And he spake that saying
 openly. And Peter taking hold of him rebu-
 33 ked him. But he turning about, and look-
 ing on his disciples, rebuked Peter, saying,
 Get thee behind me, Satan: for thou sav-
 ourest not the things of God, but the things
 of men.

34 And when he had called the people to
 him with his disciples also, he said to them,
 Whosoever ~~is~~ willing to come after me, let
 him deny himself, and take up his cross, and

follow me.—
 Verse 23. He led him out of the town.—It was in
 just displeasure against the inhabitants of Beth-
 saida, for their obstinate infidelity, that our
 Lord would work no more miracles among them,
 nor even suffer the person he had cured, either
 to go into the town, or to tell it to any therein.

Verse 24. I see men as trees, walking.—His dis-
 tinguished men from trees only by their motion.

Verse 30. He enjoined them silence for the
 present, 1. That he might not encourage the
 people to set him up for a temporal king; 2. That
 he might not provoke the scribes and pharisees
 to destroy him before the time; and, 3. That he
 might not forestall the brighter evidence which
 was to be given of his divine character after his
 resurrection.

Verse 31. He spake that saying openly.—Or in ex-
 press terms. Till now he had only intimated it
 to them. And Peter taking hold of him.—Perhaps
 by the arm or clothes.

Verse 32. Looking on his disciples.—That they
 might the more observe what he said to Peter.

Verse 34. And when he had called the people.—To
 bear a truth of the last importance, and one
 that equally concerned them all. Let him deny
 himself.—His own will, in all things, small and
 great, however pleasing, and that continually.
 And take up his cross.—Embrace the will of God,

Verse 8. No they did eat.—This miracle was in-
 tended to demonstrate that Christ was the true
 bread which cometh down from heaven; for he
 who was almighty to create bread without means
 to support natural life, could not want power
 to create bread without means to support spiri-
 tual life. And this heavenly bread we stand
 so much in need of every moment, that we
 ought to be always praying, "Lord, evermore
 give us this bread."

Verse 11. Tempting him.—That is, trying to en-
 snare him.

Verse 12. Why doth this generation.—That is,
 these scribes and pharisees, seek a sign.—Not out
 of sincerity, but out of hypocrisy.

Verse 15. Beware of the leaven of the pharisees
 and of Herod.—Or of the sadducees: two opposite
 extremes.

Verse 17, 18. Our Lord here affirms of all the
 apostles, (for the question is equivalent to an
 affirmation,) that their hearts were hardened; that
 having eyes they saw not, having ears they heard not;
 that they did not consider, neither understand;
 the very same expressions that occur in the thir-
 teenth of St. Matthew. And yet it is certain,
 they were not judicially hardened. Therefore all
 these strong expressions do not necessarily im-
 port anything more than the present want of
 spiritual understanding.

35 follow me. * For whosoever desireth to save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? † For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

AND he said to them, Verily I say unto you, There are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.
2 † And after six days Jesus taketh with him Peter, and James, and John, and carrieth them up into an high mountain by themselves apart, and was transfigured before them. And his garments became shining, exceeding white as snow; such as no fuller on earth can whiten. And there appeared to them Elijah with Moses: and they were talking with Jesus. And Peter answering saith to Jesus, Master, it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elijah. For he knew not what to say; for they were sore afraid. And there came a cloud overshadowing them: and a voice came out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them to tell no man the things they

had seen, till the Son of Man were risen from the dead. And they laid hold on that saying, questioning one with another, What meaneth, Till he were risen from the dead?
11 And they asked him, saying, Why say the scribes, that Elijah must come first? - And he answering told them, Elijah verily coming first restoreth all things; and how it is written of the Son of Man, that he must suffer many things, and be set at nought.
13 But I say to you, Elijah is come, as it is written of him; and they have done to him whatsoever they listed.
14 † And coming to his disciples he saw a great multitude about them, and the scribes questioning with them. And straightway all the multitude, seeing him, were greatly amazed, and running to him saluted him.
16 And he asked the scribes, What question ye with them? And one of the multitude answering said, Master, I have brought to thee my son, who hath a dumb spirit; And whosoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples to cast him out; and they could not.
18 He answering them saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him to me. And they brought him to him: and when he saw him, immediately the spirit tore him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it since this came to him? And he said, From a little child. And it hath often cast him both into the fire, and into the water, to destroy him: but if thou canst do anything, have compassion on us, and help us. Jesus saith to him, If thou canst

however painful, daily, hourly, continually. Thus only can he follow me in holiness, to glory.

Verse 35. *Whosoever shall be ashamed of me and my words*—That is, of avowing whatever I have said, particularly of self-denial and the daily cross, both by word and action.

Verse 1. *Till they see the kingdom of God coming with power*—So it began to do at the day of pentecost, when three thousand were converted to God at once.

Verse 2. *By themselves*—That is, separate from the multitude. *Apart*—From the other apostles. *And was transfigured*—The Greek word seems to refer to "the form of God," and "the form of a servant," mentioned by St. Paul, Phil. ii. 6, 7; and may intimate that the divine rays, which the indwelling God let out on this occasion, made the glorious change from one of these forms into the other.

Verse 3. *White as snow; such as no fuller can whiten*—Such as could not be equalled either by nature or art.

Verse 4. *Elijah*—Whom they expected: *Moses*—Whom they did not.

Verse 7. *There came a bright, luminous cloud, overshadowing them*—This seems to have been such a cloud of glory, as accompanied Israel in the wilderness, which, as the Jewish writers observe, departed at the death of Moses. But it now appeared again, in honour of our Lord, as the Great Prophet of the church, who was

prefigured by Moses. *Hear ye him*—Even preferably to Moses and Elijah.

Verse 12. *Elijah verily coming first restoreth all things: and how it is written*—That is, and he told them how it is written; as if he had said, Elijah's coming is not inconsistent with my suffering. He is come; yet I shall suffer. The first part of the verse answers their question concerning Elijah; the second refutes their error concerning the Messiah's continuing forever.

Verse 15. *All the multitude seeing him were greatly amazed*—At his coming so suddenly, so seasonably, so unexpectedly: perhaps also at some unusual rays of majesty and glory which yet remained on his countenance.

Verse 17. *And one of the multitude answering*—The scribes gave no answer to our Lord's question. They did not care to repeat what they had said to his disciples. *A dumb spirit*—A spirit that takes his speech from him.

Verse 20. *When he saw him*—When the child saw Christ; when his deliverance was at hand. *Immediately the spirit tore him*—Made his last, grand effort to destroy him. Is it not generally so, before Satan is cast out of a soul of which he has long had possession?

Verse 22. *If thou canst do anything*—In so desperate a case. *Have compassion on us*—Me, as well as him.

Verse 23. *If thou canst believe*—As if he had said, The thing does not turn on my power, but on thy faith. *I can do all things: canst thou believe?*

* Matt. xvi. 26; Luke ix. 24; xvii. 33; John xii. 25. † Matt. x. 33; Luke ix. 26; xii. 8. ‡ Matt. xvii. 1; Luke ix. 28.

§ Matt. xvii. 14; Luke ix. 37.

- believe, all things are possible to him that
 24 believe. And straightway the father of the
 child, crying out, said with tears, Lord, I do
 25 believe: help thou mine unbelief. And
 Jesus, seeing that the multitude came run-
 ning together, rebuked the unclean spirit,
 saying to him, Thou deaf and dumb spirit,
 I command thee, come out of him, and enter
 26 no more into him. And having cried and
 rent him sore, he came out: and he was
 as dead; so that many said, He is dead.
 27 But Jesus taking him by the hand lifted
 him up: and he arose.
 28 And when he was come into an house, his
 disciples asked him privately, Why could
 29 not we cast him out? And he said to them,
 This kind can come forth by nothing, but by
 prayer and fasting.
 30 * And departing thence they passed
 through Galilee; and he was not willing
 31 that any should know it. For he taught his
 disciples, and said to them, The Son of Man
 is delivered into the hands of men, and they
 will kill him; and after he hath been killed,
 32 he shall rise the third day. But they under-
 stood not the word, and were afraid to
 ask him.
 33 † And he came to Capernaum: and being
 in the house he asked them, What was it ye
 disputed among yourselves by the way?
 34 But they held their peace: for they had

Verse 24. *Help thou mine unbelief*—Although my faith be so small that it might rather be termed unbelief, yet help me.

Verse 25. *Thou deaf and dumb spirit*—So termed, because he made the child so. When Jesus spake, the devil heard, though the child could not. *I command thee*—I myself now; not my disciples.

Verse 26. *Having rent him sore*—So does even the body sometimes suffer, when God comes to deliver the soul from Satan.

Verse 30. *They passed through Galilee*—Though not through the cities, but by them, in the most private ways. *He was not willing that any should know it*. For he taught his disciples—He wanted to be alone with them some time, in order to instruct them fully concerning his sufferings. *The Son of Man is delivered*—It is as sure as if it were done already.

Verse 32. *They understood not the word*—They did not understand how to reconcile the death of our Saviour (nor, consequently, his resurrection, which supposed his death) with their notions of his temporal kingdom.

Verse 34. *Who should be greatest*—Prime minister in his kingdom.

Verse 35. *Let him be the last of all*—Let him abase himself the most.

Verse 37. *One such little child*—Either in years or in heart.

Verse 38. *And John answered him*—As if he had said, But ought we to receive those who follow not us? *Master, we saw one casting out devils in thy name*—Probably this was one of John the Baptist's disciples, who believed in Jesus, though he did not yet associate with our Lord's disciples. *And we forbade him, because he followed not us*—How often is the same temper found in us! How readily do we also "lust to envy!" But how does that spirit become a disciple, much more a minister, of the benevolent Jesus?

31. Paul had learned a better temper when he rejoiced that Christ was preached even by those

been debating among themselves in the way, who should be greatest. And sitting down he called the twelve, and saith to them, If any man desire to be first, let him be the last of all, and the servant of all.
 36 † And taking a little child he set him in the midst of them: and taking him up in his arms he said to them, Whosoever shall receive one such little child in my name, receiveth me; and whosoever shall receive me, receiveth not only me, but him that sent me.

38 ‖ And John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us: and we forbade him, because he followeth not us. And Jesus said, Forbid him not: for there is no one who shall do a miracle in my name, that can readily speak evil of me. For he that is not against you is for you. § For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say to you, He shall in nowise lose his reward.

42 ¶ And whosoever shall offend one of the little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea.
 43 ** And if thy hand cause thee to offend, cut it off: it is good for thee to enter into life maimed, rather than having two hands to

who were his personal enemies. But to confine religion to them that follow us, is a narrowness of spirit which we should avoid and abhor.

Verse 39. *Jesus said*—Christ here gives us a lovely example of candour and moderation. He was willing to put the best construction on doubtful cases, and to treat as friends those who were not avowed enemies. Perhaps in this instance it was a means of conquering the remainder of prejudice, and perfecting what was wanting in the faith and obedience of those persons. *Forbid him not*—Neither directly nor indirectly discourage or hinder any man who brings sinners from the power of Satan to God, "because he followeth not us," in opinions, modes of worship, or anything else which does not affect the essence of religion.

Verse 40. *For he that is not against you is for you*—Our Lord had formerly said, "He that is not with me is against me;" thereby admonishing his hearers that the war between him and Satan admitted of no neutrality; and that those who were indifferent to him now would finally be treated as enemies. But here, in another view, he uses a very different proverb; directing his followers to judge of men's characters in the most candid manner; and charitably to hope that those who did not oppose his cause wished well to it. Upon the whole, we are to be rigorous in judging ourselves, and candid in judging each other.

Verse 41. *For whosoever shall give you a cup*—Having answered St. John, our Lord here resumes the discourse which was broken off at the thirty-seventh verse.

Verse 42. *On the contrary, whosoever shall offend the very least Christian*.

Verse 43. *And if a person cause thee to offend*—The discourse passes from the case of offending to that of being offended. If one who is as useful or dear to thee as an hand or eye, hinder

‡ Matt. xviii. 2; Luke ix. 47. ‖ Luke ix. 40.
 § Matt. x. 42. ¶ Matt. xviii. 6; Luke xvii. 1
 ** Matt. v. 29; xviii. 8.

go into hell, into the fire that never shall be quenched: * Where their worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off: it is good for thee to enter halt into life, rather than having two feet to be cast into hell, into the fire that never shall be quenched: † Where their worm dieth not, and the fire is not quenched. And if thine eye cause thee to offend, pluck it out: it is good for thee to enter into the kingdom of God having one eye, rather than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. ‡ Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

† AND he arose, and cometh thence into the coasts of Judea, through the country beyond Jordan: and the multitudes resort to him again; and as he was wont he taught them again. † And the pharisees coming asked him, Is it lawful for a man to put away his wife tempting him. And he answering said to them, What did Moses command you? They said, § Moses suffered to write a bill of divorce, and to put her away. ¶ And Jesus answering said to them, For your hardness of heart he wrote you this precept.

or slacken thee in the ways of God, renounce all intercourse with him. This primarily relates to persons; secondarily, to things.

Verse 44. *Where their worm*—That gnaweth the soul, (pride, self-will, desire, malice, envy, shame, sorrow, despair,) *dieth not*—No more than the soul itself. *And the fire*, (either material or infinitely worse,) that tormenteth the body, *is not quenched* for ever.

Verse 49. *Every one*—Who does not cut off the offending member, and consequently is cast into hell, *shall be*, as it were, *salted with fire*—Preserved, not consumed, thereby: whereas *every* acceptable sacrifice *shall be salted with another kind of salt*—Even that of divine grace, which purifies the soul, (though frequently with pain,) and preserves it from corruption.

Verse 50. *Such salt is good* indeed; highly beneficial to the world; in respect of which I have termed you *the salt of the earth*. But if the salt, which should season others, have lost its own saltiness, wherewith will ye season it? Beware of this: see that ye retain your savour; and as a proof of it, have peace one with another.

More largely this obscure text might be paraphrased thus:—

As every burnt-offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye shall fall a sacrifice to divine justice, and be cast into hell fire; which will not consume, but preserve him from a cessation of being. And, on the other hand, every one who, denying himself and taking up his cross, offers up himself as a living sacrifice to God, shall be seasoned with grace; which, like salt, will make him savoury, and preserve him from destruction for ever.

• Isaiah lxvi. 24. † Matt. v. 15; Luke xiv. 34. ‡ Matt. xix. 1. § Matt. v. 31; xix. 7; Luke xvi. 18. ¶ Deut. xxiv. 1.

6 But from the beginning of the creation, God made them male and female. ¶ For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith to them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ** And they brought little children to him, that he might touch them: but the disciples rebuked those that brought them. But Jesus seeing it was much displeased, and said to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall in nowise enter therein. And taking them up in his arms, he put his hands upon them, and blessed them.

17 †† And as he was going out into the way, one running and kneeling to him asked him, Good Master, what shall I do that I may inherit eternal life? But Jesus saith to him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not murder, Do not steal,

As salt is good for preserving meats, and making them savoury, so it is good that ye be seasoned with grace, for the purifying your hearts and lives, and for spreading the savour of my knowledge, both in your own souls and wherever ye go. But as salt, if it loses its saltiness, is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed. See, therefore, that grace abide in you, and that ye no more contend who shall be greatest.

Verse 1. *He cometh thence*—From Galilee.

Verse 6. *From the beginning of the creation*—Therefore Moses in the first of Genesis gives us an account of things from the beginning of the creation. Does it not clearly follow, that there was no creation previous to that which Moses describes? *God made them male and female*—Therefore Adam did not at first contain both sexes in himself: but, God made Adam, when first created, male only; and Eve female only. And this man and woman he joined together, in a state of innocence, as husband and wife.

Verses 11, 12. All polygamy is here totally condemned.

Verse 14. *Jesus seeing it was much displeased*—At their blaming those who were not blameworthy, and endeavouring to hinder the children from receiving a blessing. *Of such is the kingdom of God*—The members of the kingdom which I am come to set up in the world are such as these, as well as grown persons of a childlike temper.

Verse 15. *Whosoever shall not receive the kingdom of God as a little child*—As totally disclaiming all worthiness and fitness as if he were but a weak old.

Verse 20. *He answering said to him, Master*—He stands reproved now, and drops the epithet "good."

¶ Gen. ii. 24. ** Matt. xix. 13. †† Matt. xix. 16; Luke xviii. 13.

- Do not bear false witness, Defraud not,
 20 Honour thy father and mother. And he answering said to him, Master, all these have
 21 I kept from my childhood. Then Jesus looking upon him loved him, and said to him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and
 22 come, follow me, taking up thy cross. But he was sad at that saying, and went away
 23 grieved: for he had great possessions. And Jesus looking round said to his disciples, How hardly shall they that have riches enter
 24 into the kingdom of God! And the disciples were astonished at his words. But Jesus answering again saith to them, Children, how hard is it for them that trust in riches
 25 to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the
 26 kingdom of God. And they were astonished out of measure, saying to each other, Who then can be saved? And Jesus looking upon them said, With men it is impossible, but not with God: for with God all things are
 28 possible. And Peter said to him, Lo, we have left all, and followed thee. And Jesus answering said, Verily I say to you, There is none that hath left house, or brethren, or sisters, or father, or mother, or wife, or children,
 30 or lands, for my sake, and the gospel's, But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal
 31 life. But many that are first shall be last; and the last first.
 32 * And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And taking the twelve again he told them what things were to befall
 33 him: Behold, we go up to Jerusalem; and the Son of Man shall be betrayed to the

- chief priests, and the scribes; and they will condemn him to death, and deliver him to
 34 the gentiles: And they will mock him, and scourge him, and spit upon him, and kill him: and the third day he will rise again.
 35 † And James and John, the sons of Zebedee, come to him, saying, Master, we would that thou shouldest do for us whatever we
 36 shall ask. And he said to them, What would ye that I should do for you? They said to him, Grant us to sit, one on thy right hand,
 38 and one on thy left hand, in thy glory. But Jesus said to them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said to him, We can. And Jesus said to them, Ye shall indeed drink of the cup that I drink of; and be baptized with the baptism that I am baptized with: But to sit on my right hand and on my left is not mine to give, save to them
 41 for whom it is prepared. And the ten hearing it were much displeased concerning
 42 James and John. But Jesus calling them to him saith unto them, Ye know that they who rule over the gentiles lord it over them; and their great ones exercise authority upon
 43 them. But it shall not be so among you: but whosoever desireth to be great among
 44 you shall be your servant: And whosoever desireth to be the chief, shall be the servant
 45 of all. For the Son of Man came not to be served, but to serve, and to give his life a ransom for many.
 46 † And they come to Jericho. And as he went out of Jericho with his disciples and a great multitude, blind Bartimeus, the son of Timeus, sat by the way side begging.
 47 And hearing, it is Jesus of Nazareth, he cried out, and said, Jesus, thou Son of David, have mercy on me. And many charged him to hold his peace: but he cried so much the more a great deal, Thou Son of David, have mercy on me. And Jesus stand-

Verse 21. *Jesus looking upon him*—And looking into his heart. *Loved him*—Doubtless for the dawning of good which he saw in him. *And said to him*—Out of tender love. *One thing thou lackest*—The love of God, without which all religion is a dead carcass. In order to this, throw away what is to thee the great hindrance of it. Give up thy great idol, riches. *Go sell whatsoever thou hast*.

Verse 24. *Jesus saith to them, Children*—See how he softens the harsh truth, by the manner of delivering it; and yet without retracting or abating one tittle. *How hard is it for them that trust in riches*—Either for defence, or happiness, or deliverance from the thousand dangers that life is continually exposed to. That these cannot enter into God's glorious kingdom is clear and undeniable. But "it is easier for a camel to go through a needle's eye," than for a man to HAVE riches and not TRUST in them. Therefore, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom.

Verse 28. *Lo, we have left all*—Though the young man would not.

Verse 30. *He shall receive an hundred fold, houses, &c.*—Not in the same kind; for it will generally be with persecutions; but in value; an hundred fold more happiness than any or all of these did

or could afford. But let it be observed, none is entitled to this happiness, but he that will accept of it "with persecutions."

Verse 32. *They were in the way to Jerusalem; and Jesus went before them; and they were amazed*—At his courage and intrepidity, considering the treatment which he had himself told them he should meet with there. *And as they followed they were afraid*—Both for him and themselves. Nevertheless, he judged it best to prepare them, by telling them more particularly what was to ensue.

Verse 35. *Saying*—By their mother. It was she, not they, that uttered the words.

Verse 38. *Ye know not what ye ask*—Ye know not that ye are asking for sufferings, which must needs pave the way to glory. *The cup*—Of inward; *the baptism*—Of outward, sufferings. Our Lord was filled with sufferings within, and covered with them without.

Verse 40. *Save to them for whom it is prepared*—Them "who by patient continuance in well-doing, seek for glory, and honour, and immortality." For these only eternal life is prepared. To these only he will give it in that day; and to every man his own reward, according to his own labour.

Verse 45. *A ransom for many*—Even for as many souls as needed such a ransom. 2 Cor. v. 16

ing still commanded him to be called. And they call the blind man, saying to him, Take
50 courage, rise: he calleth thee. And casting away his garment he rose, and came to
51 Jesus. And Jesus answering said to him, What wilt thou that I should do for thee? The blind man said to him, Lord, that I may
52 receive my sight. And Jesus said, Go; thy faith hath saved thee. And immediately he received his sight, and followed him in the way.

CHAPTER XI.

* AND when they were come nigh to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, And saith to them, Go ye into the village over against you: and as soon as ye enter it, ye shall find a colt tied, whereon
2 never man sat; loose and bring him. And if any say to you, Why do ye this? say, The Lord hath need of him; and straightway he
3 will send him hither. And they went, and found the colt tied at the door without, in
4 the street; and they loose him. And some of them that stood there said, What do ye,
5 loosing the colt? And they said to them as Jesus had commanded: and they let them
6 go. And they brought the colt to Jesus, and cast their garments on him; and he sat on
7 him. And many spread their garments in the way: and others cut down branches from
8 the trees, and strewed them in the way. And they that went before, and they that followed
9 after, cried, saying, Hosanna: Blessed in the name of the Lord is he that cometh:
10 Blessed be the kingdom of our father David: that cometh: Hosanna in the highest. † And
11 Jesus entered into Jerusalem, and into the temple: and having looked round about upon all things, it being now evening, he went out to Bethany with the twelve.
12 † And on the morrow, as they were coming from Bethany, he was hungry: And seeing a fig tree afar off, having leaves, he came, if
13 a fig tree afar off, having leaves, he came, if

Verse 60. *Casting away his garment*—Through joy and eagerness.

Verse 1. *To Bethphage and Bethany, at the Mount of Olives*—The limits of Bethany reached to the mount of Olives, and joined to those of Bethphage. Bethphage was part of the suburbs of Jerusalem, and reached from the mount of Olives to the walls of the city. Our Lord was now come to the place where the boundaries of Bethany and Bethphage met.

Verse 13. *For it was not a season of figs*—It was not, as we say, a good year for figs; at least not for that early sort, which alone was ripe so soon in the spring.

If we render the words, "It was not the season of figs," that is, the time of gathering them in, it may mean, "The season was not yet;" and so (enclosing the words in a parenthesis, "And coming to it, he found nothing but leaves") it may refer to the former part of the sentence, and may be considered as the reason of Christ's going to see whether there were any figs on this tree. Some who also read that clause in a parenthesis, translate the following words, "For where he was, it was the season of figs." And it is certain, this meaning of the

happily he might find anything thereon: and coming to it, he found nothing but leaves; 14 for it was not a season of figs. And he answering said to it, No man eat fruit of thee hereafter for ever: and his disciples heard.
15 ¶ And they come to Jerusalem: and Jesus going into the temple drove out them that bought and sold in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And suffered not that any one should carry a vessel
16 through the temple. And he taught, saying to them, Is it not written, § My house shall be called of all nations an house of prayer? 18 but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because the whole multitude was astonished at his teaching.

19 ¶ And when evening was come, he went out of the city. And passing by in the morning, they saw the fig tree dried up from the roots. And Peter remembering saith to him, Master, behold, the fig tree which thou 22 cursedst is withered away. And Jesus answering saith to them, Have faith in God. 23 For verily I say to you, Whosoever shall say to this mountain, Be thou removed, and cast into the sea; and not doubt in his heart, but believe that the things which he saith shall come to pass; he shall have 24 whatsoever he saith. Therefore I say to you, All things whatsoever ye ask in prayer, believe that ye shall receive, and ye shall 25 have them. ** But when ye stand praying, forgive, if ye have ought against any: that your Father who is in heaven may forgive 26 you also your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.
27 †† And they come again to Jerusalem; and as he was walking in the temple, the chief priests, and the scribes, and the elders come 28 to him, and say to him, By what authority doest thou these things? and who gave thee

words suits best with the great design of the parable, which was to reprove the Jewish church for its unfruitfulness at that very season when fruit might best be expected from them.

Verse 16. *He suffered not that any should carry a vessel through the temple*—So strong notions had our Lord of even relative holiness; and of the regard due to those places, as well as times, that are peculiarly dedicated to God.

Verse 18. *They feared him*—That is, they were afraid to take him by violence, lest it should raise a tumult. *Because all the people was astonished at his teaching*—Both at the excellence of his doctrine, and at the majesty and authority with which he taught.

Verse 22. *Have faith in God*—And who could find fault, if the Creator and Proprietor of all things were to destroy, by a single word of his mouth, a thousand of his inanimate creatures, were it only to imprint this important lesson more deeply on one immortal spirit?

Verse 25. *When ye stand praying*—Standing was their usual posture when they prayed. *Forgive*—And on this condition ye shall have whatever you ask, without wrath or doubting.

§ Matt. xxi. 12; Luke xix. 46.

¶ Isaiah lvi. 7; Jer. vii. 11.

† Matt. xxi. 20. ** Matt. vi. 14.

†† Matt. xxi. 23; Luke xx. 1.

* Matt. xxi. 1; Luke xix. 29; John xii. 12.

† Matt. xxi. 10, 17. † Matt. xxi. 18.

29 authority to do these things? Jesus answering said to them, I also will ask you one question, and answer me, and I will tell you
30 by what authority I do these things. Was the baptism of John from heaven, or from
31 men? answer me. And they reasoned among themselves, saying, If we say, From heaven;
32 he will say, Why then did ye not believe him? But if we say, From men; they
33 feared the people: for all accounted John, that he was indeed a prophet. And they
answering say to Jesus, We cannot tell. And Jesus answering saith to them, Neither tell I you by what authority I do these things.

CHAPTER XII.

AND he said to them in parables, A man
planted a vineyard, and set an hedge
about it, and digged a winefat, and built a
tower, and let it out to husbandmen, and
went into a far country. And at the season
he sent a servant to the husbandmen, to receive
from the husbandmen of the fruit of
the vineyard. But they took him, and beat
him, and sent him away empty. And again
he sent to them another servant; and at him
they cast stones, and wounded him in the
head, and sent him away shamefully hand-
led. And again he sent another; and him
they killed, and many others; beating some,
and killing some. Having yet therefore one
son, his well-beloved, he sent him also last
to them, saying, They will reverence my
son. But those husbandmen said among
themselves, This is the heir; come, let us
kill him, and the inheritance will be ours.
And they took him, and killed him, and cast
him out of the vineyard. What therefore
will the lord of the vineyard do? he will
come and destroy the husbandmen, and will
give the vineyard to others. And have ye
not read even this scripture: The stone
which the builders rejected, this is become
the head of the corner: This was the Lord's
doing, and it is marvellous in our eyes. And
they sought to seize him, but feared the
multitude: for they knew he had spoken the
parable against them: and leaving him they
went away.
And they send to him certain of the
pharisees and of the Herodians, to catch him
in his discourse. And they coming say to

him, Master, we know that thou art true,
and carest for no man: for thou regardest
not the person of men, but teachest the way
of God in truth: Is it lawful to give tribute
to Cæsar, or not? Shall we give, or shall we
not give? But he, knowing their hypocrisy,
said to them, Why tempt ye me? Bring me
a penny, that I may see it. And they brought
it. And he saith unto them, Whose is this
image and inscription? They say to him,
Cæsar's. And Jesus answering said to them,
Render to Cæsar the things that are Cæsar's,
and to God the things that are God's. And
they marvelled at him.

Then come to him the sadducees, who
say there is no resurrection; and they asked
him, saying, Master, Moses wrote to us, § If
a man's brother die, and leave a wife, and
leave no children, that his brother should
take his wife, and raise up issue to his brother.
There were seven brethren: and the
first took a wife, and dying left no issue.
And the second took her, and died, neither
left he any issue: and the third likewise.
And the seven took her, and left no issue.
last of all died the woman also. In the re-
surrection therefore, when they shall rise,
whose wife shall she be of them? for the
seven had her to wife. And Jesus answer-
ing said to them, Do ye not therefore err,
because ye know not the scriptures, neither
the power of God? For when they rise from
the dead, they neither marry, nor are given
in marriage; but are as the angels who are
in heaven. And touching the dead, that
they rise: have ye not read in the book of
Moses, ¶ how in the bush God spake to him,
saying, I am the God of Abraham, and the
God of Isaac, and the God of Jacob? He is
not the God of the dead, but the God of the
living: ye therefore greatly err.

And one of the scribes coming to him,
having heard them disputing together, and
perceiving that he had answered them well,
asked him, Which is the first commandment
of all? And Jesus answered him, The first
commandment of all is, ¶ Hear, O Israel:
The Lord our God is one Lord: And thou
shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy
mind, and with all thy strength: this is the
first commandment. And the second is like

Jacob, consisting of souls and bodies, if their
bodies were to abide in everlasting death: those
must needs be a future state of blessedness, and
a resurrection of the body to share with the soul
in it.

Verse 98. Which is the first commandment. The
principal, and most necessary to be observed.

Verse 99. The Lord our God is one Lord. This is
the foundation of the first commandment, yea,
of all the commandments. The Lord our God,
the Lord, the God of all men, is one God, es-
sentially, though three persons. From this unity
of God it follows, that we owe all our love to
him alone.

Verse 100. With all thy strength. That is, the
whole strength and capacity of thy understand-
ing, will, and affections.

Verse 101. The second is like unto it. Of a like com-

¶ Matt. xii. 23; Luke xx. 27. § Deut. xxi. 9.

¶ Exod. iii. 6. ¶ Matt. xii. 23; Luke x. 20.

¶ Deut. vi. 4.

¶ Matt. xxi. 33; Luke xx. 9. † Psalm cxviii. 22.

¶ Matt. xxi. 10; Luke x. 20.

unto it, *Thou shalt love thy neighbour as
thyself. There is no other commandment
52 greater than these. And the scribe said to
him, Excellently well, Master, thou hast said
the truth: for he is one; and there is no other
53 but he: And to love him with all the heart,
and with all the understanding, and with all
the mind, and with all the strength, and to
love his neighbour as himself, is more than
54 all whole burnt offerings and sacrifices. And
Jesus, seeing that he answered discreetly,
said to him, Thou art not far from the king-
dom of God. And no man after that durst
question him any more.

55 † And Jesus answering, as he taught in
the temple, said, How say the scribes that
56 Christ is the Son of David? For David him-
self said by the Holy Ghost, † The Lord saith to
my Lord, Sit thou on my right hand, till
57 I make thine enemies thy footstool. David
therefore himself calleth him Lord: how is
he then his Son? And a great multitude
heard him gladly.

58 † And he said to them in his teaching, Be-
ware of the scribes, who love to walk in long
robes, and to be saluted in the market-
59 places, And the chief seats in the synago-
gues, and the uppermost places at banquets:
60 Who devour widows' houses, and for a pre-
tence make long prayers: these shall receive
the greater damnation.

61 † And Jesus sitting over against the trea-
sury beheld how the people cast money into
the treasury: and many that were rich cast
62 in much. And a poor widow coming cast in
63 two mites, which make a farthing. And call-
ing to him his disciples he saith to them,
Verily I say to you, That this poor widow
hath cast in more than they all who have
64 cast into the treasury: For they all did cast
in of their abundance: but she of her penury
did cast in all that she had, even her whole
living.

CHAPTER XIII.

¶ AND as he was going out of the temple,
one of his disciples saith to him, Master,

prehensive nature; comprising our whole duty
to our fellow-creatures, as the other does our
whole duty to God. There is no other moral, much
less ceremonial, commandment greater than these.

Verse 33. To love him with all the heart.—To love
and serve him with all the united powers of the
soul in their utmost vigour. And to love his neigh-
bour as himself.—To maintain the same equanimity
and charitable temper and behaviour toward all
men, as we, in like circumstances, would wish
for from them toward ourselves, is a more ne-
cessary and important duty than the offering the
most noble and costly sacrifices.

Verse 34. Jesus said to him, Thou art not far from
the kingdom of God.—Render, art not thou? Then
go on: be a real Christian; else it had been
better for thee to have been afar off.

Verse 35. Beware of the scribes.—There was an ab-
solute necessity for these repeated cautions, for,
considering their inveterate prejudices against
Christ, it could never be supposed the common peo-
ple would receive the gospel till these incorrigible
blasphemers of it were brought to just disgrace.

Yet he delayed speaking in this manner till a

• Lev. xix. 18. † Matt. xxiii. 41; Luke xx. 41.
† Psalm cx. 1. † Matt. xxiii. 8; Luke xx. 46.
• Luke xx. 1. † Matt. xxiv. 1; Luke xxi. 8.

see what manner of stones, and what manner
2 of buildings! And Jesus answering said to
him, Seest thou these great buildings? these
shall not be left one stone upon another,
3 that shall not be thrown down. And as he
sat on the mount of Olives over against the
temple, Peter and James and John and
4 Andrew asked him privately, Tell us when
shall these things be? and what shall be the
sign when all these things shall be fulfilled?
5 And Jesus answering said, Take heed lest
6 any deceive you: For many will come in
my name saying, I am he; and will deceive
7 many. But when ye shall hear of wars and
rumours of wars, be not troubled: for it
8 must be; but the end is not yet. For nation
shall rise against nation, and kingdom
against kingdom: and there shall be earth-
quakes in divers places, and there shall be
famines and troubles: these are the begin-
9 ning of sorrows. ** But take heed to your-
selves: for they will deliver you to councils;
and ye shall be beaten in synagogues: and
shall stand before rulers and kings for my
10 sake, for a testimony to them. †† And the
gospel must first be published among all
11 nations. But when they shall hate you, and
deliver you up, take no thought beforehand
what ye shall speak, neither do ye premed-
itate: but whatsoever shall be given you in
that hour, that speak: for it is not ye that
12 speak, but the Holy Ghost. Now the brother
shall betray the brother to death, and the
father the son; and children shall rise up
against their parents, and cause them to be
13 put to death. And ye shall be hated of all
men for my name's sake: but he that en-
dureth to the end, he shall be saved.

14 † But when ye shall see the abominations
of desolation, spoken of by Daniel the pro-
phet, standing where it ought not, (let him
that readeth understand,) then let them that
15 are in Judea flee to the mountains: And let
not him that is on the housetop go down
into the house, neither enter in, to take any
16 thing out of his house: And let not him that
is in the field turn back to take up his gar-

ment before his passion, as knowing what effect
it would quickly produce. Nor is this any pre-
cedent for us: we are not invested with the
same authority.

Verse 41. He beheld how people cast money into the
treasury.—This treasury received the voluntary
contributions of the worshippers who came up
to the feast; which were given to buy wood for
the altar, and other necessities not provided for
in any other way.

Verse 42. I say to you, that this poor widow hath
cast in more than they all.—See what judgment is
cast on the most specious outward actions by
the Judge of all! And how acceptable to him
is the smallest which springs from self-denying
love!

Verse 4. Two questions are here asked: the
one, concerning the destruction of Jerusalem;
the other, concerning the end of the world.

Verse 11. The Holy Ghost will help you. But do
not depend on any other help: for all the near-
est thou will be broken.

Verse 14. Where it ought not.—That place being
set apart for sacred uses.

•• Luke xxi. 19. †† Matt. xxiv. 14
‡ Matt. xxiv. 15; Luke xxi. 20; Dan. ix. 27.

17 ment. But woe to them that are with child,
and to them that give suck in those days!
18 And pray ye that your flight be not in the
winter. For in those days shall be affliction,
such as was not from the beginning of the
creation which God created until now,
20 neither shall be. And unless the Lord had
shortened those days, no flesh should be
saved: but for the elect's sake, whom he
hath chosen, he hath shortened those days.
21 *Then if any man say to you, Lo, here is
Christ; or, lo, he is there; believe it not:
22 For false Christs and false prophets shall
rise, and shall show signs and wonders, to
23 seduce, if possible, even the elect. But take
ye heed: behold, I have foretold you all
things.
24 But in those days, after that tribulation,
the sun shall be darkened, and the moon
25 shall not give her light, And the stars of
heaven shall be falling, and the powers that
26 are in the heavens shall be shaken. And
then shall they see the Son of Man coming
in the clouds with great power and glory.
27 And then shall he send his angels, and
gather together his elect from the four winds,
from the uttermost part of the earth to the
uttermost part of heaven.
28 † Now learn a parable from the fig tree;
When its branch is now tender, and putteth
forth leaves, ye know that summer is nigh:
29 So likewise when ye see these things come
to pass, know that he is nigh, even at the
30 door. Verily I say to you, This generation
shall in nowise pass, till all these things be
31 done. Heaven and earth shall pass away:
but my words shall in nowise pass away.
32 But of that day or that hour knoweth no
one, no, not the angels that are in heaven,
neither the Son, but the Father.
33 † Take heed, watch and pray: for ye know
34 not when the time is. *For the Son of Man is*
|| as a man taking a far journey, who left his
house, and gave authority to his servants,
and to each his work, and commanded the
35 porter to watch. Watch ye therefore: for
ye know not when the master of the house
cometh, at evening, or at midnight, or at
36 cockcrow, or in the morning: Lest
37 coming suddenly he find you sleeping. And
what I say to you I say to all, Watch.

Verse 19. *In those days shall be affliction, such as was not from the beginning of the creation*—May it not be doubted, whether this be yet fully accomplished? Is not much of this affliction still to come?

Verse 20. *The elect*—The Christians. *Whom he hath chosen*—That is, hath taken out of, or separated from, the world, “through sanctification of the Spirit, and belief of the truth.” *He hath shortened*—That is, will surely shorten.

Verse 24. *But in those days*—Which immediately precede the end of the world. *After that tribulation*—Above described.

Verse 29. *He is nigh*—The Son of Man.

Verse 30. *All these things*—Relating to the temple and the city.

Verse 32. *Of that day*—The day of judgment is often in the scriptures emphatically called “that day.” *Neither the Son*—Not as man: as man he was no more omniscient than omnipresent; but as God he knows all the circumstances of it.

CHAPTER XIV.

§ AND after two days was the feast of the
passover, and of unleavened bread: and
the chief priests and the scribes sought how
they might apprehend him by subtlety, and
2 put him to death. But they said, Not at the
feast, lest there be a tumult of the people.
3 ¶ And he being in Bethany in the house of
Simon the leper, as he sat at table, there
came a woman having an alabaster box of
ointment of spikenard, very costly; and
shaking the box, she poured it on his head.
4 But there were some that had indignation
within themselves, and said, Why was this
5 waste of the ointment made? For this oint-
ment might have been sold for more than
three hundred pence, and given to the poor.
6 And they murmured at her. But Jesus said,
Let her alone; why trouble ye her? she hath
7 wrought a good work on me. For the poor
ye have always with you, and when ye will,
ye may do them good: but me ye have not
8 always. She hath done what she could: she
hath beforehand embalmed my body for the
9 burial. Verily I say to you, Whosoever
this gospel shall be preached throughout the
whole world, what she hath done shall be
spoken of also for a memorial of her.
10 ** And Judas Iscariot, one of the twelve,
went to the chief priests, to betray him unto
11 them. And hearing it, they were glad, and
promised to give him money. And he sought
how he might conveniently betray him.
12 †† And on the first day of unleavened
bread, when they killed the passover, his
disciples say to him, Where wilt thou that
we go and prepare that thou mayest eat the
13 passover? And he sendeth two of his dis-
ciples, and saith to them, Go ye into the
city, and there shall meet you a man carry-
14 ing a pitcher of water: follow him. And
whosoever he shall go in, say ye to the
man of the house, The Master saith, Where
is the guestchamber, where I shall eat the
15 passover with my disciples? And he will
show you a large upper room furnished:
16 there make ready for us. And his disciples
went forth, and came into the city, and found
as he had said to them: and they made
ready the passover.
17 †† And in the evening he cometh with the

Verse 34. *The Son of man is as a man taking a far journey*—Being about to leave this world and go to the Father, he appoints the services that are to be performed by all his servants, in their several stations. This seems chiefly to respect ministers at the day of judgment; but it may be applied to all men, and to the time of death.

Verse 4. *Some had indignation*—Being incited thereto by Judas. *And said*—Probably to the woman.

Verse 10. *Judas went to the chief priests*—Immediately after this reproof, having anger now added to his covetousness.

Verse 13. *Go into the city, and there shall meet you a man*—It was highly seasonable for our Lord, to give them this additional proof both of his knowledge of all things, and of his influence over the minds of men.

Verse 15. *Furnished*—The word properly means, spread with carpets.

§ Matt. xxvi. 1; Luke xxii. 1. ¶ Matt. xxvi. 6.
** Matt. xxvi. 14; Luke xxii. 3. †† Matt. xxvi. 17;
Luke xxii. 7. †† Matt. xxvi. 20; Luke xxii. 14.

• Matt. xxiv. 23. † Matt. xxiv. 32; Luke xxi. 29.
‡ Matt. xxiv. 42; Luke xxi. 34.
§ Matt. xxv. 14; Luke xix. 12.

18 twelve. And as they sat and ate, Jesus said, Verily I say to you, One of you that eat with me will betray me. And they were sorrowful, and said to him one by one, Is it I? and another, Is it I? And he answering said to them, *It is one of the twelve, that dippeth with me in the dish. The Son of Man indeed goeth as it is written of him: but woe to that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.*

22 And as they ate, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and, having given thanks, gave it them: and they all drank of it. And he said to them, This is my blood of the new testament, which is shed for many. Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.

26 * And having sung the hymn, they went out toward the mount of Olives. And Jesus saith to them, Ye will all be offended at me this night: for it is written, † I will smite the shepherd, and the sheep shall be scattered. But after I am risen, I will go before you into Galilee. But Peter said to him, Though all men shall be offended, yet will not I. Jesus saith to him, Verily I say to thee, That thou, to-day, this night, before the cock crow twice, wilt deny me thrice. But he said the more vehemently, If I must die with thee, I will in nowise deny thee. In like manner also said they all.

32 ‡ And they come to a place named Gethsemane: and he saith to his disciples, Sit here, while I shall pray. And he taketh with him Peter and James and John; and he began to be sore amazed, and in deep anguish; and saith to them, My soul is exceeding sorrowful, even to death: tarry ye here, and watch. And going forward a little, he fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things are

possible to thee; take away this cup from me: yet not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith to Peter, Simon, sleepest thou? 38 couldst thou not watch one hour? Watch and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak. 39 And going away again he prayed, speaking the same words. And returning he found them asleep again, (for their eyes were heavy,) and they knew not what to answer him. And he cometh the third time, and saith to them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

43 || And immediately, while he yet spake, cometh up Judas, one of the twelve, and with him a great multitude with swords and clubs, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a signal, saying, Whosoever I shall kiss is he; seize, and lead him away safely. And when he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. § And one of them that stood by, drawing a sword, smote the servant of the high priest, and cut off his ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and clubs to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. Then they all forsook him, and fled. And a certain young man followed him, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and sat with the

Verse 24. *This is my blood of the new testament*—That is, This I appoint to be a perpetual sign and memorial of my blood, as shed for establishing the new covenant; that all who shall believe in me may receive all its gracious promises.

Verse 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: the next wine I drink will not be earthly, but heavenly.

Verse 27. *This night*—The Jews, in reckoning their days, began with the evening, according to the Mosaic computation, which called the evening and the morning the first day. Gen. i. 5. And so that which after sunset is here called "this night," is, verse 30, called "to-day." The expression there is peculiarly significant: "Verily I say to thee, that thou" thyself, confident as thou art, "to-day," even within four-and-twenty hours: yea, "this night," or ever the sun be risen; nay, "before the cock crow twice," before three in the morning, "wilt deny me thrice." Our Lord, doubtless, spake so determinately, as knowing a cock would crow once before the usual time of cock-crowing. By

chapter xiii. 35, it appears that the third watch of the night, ending at three in the morning, was commonly styled the cock-crowing.

Verse 33. *Sore amazed*—The original word imports the most shocking amazement mingled with grief: and that word in the next verse which we render *sorrowful*, intimates that he was surrounded with sorrow on every side, breaking in upon him with such violence as was ready to separate his soul from his body.

Verse 36. *Abba, Father*—St. Mark seems to add the word "Father," by way of explication.

Verse 37. *Saith to Peter*—The zealous, the confident Peter.

Verse 44. *Whosoever I shall kiss*—Probably our Lord, in great condescension, had used (according to the Jewish custom) to permit his disciples to do this, after they had been some time absent.

Verse 51. *A young man*—It does not appear that he was one of Christ's disciples. Probably hearing an unusual noise, he started up out of his bed, not far from the garden, and ran out with only the sheet about him, to see what was the

* Matt. xxvi. 30; Luke xxii. 39; John xviii. 1.

† Zech. xiii. 7. ‡ Matt. xxvi. 36.

|| Matt. xxvi. 47; Luke xxii. 47; John xviii. 2.

§ Matt. xxvi. 51; Luke xxii. 49; John xviii. 10.

¶ Matt. xxvi. 57; Luke xxii. 54; John xviii. 12.

servants, and warmed himself at the fire.
 55 * Then the chief priests and all the council
 56 sought for evidence against Jesus to put him
 57 to death; and found none. For many bore
 58 false witness against him, but their evi-
 59 dences were not sufficient. And certain men
 60 arising bore false witness against him, say-
 61 ing, We heard him say, I will destroy this
 62 temple made with hands, and in three days
 63 I will build another made without hands.
 64 And neither so was their evidence sufficient.
 65 Then the high priest, rising up in the midst,
 66 asked Jesus, saying, Answerest thou no-
 67 thing? what is it that these witnesses against
 68 thee? † But he held his peace, and answered
 69 nothing. Again the high priest asked him,
 70 and said to him, Art thou the Christ, the
 71 Son of the Blessed? And Jesus said, I am:
 72 and ye shall see the Son of Man sitting at
 73 the right hand of power, and coming with
 74 the clouds of heaven. Then the high priest
 75 rent his clothes, and saith, What farther
 76 need have we of witnesses? Ye have heard
 77 the blasphemy: what think ye? And they
 78 all condemned him to be worthy of death.
 79 And some began to spit on him, and to cover
 80 his face, and to buffet him, and to say to
 81 him, Prophecy: and the servants smote
 82 him with the palms of their hands.
 83 ‡ And as Peter was in the hall below, there
 84 cometh one of the maids of the high priest:
 85 And seeing Peter warming himself, she
 86 looked on him, and said, Thou wast also
 87 with Jesus of Nazareth. But he denied,
 88 saying, I know not, neither understand I
 89 what thou meanest. And he went out into
 90 the porch; and the cock crew. And the
 91 maid, seeing him again, said to them that
 92 stood by, This is one of them. And he de-
 93 nied it again. And a little after, those that
 94 stood by said again to Peter, Surely thou art
 95 one of them: for thou art a Galilean, and thy
 96 speech agreeth thereto. Then he began to
 97 curse and to swear, I know not this man of
 98 whom ye speak. And the second time the
 99 cock crew. And Peter called to mind the
 100 word that Jesus had said to him, Before the

cock crow twice, thou wilt deny me thrice.
 And he covered his head, and wept.

CHAPTER XV.

¶ AND straightway in the morning the chief
 1 priests having consulted with the elders
 2 and scribes and the whole council, having
 3 bound Jesus, carried him away, and deliver-
 4 ed him to Pilate. And Pilate asked him, Art
 5 thou the king of the Jews? And he an-
 6 swering said to him, Thou sayest it. § And
 7 the chief priests accused him of many things.
 8 And Pilate asked him again, saying, An-
 9 swerest thou nothing? behold how many
 10 things they witness against thee. But Jesus
 11 answered nothing any more; so that Pilate
 12 marvelled. Now at every feast he released
 13 to them one prisoner, whomsoever they
 14 would. And there was one named Barabbas,
 15 who lay bound with them that had made in-
 16 surrection with him, who had committed
 17 murder in the insurrection. And the multi-
 18 tude crying aloud asked him to do as he had
 19 ever done for them. And Pilate answered
 20 them, saying, Will ye that I release to you
 21 the king of the Jews? For he knew that the
 22 chief priests had delivered him for envy.
 23 But the chief priests stirred up the people to
 24 ask, that he would rather release Barabbas
 25 to them. And Pilate answering said to them
 26 again, What will ye then that I do to him
 27 whom ye call the king of the Jews? And
 28 they cried out again, Crucify him. Then
 29 Pilate said to them, Why, what evil hath he
 30 done? But they cried out the more ex-
 31 ceedingly, Crucify him. And Pilate, willing
 32 to satisfy the people, released Barabbas to
 33 them, and having scourged Jesus, delivered
 34 him to be crucified.
 35 ¶ And the soldiers led him away into the
 36 hall called Pretorium; and call together
 37 the whole troop. And they clothe him with
 38 purple, and having platted a crown of thorns,
 39 put it about his head, And they saluted him,
 40 Hail, King of the Jews! And they smote
 41 him on the head with a cane, and spit upon
 42 him, and bowing their knees did him hom-

age. And the young men laid hold on him—Who
 was only suspected to be Christ's disciple; but
 could not touch them who really were so.

Verse 55. *All the council sought for witness, and found none*—What an amazing proof of the over-
 ruling providence of God, considering both their
 authority and the rewards they could offer, that
 no two consistent witnesses could be procured,
 to charge him with any gross crime!

Verse 56. *Their evidences were not sufficient*—The
 Greek words, literally rendered, are, "were not
 equal:" not equal to the charge of a capital crime.
 It is the same word in the fifty-ninth verse.

Verse 58. *We heard him say*—It is observable,
 that the words which they thus misrepresented
 were spoken by Christ at least three years be-
 fore. John ii. 19. Their going back so far, to find
 matter for the charge, was a glorious, though
 silent, attestation of the unexceptionable man-
 ner wherein he had behaved through the whole
 course of his public ministry.

Verse 72. *And he covered his head*—Which was an
 usual custom with mourners, and was fitly ex-
 pressive both of grief and shame.

Verse 7. *Insurrection*—A crime which the Roman
 governors, and Pilate in particular, were more
 especially concerned and careful to punish.

Verse 9. *Will ye that I release to you the king of the Jews*—Which does this wretched man dis-
 cover most,—want of justice, or courage, or
 common sense! The poor coward sacrifices jus-
 tice to popular clamour; and encourages those
 whom he seeks to appease, by so unreasonably
 repeating that title, "the king of the Jews,"
 which he could not but know was so highly
 offensive to them.

Verse 16. *Pretorium*—The inner hall, where the
 prætor, a Roman magistrate, used to give judg-
 ment. But St. John calls the whole palace by
 this name.

Verse 17. *Purple*—As royal robes were usually
 purple and scarlet. St. Mark and John term this
 a purple robe, St. Matthew a scarlet one. The
 Tyrian purple is said not to have been very dif-
 ferent from scarlet.

Verse 21. *The father of Alexander and Rufus*—
 These were afterwards two eminent Christians.

¶ Matt. xxvii. 1, 2; Luke xxii. 66; xxiii. 1;
 John xviii. 28. § Matt. xxvii. 12. ¶ Matt.
 xxvii. 27; John xix. 2.

* Matt. xxvi. 59. † Matt. xxvi. 63; Luke xxii. 67.
 * Matt. xxvi. 69; Luke xxii. 56; John xviii. 25.

20 age. *And when they had mocked him, they took the purple robe from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 † And they bring him to the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. 21 And when they had crucified him, they part his garments, casting lots upon them, what every man should take. And it was the third hour when they crucified him. And there was an inscription of his accusation written over, **THE KING OF THE JEWS.** And with him they crucify two thieves; one on his right hand, and one on his left. And the scripture was fulfilled, which saith, † And he was numbered with the transgressors. 29 ‖ And they that passed by reviled him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. In like manner also the chief priests mocking said to one another with the scribes, He saved others; cannot he save himself? Let the Christ the king of Israel come down now from the cross, that we may see and believe. They also that were crucified with him reviled him. § And when the sixth hour was come, there was darkness over all the earth until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, hearing it, said, Behold, he calleth Elijah. And one ran, and filling a sponge with vinegar put it on a cane, and gave him to drink, saying, Let alone; let us see if Elijah will come to take him down.

37 ¶ And Jesus cried with a loud voice, and expired.

38 And the veil of the temple was rent in twain from the top to the bottom. And the centurion, who stood over against him, seeing that having so cried he expired, said,

and must have been well known when St. Mark wrote.

Verses 24, 25. St. Mark seems to intimate, that they first nailed him to the cross, then parted his garments, and afterward reared up the cross.

Verse 34. *My God, my God, why hast thou forsaken me*—Thereby claiming God as his God; and yet lamenting his Father's withdrawing the tokens of his love, and treating him as an enemy, while he bare our sins.

Verse 41. *Who served him*—Provided him with necessities.

Verse 42. *Because it was the day before the sabbath*—And the bodies might not hang on the sabbath-day: therefore they were in haste to have them taken down.

Verse 43. *Honourable*—A man of character and reputation. *A counsellor*—A member of the san-

* Matt. xxvii. 31; John xix. 16. † Matt. xxvii. 33; Luke xxiii. 33; John xix. 17. ‡ Isaiah liii. 12. ‖ Matt. xxvii. 39. § Matt. xxvii. 45; Luke xxiii. 44. ¶ Matt. xxvii. 50; Luke xxiii. 46; John xix. 30.

40 Truly this man was the Son of God. There were also women beholding from afar; among whom was Mary Magdalene, and Mary the mother of James the less and of Josès, and 41 Salome; (Who also, when he was in Galilee, followed him, and served him;) and many other women who had come up with him to Jerusalem.

42 ** And the evening being now come, (because it was the preparation, that is, the day before the sabbath,) Joseph of Arimathea, an honourable counsellor, who also himself waited for the kingdom of God, came, and went in boldly to Pilate, and asked the body 44 of Jesus. And Pilate marvelled that he was dead already: and calling to him the centurion, he asked if he had been any while 45 dead. And when he knew it of the centurion, he gave the body to Joseph. And having bought fine linen, he took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre. And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

CHAPTER XVI.

†† AND when the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, had bought spices, that 2 they might come and embalm him. And very early in the morning, the first day of the week, they came to the sepulchre, at the 3 rising of the sun. And they said one to another, Who shall roll us away the stone from the door of the sepulchre? (for it was 4 very great.) And looking up, they saw that 5 the stone was rolled away: And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a white 6 robe; and they were affrighted. He saith to them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they 7 laid him. But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said to you. 8 And going out, they fled from the sepulchre: for they trembled and were amazed: and

bedrium. *Who waited for the kingdom of God*—Who expected to see it set up on earth.

Verse 46. *He rolled a stone*—By his servants. It was too large for him to roll himself.

Verse 2. *At the rising of the sun*—They set out "while it was yet dark," and came within sight of the sepulchre, for the first time, just as it grew light enough to discern that the stone was rolled away. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. But by the time Mary had called Peter and John, and they had viewed the sepulchre, the sun was rising.

Verse 3. *Who shall roll us away the stone*—This seems to have been the only difficulty they apprehended. So they knew nothing of Pilate's having sealed the stone, and placed a guard of soldiers there.

Verse 7. *And Peter*—Though he so oft denied his Lord. What amazing goodness was this!

Verse 13. *Neither believed they them*—They were

** Matt. xxvii. 57; Luke xxiii. 50; John xix. 39. †† Matt. xxviii. 1; Luke xxiv. 1; John xx. 1.

they said nothing to any; for they were
 9 afraid. * Now when *Jesus* was risen early
 the first day of the week, he appeared first
 to Mary Magdalene, out of whom he had
 10 cast seven devils. † She went and told them
 that had been with him, as they mourned
 11 and wept. But they, hearing that he was
 alive, and had been seen of her, believed
 12 not. ‡ After that he appeared in another
 form unto two of them, as they were walk-
 13 ing, going into the country. And they went
 and told it to the rest: neither believed they
 14 them. ¶ Afterwards he appeared to the
 eleven sitting at meat, and upbraided them
 with their unbelief and hardness of heart,
 because they believed not them who had
 seen him when he was risen.

moved a little by the testimony of these, added
 to that of St. Peter. Luke xxiv. 34. But they
 did not yet fully believe it.

Verse 15. *Go ye into all the world, and preach the
 gospel to every creature*—Our Lord speaks without
 any limitation or restriction. If, therefore, every
 creature in every age hath not heard it, either
 those who should have preached, or those who
 should have heard it, or both, made void the
 counsel of God herein.

Verse 16. *And is baptized*—In token thereof.
 Every one that believed was baptized. *But he
 that believeth not*—Whether baptized or unbap-
 tized, shall perish everlastingly.

Verse 17. *And these signs shall follow them that be-
 lieve*—An eminent author subjoins, "That be-
 lieve with that very faith mentioned in the pre-
 ceding verse." (Though it is certain that a man
 may work miracles, and not have saving faith,
 Matt. vii. 22, 23.) "It was not one faith by
 which St. Paul was saved; another, by which
 he wrought miracles. Even at this day, in every
 believer, faith has a latent miraculous power;
 every effect of prayer being really miraculous;

15 And he said to them, § *Go ye into all the
 world, and preach the gospel to every crea-
 16 ture. He that believeth and is baptized shall
 be saved; but he that believeth not shall be
 17 damned. And these signs shall follow them
 that believe: in my name they shall cast out
 devils; they shall speak with new tongues;
 18 They shall take up serpents; and if they
 drink any deadly thing, it shall in nowise
 hurt them; they shall lay hands on the sick,
 and they shall recover.*
 19 ¶ So then the Lord, after he had spoken
 to them, was received up into heaven, and
 20 sat on the right hand of God. And they went
 forth, and preached everywhere, the Lord
 working with them, and confirming the word
 with signs following.

although in many, both because of their own
 littleness of faith, and because the world is un-
 worthy, that power is not exerted. Miracles
 in the beginning were helps to faith; now also
 they are the objects of it. At Leonberg, in the
 memory of our fathers, a cripple that could
 hardly move with crutches, while the dean was
 preaching on this very text, was in a moment
 made whole." *Shall follow*—The word and faith
 must go before. *In my name*—By my authority
 committed to them. Raising the dead is not
 mentioned. So our Lord performed even more
 than he promised.

Verse 18. *If they drink any deadly thing*—But not
 by their own choice. God never calls us to try
 any such experiments.

Verse 19. *The Lord*—How seasonably is he called
 by this title! *After he had spoken to them*—For forty
 days.

Verse 20. *They preached everywhere*—At the time
 St. Mark wrote the apostles had already gone
 into all the known world. Rom. x. 18. And each
 of them was there known where he preached.
 The name of Christ only was known throughout
 the world.

• John xx. 11. † Luke xxiv. 9; John xx. 18.
 ‡ Luke xxiv. 13. ¶ Luke xxiv. 36; John xx. 19.

§ Matt. xxviii. 19. ¶ Luke xxiv. 40.

NOTES ON THE GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

FORASMUCH as many have undertaken to compose a narrative of the facts which have been fully confirmed among us, Even as they who were eyewitnesses and ministers of the word from the beginning delivered

3 them to us: It seemed good to me also, having accurately traced all things from their first rise, to write unto thee in order, 4 most excellent Theophilus, That thou mayest know the certainty of those things, wherein thou hast been instructed.

Verses 1—4. This short, weighty, artless, candid dedication, belongs to the Acts, as well as the Gospel of St. Luke.

Many have undertaken—He does not mean St. Matthew or Mark; and St. John did not write so early. For these were eyewitnesses themselves, and ministers of the word.

Verse 3. *To write in order*—St. Luke describes in order of time, first, the acts of Christ,—his conception, birth, childhood, baptism, miracles,

preaching, passion, resurrection, ascension; then the acts of the apostles. But in many smaller circumstances he does not observe the order of time. *Most excellent Theophilus*—This was the appellation usually given to Roman governors. Theophilus (as the ancients inform us) was a person of eminent quality at Alexandria. In Acts i. 1, St. Luke does not give him this title. He was then, probably, a private man.

After the preface, St. Luke gives us the history of Christ, from his coming into the world to his ascension into heaven.

Herein we may observe,

I. The beginning: and therein,

1. The conception of John, C. i. 5—25
2. The conception of Christ, 26—56
3. The birth and circumcision of John; the hymn of Zacharias; the youth of John, 57—80
4. Christ's birth, C. ii. 1—26
- circumcision and name, 21
- presentation in the temple, 22—38
- country and growth, 39, 40

II. The middle, when he was twelve years old and upward,

III. The course of the history,

- A. The introduction, wherein are described John the Baptist; Christ's baptism, and temptation, C. iii. iv. 1—13

B. The acceptable year in Galilee:

- a. Proposed at Nazareth, 14—30

b. Actually exhibited,

1. At Capernaum, and near it: here we may observe,

1. Actions not censured, while Jesus

- (1.) Teaches with authority, 31, 32
- (2.) Casts out a devil, 33—37
- (3.) Heals many sick, 38—41
- (4.) Teaches everywhere, 42—44
- (5.) Calls Peter; then James and John, C. v. 1—11
- (6.) Cleanses the leper, 12—16

2. Actions censured, more and more severely. Here occur,

- (1.) The healing the paralytic, 17—26
- (2.) The calling of Levi; eating with publicans and sinners, 27—32
- (3.) The question concerning fasting, 33—39
- (4.) The plucking the ears of corn, C. vi. 1—5
- (5.) The withered hand restored; snares laid, 6—11

3. Actions having various effects on various persons,

- (1.) Upon the apostles, 12—16
- (2.) Upon other hearers, 17—49
- (3.) Upon the centurion, C. vii. 1—10
- (4.) Upon the disciples of John:
 - The occasion; the young man raised, 11—18
 - The message and answer, 18—23
 - The reproof of them that believed not John, 24—35
- (5.) Upon Simon and the penitent sinner, 36—50
- (6.) Upon the women that ministered to him, C. viii. 1—3
- (7.) Upon the people, 4—18
- (8.) Upon his mother and brethren, 19—21

II. On the sea,

And beyond it,

22—26

III. On this side again:

1. Jairus and the flux of blood, 40—56
2. The apostles sent, C. ix. 1—6
3. Herod's doubting, 7—9
4. The relation of the apostles, 10
5. The earnestness of the people; our Lord's benignity; five thousand fed, 11—17

NOTES ON ST. LUKE.

C. The preparation for his passion :

- a. A recapitulation of the doctrine concerning his person ; his passion foretold, C. ix. 16-27
- b. His transfiguration ; the lunatic healed ; his passion again foretold ; humility enjoined, 28-50
- c. His great journey to Jerusalem, which we may divide into eighteen intervals :—
 1. The inhospitable Samaritans borne with, 51-57
 2. In the way, improper followers repelled ; proper ones pressed forward, 57-62
 3. Afterward, the seventy sent, and received again, C. x. 1-24
And the scribe taught to love his neighbour, by the example of the good Samaritan, 25-37
 4. In Bethany, Mary preferred before Martha, 38-42
 5. In a certain place ; the disciples taught to pray, C. xi. 1-13
A devil cast out, and the action defended, 14-26
The acclamation of the woman corrected, 27, 28
Those who desire a sign reproved, 29-36
 6. In a certain house ; the scribes and pharisees censured, 37-54
 7. Our Lord's discourse to his disciples, C. xii. 1-12
to one that interrupts him, 13-21
to his disciples again, 22-40
to Peter, 41-53
to the people, 54-59
 8. The necessity of repentance shown, C. xiii. 1-9
A woman healed on the sabbath, 10-21
 9. The fewness of them that are saved, 22-30
 10. Herod termed a fox ; Jerusalem reproved, 31-35
 11. In the pharisee's house ; He cures the dropsy on the sabbath ; C. xiv. 1-6
And teaches humility, 7-11
hospitality, 12-14
the nature of the great supper, 15-24
the necessity of self-denial, 25-35
 12. Joy over repenting sinners defended, and C. xv. 1-10
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The pharisees reproved ; and warned by the story of the rich man and Lazarus, 14-18
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 13. In the confines of Samaria and Galilee ; He heals ten lepers, 11-10
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Recommends humility, by the story of the pharisee and publican, 9-13
 15. Blesses little children, 15-17
Answers the rich young man, 18-27
And Peter, asking what he should have, 28-30
 16. Foretells his passion a third time, 31-34
 17. Near Jericho ; cures a blind man, 35-43
 18. In Jericho ; brings salvation to Zaccheus, C. xix. 1-10
Answers touching the sudden appearance of his kingdom, 11-28

D. Transactions at Jerusalem.

- a. The four first days of the great week :
 1. His royal entry, 29-44
 2. The abuse of the temple corrected, 45, 46
Its use restored, and vindicated, 47, 48
C. xx. 1-9
 3. His discourses in the temple :
 - (1.) The parable of the husbandmen, 9-19
 - (2.) The answer concerning paying tribute, 20-26
And the resurrection, 27-40
 - (3.) The question concerning the Son of David, 41-44
 - (4.) The disciples admonished, 45-47
 - (5.) The poor widow's offering commended, C. xxi. 1-6
 4. His prediction of the end of the temple, the city, and the world, 5-38
 5. Judas's agreement with the chief priests, C. xxii. 1-6
- b. Thursday :
 1. Peter and John prepare the passover, 7-13
 2. The Lord's supper ; discourse after it, 14-23
 3. The dispute, which of them was greatest, 24-30
 4. Peter and the other apostles warned, 31-38
 5. On the Mount of Olives :
 - (1.) Jesus prays ; is in an agony ; strengthened by an angel ; wakes his disciples, 39-46
 - (2.) Is betrayed ; unreasonably defended, 47-53
 - (3.) Carried to the high priest's house, 54-62
Denied by Peter, 55-62
Mocked, 63-66

e. Friday :

1. His passion and death ; transactions,
 - (1.) In the council,
 - (2.) With Pilate,
 - (3.) With Herod,
 - (4.) With Pilate again,
 - (5.) In the way,
 - (6.) At Golgotha, where
The crucifixion itself, and Jesus's prayer,
His garments parted,
Scuffs ; the inscription on the cross,
The penitent thief,
The prodigies, and the death of Jesus,
The beholders of it,

2. His burial :

d. Friday evening and Saturday :

e. His resurrection made known,

- (1.) To the women,
- (2.) To the two going into the country, and to Simon,
- (3.) To the other apostles,

f. The instructions given his apostles : his ascension,

C. xxii.

66-71

C. xxiii.

1-5

6-12

13-25

26-32

33, 34

34

35-39

40-43

44-46

47-49

50-53

54-56

C. xxiv.

1-12

13-35

36-45

46-53

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elisabeth was barren, and they were both advanced in years. And while he executed the priest's office before God, in the order of his course, according to the custom of the priest's office, his lot was to burn the incense going into the temple of the Lord. And the whole multitude of the people were praying without at the time of the incense. And there appeared to him an angel of the Lord stand-

Verse 5. The courses of Abia—The priests were divided into twenty-four courses, of which that of Abia was the eighth. 1 Chron. xxiv. 10. Each course ministered in its turn, for seven days, from sabbath to sabbath. And each priest of the course, or set in waiting, had his part in the temple service assigned him by lot.

Verse 6. Walking in all the moral commandments and ceremonial ordinances blameless—How admirable a character! May our behaviour be thus unblamable, and our obedience thus sincere and universal!

Verse 10. The people were praying without at the time of the incense—So the pious Jews constantly did. And this was the foundation of that elegant figure by which prayer is in scripture so often compared to incense. Perhaps one reason of ordaining incense might be to intimate the acceptableness of the prayer that accompanied it; as well as to remind the worshippers of that "sacrifice of a sweet-smelling savour," which was once to be "offered to God" for them, and of that incense which is continually "offered with the prayers of the saints, upon the golden altar that is before the throne." Rev. viii. 3, 4.

Verse 12. Zacharias was troubled—Although he was accustomed to converse with God, yet we see he was thrown into a great consternation at the appearance of his angelic messenger, nature not being able to sustain the sight. Is it not then an instance of the goodness as well as of the wisdom of God, that the services which these heavenly spirits render us are generally invisible!

Verse 13. Thy prayer is heard—Let us observe with pleasure, that the prayers of pious worshippers come up with acceptance before God ;

ing on the right side of the altar of incense. And Zacharias seeing him was troubled, and fear fell upon him. But the angel said to him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and exultation: and many shall rejoice at his birth. For he shall be great before the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make

to whom no costly perfume is so sweet as the fragrantcy of an upright heart. An answer of peace was here returned, when the case seemed to be most helpless. Let us wait patiently for the Lord, and leave to his own wisdom the time and manner wherein he will appear for us. *Thou shalt call his name John*—"John" signifies "the grace or favour of Jehovah;" a name well suiting the person who was afterwards so highly in favour with God, and endued with abundance of grace; and who opened a way to the most glorious dispensation of grace in the Messiah's kingdom. And so Zacharias's former prayers for a child, and the prayer which he, as the representative of the people, was probably offering at this very time, for the appearing of the Messiah, were remarkably answered in the birth of his forerunner.

Verse 15. He shall be great before the Lord—God the Father. Of the Holy Ghost and the Son of God mention is made immediately after. And shall drink neither wine nor strong drink—Shall be exemplary for abstemiousness and self-denial; and so much the more filled with the Holy Ghost.

Verse 16. And many of the children of Israel shall he turn—None therefore need be ashamed of preaching like John the Baptist. To the Lord their God—To Christ.

Verse 17. He shall go before him (Christ) in the power and spirit of Elijah—With the same integrity, courage, austerity, and fervour; and the same power of God attending his word. To turn the hearts of the fathers to the children—To reconcile those that are at variance; to put an end to the most bitter quarrels, such as are very frequently those between the nearest relations. And the

18 ready a people prepared for the Lord. And Zacharias said to the angel, Whereby shall I know this? for I am an old man, and my wife advanced in years. And the angel answering said to him, I am Gabriel, that stand in the presence of God: and am sent to speak to thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, till the day that these things are done, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and marvelled that he tarried so long in the temple. And coming out he could not speak to them: and they perceived that he had seen a vision in the temple: for he beckoned to them, and remained speechless. And when the days of his ministration were accomplished, he went to his own house. And after these days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord done to me, in the days wherein he looked upon me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, To a virgin of the house of David, espoused to a man whose name was Joseph; and the virgin's name was Mary.

And the angel coming in to her said, Hail thou highly favoured, the Lord is with thee: blessed art thou among women. But she seeing him was troubled at his saying, and reasoned what manner of salutation this should be. And the angel said to her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary to the angel, How shall this be, seeing I know not a man? And the angel answering said to her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

30 And Mary arose in those days, and went

hearts of the disobedient to the wisdom of the just—And the most obstinate sinners to true wisdom, which is only found among them that are righteous before God.

Verse 18. *Zacharias said, Whereby shall I know this*—In how different a spirit did the blessed Virgin say, "How shall this be?" Zacharias disbelieved the fact: Mary had no doubt of the thing, but only inquired concerning the manner of it.

Verse 19. *I am Gabriel, that stand in the presence of God*—Seven angels thus stand before God, Rev. vii. 2, who seem the highest of all. There seems to be a remarkable gradation in the words, enhancing the guilt of Zacharias's unbelief. As if he had said, *I am Gabriel, an holy angel of God; yea, one of the highest order.* Not only so, but am now peculiarly sent from God; and that with a message to thee in particular. Nay, and to show thee glad tidings, such as ought to be received with the greatest joy and readiness.

Verse 20. *Thou shalt be dumb*—The Greek word signifies "deaf," as well as dumb: and it seems plain that he was as unable to hear as he was to speak; for his friends were obliged to make signs to him, that he might understand them, verse 62.

Verse 21. *The people were waiting*—For him to come and dismiss them, as usual, with the blessing.

Verse 24. *He hid herself*—She retired from company, that she might have the more leisure to rejoice and bless God for his wonderful mercy.

Verse 25. *He looked upon me, to take away my reproach*—Barrenness was a great reproach among the Jews; because fruitfulness was promised to the righteous.

Verse 26. *In the sixth month*—After Elizabeth had conceived.

Verse 27. *Espoused*—It was customary among the Jews for persons that married to contract before witnesses some time before: and as Christ was to be born of a pure virgin, so the wisdom of God ordered it to be of one espoused; that, to prevent reproach, he might have a reputed father according to the flesh.

Verse 28. *Hail, thou highly favoured, the Lord is with thee: blessed art thou among women*—Hail is the salutation used by our Lord to the women after his resurrection. "Thou art highly favoured," or, "hast found favour with God," verse 30, is no more than was said of Noah, Moses, and David. "The Lord is with thee," was said to Gideon, Judges vi. 12; and "Blessed shall she be above women," of Joel, Judges v. 24. This salutation gives no room for any pretence of paying adoration to the virgin; as having no appearance of a prayer, or of worship offered to her.

Verse 32. *He shall be called the Son of the Highest*—In this respect also: and that in a more eminent sense than any, either man or angel, can be called so. The Lord shall give him the throne of his father David—That is, the spiritual kingdom, of which David's was a type.

Verse 33. *He shall reign over the house of Jacob*—In which all true believers are included.

Verse 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*—The power of God was put forth by the Holy Ghost, as the immediate divine agent in this work: and so he exerted the power of the Highest as his own power, who, together with the Father and the Son, is the Most High God. Therefore also—Not only as he is God from eternity, but on this account likewise, he shall be called the Son of God.

Verse 36. *And, behold, thy cousin Elisabeth*—Though Elizabeth was of the house of Aaron, and Mary of the house of David, by the father's side, they might be related by their mother's. For the law only forbade heiresses marrying into another tribe. And so other persons continually intermarried; particularly the families of David and of Levi.

Verse 38. *And Mary said, Behold the handmaid of the Lord*—It is not improbable, that this time of the virgin's humble faith, consent, and expectation, might be the very time of her conceiving.

Verse 39. *A city of Judah*—Probably Hebron, which was situated in the hill country of Judah, and belonged to the house of Aaron.

with haste into the hill country, into a city
 40 of Judah; And entered into the house of
 41 Zacharias, and saluted Elisabeth. And
 when Elisabeth heard the salutation of
 Mary, the babe leaped in her womb; and
 Elisabeth was filled with the Holy Ghost:
 42 And cried with a loud voice, and said, Bless-
 ed art thou among women, and blessed is
 43 the fruit of thy womb. And whence is this
 to me, that the mother of my Lord should
 44 come to me? For, lo, when the voice of thy
 salutation sounded in my ears, the babe
 45 leaped in my womb for joy. And happy is
 she that believed: for there shall be a per-
 formance of those things which were told
 46 her from the Lord. And Mary said, My soul
 47 doth magnify the Lord, And my spirit hath
 48 rejoiced in God my Saviour. For he hath
 regarded the low estate of his handmaid:
 for, behold, from henceforth all generations
 49 shall call me blessed. For he that is mighty
 hath done to me great things; and holy is
 50 his name. And his mercy is on them that
 51 fear him from generation to generation. He
 hath wrought strength with his arm; he
 hath scattered the proud in the imagination
 52 of their hearts. He hath put down the
 mighty from their thrones, and exalted them
 53 of low degree. He hath filled the hungry
 with good things; but sent the rich empty
 54 away. He hath helped his servant Israel,
 55 in remembrance of his mercy; As he spoke
 to our fathers, to Abraham, and to his seed
 56 for ever. And Mary abode with her about
 three months, and returned to her own
 house.
 57 Now Elisabeth's full time came that she
 should be delivered; and she brought forth
 58 a son. And her neighbours and relations
 heard that the Lord had showed great mercy

upon her; and they rejoiced with her. And
 on the eighth day they came to circumcise
 the child; and they called him Zacharias,
 60 after the name of his father. But his mother
 answering said, Nay; but he shall be called
 61 John. And they said to her, There is none
 of thy kindred that is called by this name.
 62 And they made signs to his father, what he
 63 would have him called. And asking for a
 writing tablet he wrote, saying, His name is
 64 John. And they marvelled all. And im-
 mediately his mouth was opened, and his
 tongue loosed, and he spake, blessing God.
 65 And fear came on all that dwelt round about
 them: and all these things were noised
 66 abroad in all the hill country of Judea. And
 all that heard them laid them up in their
 hearts, saying, What manner of child shall
 this be? And the hand of the Lord was with
 67 him. And his father Zacharias was filled
 with the Holy Ghost, and prophesied, say-
 68 ing, Blessed be the Lord God of Israel; for
 he hath visited and redeemed his people,
 69 And hath raised up an horn of salvation for
 70 us in the house of his servant David: As he
 spake by the mouth of his holy prophets,
 71 who have been since the world began: That
 we should be saved from our enemies, and
 72 from the hand of all that hate us; To per-
 form the mercy promised to our fathers, and
 73 to remember his holy covenant; The oath
 which he sware to our father Abraham,
 74 That he would grant us, being delivered out
 of the hand of our enemies, to serve him
 75 without fear, In holiness and righteousness
 76 before him, all the days of our life. And
 thou, child, shalt be a prophet of the High-
 est: for thou shalt go before the face of the
 77 Lord to prepare his ways; To give know-
 ledge of salvation to his people by the re-

Verse 41. *When Elisabeth heard the salutation of Mary*—The discourse with *her*. He saluted her, giving an account of what the angel had said, the joy of her soul so affected her body, that the very child in her womb was moved in an uncommon manner, as if it leaped for joy.

Verse 45. *Happy is she that believed*—Probably she had in her mind the unbelief of Zacharias.

Verse 46. *And Mary said*—Under a prophetic impulse, several things, which perhaps she herself did not then fully understand.

Verse 47. *My spirit hath rejoiced in God my Saviour*—She seems to turn her thoughts here to Christ himself, who was to be born of her, as the angel had told her, he should be the Son of the Highest, whose name should be Jesus, the Saviour. And she rejoiced in hope of salvation through faith in him, which is a blessing common to all true believers, more than in being his mother after the flesh, which was an honour peculiar to her. And certainly she had the same reason to rejoice in God her Saviour that we have. Because he had regarded the low estate of his handmaid—in like manner has he regarded our low estate; and vouchsafed to come and save her and us, when we were reduced to the low-est estate of sin and misery.

Verse 51. *He hath wrought strength with his arm*—That is, he hath shown the exceeding greatness of his power. She speaks prophetically of those things as already done, which God was about to do by the Messiah. *He hath scattered the proud*—Visible and invisible.

Verse 52. *He hath put down the mighty*—Both angels and men.

Verse 54. *He hath helped his servant Israel*—By sending the Messiah.

Verse 55. *To his seed*—His spiritual seed; all true believers.

Verse 56. *Mary returned to her own house*—And thence soon after to Bethlehem.

Verse 60. *His mother said*—Doubtless by revelation, or a particular impulse from God.

Verse 66. *The hand of the Lord*—The peculiar power and blessing of God.

Verse 67. *And Zacharias prophesied*—Of things immediately to follow. But it is observable, he speaks of Christ chiefly; of John only, as it were, incidentally.

Verse 69. *An horn*—Signifies honour, plenty, and strength. An horn of salvation—That is, a glorious and mighty Saviour.

Verse 70. *His prophets, who have been since the world began*—For there were prophets from the very beginning.

Verse 74. *To serve him without fear*—Without any slavish fear. Here is the substance of the great promise, that we shall be always holy, always happy; that being delivered from Satan and sin, from every uneasy and unholy temper, we shall joyfully love and serve God, in every thought, word, and work.

Verse 76. *And thou, child*—He now speaks to John; yet not as a parent, but as a prophet.

Verse 77. *To give knowledge of salvation, by the remission of sins*—The knowledge of the remission of our sins being the grand instrument of present and eternal salvation. Heb. viii. 11, 12. But the immediate sense of the words seems to be, to

78 mission of their sins, Through the tender
 79 mercy of our God; whereby the dayspring
 from on high hath visited us, To shine on
 them that sit in darkness and in the shadow
 of death, to direct our feet into the way of
 80 peace. And the child grew, and waxed
 strong in spirit, and was in the desert till
 the day of his being shown to Israel.

CHAPTER II.

AND in those days there went out a decree
 2 from Augustus Cæsar, that all the world
 should be enrolled. (Now this first enrol-
 3 ment was made when Cyrenius was governor
 of Syria.) And all went to be enrolled, every
 4 one to his own city. And Joseph also went
 up from Galilee, out of the city of Nazareth,
 into Judea, to the city of David, which is
 called Bethlehem; (because he was of the
 5 family and household of David;) To be en-
 rolled with Mary his espoused wife, being
 6 with child. And while they were there, the
 days were fulfilled that she should be deli-
 7 vered. *And she brought forth her son,
 the firstborn, and swathed him, and laid him
 in the manger; because there was no room
 for them in the inn.

8 And there were in the same country shep-
 9 herds, lying out in the field, and keeping
 watch over their flock by night. And, lo, an
 angel of the Lord came upon them, and the
 glory of the Lord shone round about them:
 10 and they were sore afraid. And the angel
 said to them, Fear not: for, behold, I bring
 you good tidings of great joy, which shall be
 11 to all people. For to you is born this day in
 the city of David a Saviour, who is Christ
 12 the Lord. And this shall be a sign to you:
 Ye shall find the babe wrapped in swaddling
 13 clothes, lying in a manger. And suddenly
 there was with the angel a multitude of the
 heavenly host praising God, and saying,
 14 Glory to God in the highest, and on earth
 peace, good-will toward men.
 15 And when the angels were gone away from

preach to them the gospel doctrine of salvation
 by the remission of their sins.

Verse 78. *The dayspring*—Or the rising sun; that
 is, Christ.

Verse 1. *That all the world should be enrolled*—That
 all the inhabitants, male and female, of every
 town in the Roman empire, with their families
 and estates, should be registered.

Verse 2. *When Cyrenius was governor of Syria*—
 When Publius Sulpicius Quirinus governed the
 province of Syria, in which Judea was then in-
 cluded.

Verse 6. *And while they were there, the days were
 fulfilled that she should be delivered*—Mary seems not
 to have known that the child must have been
 born in Bethlehem, agreeably to the prophecy.
 But the providence of God took care for it.

Verse 7. *She laid him in the manger*—Perhaps it
 might rather be translated, "in the stall." They
 were lodged in the ox-stall, fitted up, on occasion
 of the great concourse, for poor guests. There
 was no room for them in the inn—Now also, there is
 seldom room for Christ in an inn.

Verse 11. *To you*—Shepherds; Israel; mankind.

Verse 14. *Glory to God in the highest, on earth
 peace, good-will toward men*—The shouts of the mul-
 titude are generally broken into short senten-

them into heaven, the shepherds said one
 to another, Let us go to Bethlehem, and see
 this thing which is done, whither the Lord
 hath made known to us. And they came
 with haste, and found Mary and Joseph, and
 16 the babe lying in the manger. And having
 17 seen it, they made known abroad the saying
 which was told them concerning this child.
 18 And all that heard wondered at the things
 which were told them by the shepherds.
 19 But Mary kept all these things, comparing
 20 them together in her heart. And the shep-
 herds returned, glorifying and praising God
 for all the things that they had heard and
 seen, as it was told them.

21 And when eight days were fulfilled to cir-
 cumcise the child, his name was called
 Jesus, which was named of the angel before
 he was conceived in the womb.

22 And when the days of purification were
 fulfilled according to the law of Moses, they
 brought him up to Jerusalem, to present
 23 him to the Lord; (As it is written in the
 law of the Lord, † Every male that openeth
 24 the womb shall be holy to the Lord;) And
 to offer a sacrifice according to that which
 is said in the law of the Lord, † A pair of
 turtle doves, or two young pigeons.

25 And, behold, there was a man in Jerusa-
 lem whose name was Simeon; and this man
 was just and devout, waiting for the conso-
 lation of Israel: and the Holy Ghost was
 26 upon him. And it had been revealed to
 him by the Holy Ghost, that he should not
 see death, before he had seen the Lord's
 27 Christ. And he came by the Spirit into the
 temple: and when his parents brought in
 the child Jesus, to do for him after the cus-
 28 tom of the law, He took him up in his arms,
 29 and blessed God, and said, Lord, now let-
 test thou thy servant depart in peace, accord-
 30 ing to thy word: For mine eyes have seen
 31 thy salvation, Which thou hast prepared
 32 before the face of all people; A light reveal-
 ed to the gentiles, and the glory of thy

ces. This rejoicing acclamation strongly re-
 presents the piety and benevolence of these
 heavenly spirits: as if they had said, Glory be
 to God in the highest heavens: let all the an-
 gelic legions resound his praises. For with the
 Redeemer's birth, peace and all kind of happi-
 ness come down to dwell on earth: yea, the
 overflows of divine good-will and favour are
 now exercised toward men.

Verse 20. *For all the things that they had heard*—
 From Mary. As it was told them—By the angels.

Verse 21. *To circumcise the child*—That he might
 visibly be "made under the law," by a sacred
 rite which obliged him to keep the whole law;
 as also that he might be owned to be the seed
 of Abraham, and might put an honour on the
 solemn dedication of children to God.

Verse 22. *The days*—The forty days prescribed,
 Lev. xii. 2—4.

Verse 24. *A pair of turtle doves, or two young pigeons*
 —This offering suited for the poor.

Verse 25. *The consolation of Israel*—A common
 phrase for the Messiah, who was to be the ever-
 lasting consolation of the Israel of God. *The
 Holy Ghost was upon him*—That is, he was a prophet.

Verse 27. *By the Spirit*—By a particular reve-
 lation or impulse from him.

Verse 30. *Thy salvation*—Thy Christ, thy Saviour.

33 people Israel. And Joseph and his mother marvelled at those things which were spoken
34 of him. And Simeon blessed them, and said to Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken
35 against; (Yea, and a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.
36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was far advanced in years, having lived with an husband seven years from
37 her virginity: And she was a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day. And she coming in at that hour gave thanks to the Lord, and spake of him to all that were waiting for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into
40 Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
41 Now his parents went to Jerusalem every
42 year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

Verse 32. *And the glory of thy people Israel*—For after the gentiles are enlightened, “all Israel shall be saved.”

Verse 33. *Joseph and his mother marvelled at those things which were spoken*—For they did not yet thoroughly understand them.

Verse 34. *Simeon blessed them*—Joseph and Mary. *This child is set for the fall and rising again of many*—That is, he will be “a saviour of death” to some, to unbelievers; “a saviour of life” to others, to believers. *And for a sign which shall be spoken against*—A sign from God, yet rejected of men: but the time for declaring this at large was not yet come. *That the thoughts of many hearts may be revealed*—The event will be, that, by means of that contradiction, the inmost thoughts of many, whether good or bad, will be made manifest.

Verse 35. *A sword shall pierce through thy own soul*—So it did, when he suffered; particularly at his crucifixion.

Verse 37. *Fourscore and four years*—These were the years of her life, not her widowhood only. *Who departed not from the temple*—Who attended there at all the stated hours of prayer. *But served God with fastings and prayers*—Even at that age. *Night and day*—That is, spending therein a considerable part of the night, as well as of the day.

Verse 38. *To all that were waiting for redemption*—The sceptre now appeared to be departing from Judah, though it was not actually gone; Daniel's weeks were plainly near their period; and the revival of the spirit of prophecy, together with the memorable occurrences relating to the birth of John the Baptist and of Jesus, could not but encourage and quicken the expectation of pious persons at this time.

Let the example of these aged saints animate those whose hoary heads, like theirs, are “a crown of glory,” being “found in the way of righteousness.” Let those venerable lips, so soon to be silent in the grave, be now employed in the praises of their Redeemer. Let them labour to leave those behind, to whom Christ will be as precious as he has been to them; and who will be waiting for God's salvation, when they are gone to enjoy it.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother
44 knew it not. But supposing him to be in the company, they went a day's journey; and sought him among their kinsfolk, and among
45 their acquaintance. And not finding him, they went back to Jerusalem, seeking him.
46 And after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And seeing him, they were amazed: and his mother said to him, Son, why hast thou done thus to us? behold, thy father and I have
49 sought thee sorrowing. And he said to them, Why sought ye me? knew ye not that I must be about my Father's business?
50 And they understood not the saying which
51 he spake to them. And he went down with them, and came to Nazareth, and was subject to them: but his mother kept all these
52 things in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

* **N**OW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being

Verse 40. *And the child grew*—In bodily strength and stature. *And waxed strong in spirit*—The powers of his human mind daily improved. *Filled with wisdom*—By the light of the indwelling Spirit, which gradually opened itself in his soul. *And the grace of God was upon him*—That is, the peculiar favour of God rested upon him even as a man.

Verse 43. *The child Jesus*—St. Luke describes in order Jesus “the fruit of the womb,” i. 42; “an infant,” ii. 12; “a little child,” verse 40; “a child” here; and afterwards “a man.” So our Lord passed through and sanctified every stage of human life. Old age only did not become him.

Verse 44. *Supposing him to have been in the company*—As the men and women usually travelled in distinct companies.

Verse 46. *After three days*—The first day was spent in their journey, the second in their return to Jerusalem, and the third in searching for him there. *They found him in the temple*—In an apartment of it. *Sitting in the midst of the doctors*—Not one word is said of his disputing with them, but only of his asking and answering questions, which was a very usual thing in these assemblies, and indeed the very end of them. And if he was, with others, at the feet of these teachers, where learners generally sat, he might be said to be in the midst of them, as they sat on benches of a semi-circular form, raised above their hearers and disciples.

Verse 49. *Why sought ye me*—He does not blame them for losing, but for thinking it needful to seek, him; and intimates that he could not be lost nor found any where but doing the will of an higher Parent.

Verse 50. It is observable, that Joseph is not mentioned after this time; whence it is probable, he did not live long after.

Verse 52. *Jesus increased in wisdom*—As to his human nature. *And in favour with God*—In proportion to that increase. It plainly follows, that though a man were pure, even as Christ was

* Matt. iii. 1; Mark i. 1.

governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias tetrarch of Abilene, Annas being the high priest and Caiaphas, the word of God came to John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins: As it is written in the book of the words of the prophet Isaiah, saying, * The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways smooth; And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, Ye brood of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say to you, That God is able of these stones to raise up children to Abraham. And now also the axe lieth at the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the multitude asked him, saying, What then shall we do? He answering saith to them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. And publicans also came to be baptized, and said to

him, Master, what shall we do? And he said to them, Exact no more than what is appointed you. And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse any falsely; and be content with your pay.

And as the people were in expectation, and all mused in their hearts of John, whether he were not the Christ; John answered, saying to them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with unquenchable fire. And many other things in his exhortation preached he to the people. But Herod the tetrarch, being reproved by him concerning Herodias his brother Philip's wife, and concerning all the evils which Herod had done, Added also this above all, that he shut up John in prison.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form as a dove upon him, and a voice came from heaven, saying, Thou art my beloved Son; in thee I delight.

And Jesus was about thirty years of age when he began his ministry, being, as was supposed, the son of Joseph, who was the son of Heli, The son of Matthat, the son of

pure, still he would have room to increase in holiness, and, in consequence thereof, to increase in the favour as well as in the love of God.

Verse 1. *The fifteenth year of Tiberius*—reckoning from the time when Augustus made him his colleague in the empire. *Herod being tetrarch in Galilee*—The dominions of Herod the great were, after his death, divided into four parts or tetrarchies. This Herod, his son, was tetrarch of Galilee, reigning over that fourth part of his dominions. His brother reigned over two other fourth parts, the region of Ituræa, and that of Trachonitis; that tract of land on the other side Jordan, which had formerly belonged to the tribe of Manassah. And Lysanias (probably descended from a prince of that name, who was some years before governor of that country) was tetrarch of the remaining part, Abilene; which was a large city of Syria, whose territories reached to Lebanon and Damascus, and contained great numbers of Jews.

Verse 2. *Annas being high priest and Caiaphas*—There could but be one high priest, strictly speaking, at once: Annas was the high priest at that time, and Caiaphas his sagan or deputy.

Verse 3. *Every valley shall be filled, &c.*—That is, every hindrance shall be removed.

Verse 4. *The salvation of God*—The Saviour, the Messiah.

Verse 8. *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being members of the visible church, or in any external privileges whatsoever; for God now requires a change of heart, and that without delay.

Verse 10. *He answering*—It is not properly John, but the Holy Ghost, who teaches us in the fol-

lowing answers, how to come ourselves, and how to instruct other penitent sinners to come, to Christ, that he may give them rest. The sum of all is, "Cease to do evil, learn to do well." These are the "fruits worthy of repentance."

Verse 20. *He shut up John*—This circumstance, though it happened after, is here mentioned before, our Lord's baptism, that his history (that of John being concluded) may then follow without interruption.

Verse 21. *Jesus praying, the heaven was opened*—It is observable that the three voices from heaven, (see Luke ix. 29, 30; John xii. 28,) by which the Father bore witness to Christ, were pronounced, either while he was praying, or quickly after it.

Verse 23. *And Jesus was*—John's beginning was computed by the years of prison; our Saviour's, by the years of his own life, as a more accurate era. *About thirty years of age*—He did not now enter upon his thirtieth year, as the common translation would induce one to think, but he now entered on his public ministry; being of such an age as the Mosaic law required. Our great Master attained not, as it seems, to the conclusion of his thirty-fourth year. Yet what glorious achievements did he accomplish within those narrow limits of time! Happy that servant who with any proportionable zeal dispatches the great business of life; and so much the more happy, if his sun go down at noon! For the space that is taken from the labours of time shall be added to the rewards of eternity. *The son of Heli*—that is, the son-in-law; for Heli was the father of Mary. So St. Matthew writes the genealogy of Joseph, descended from David by Solomon; St. Luke, that of Mary, descended

CHAPTER IV

A NEW JERUSALEM being out of the Holy Ghost
 entered Beth Jordan, and was led by the
 Spirit into the wilderness, being forty days
 tempted by the devil. And in those days he
 ate nothing: and when they were ended he
 hungered. And the devil said to him, If
 thou be the Son of God, command this stone
 that it be made bread. And Jesus answered
 him, saying, It is written, Man shall not
 live by bread alone, but by every word of
 God. And the devil leaving him up into an

Page 14. A sentence removed in the edition of
Hingham, 1840, 54, 55.

had a desire to read the scriptures in the original
language, in which the book was given to him.
It was the Jewish custom to read standing, but
to preach sitting.

Veran is, perhaps, the most interesting upon it, by the particular structure of it.

22 scripture fulfilled in your ears. And they all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said to them, Ye will surely say to me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy own country. And he said, Verily I say to you, No prophet is acceptable in his own country. 25 I tell you of a truth, Many widows were in Israel in the days of Elijah, *when the heaven was shut up three years and six months, while a great famine was through 26 all the land; Yet to none of these was Elijah sent, but to Sarepta, a city of Sidon, to a 27 widow. And many lepers were in Israel in the time of Elisha the prophet; yet none of them were cleansed, but † Naaman the 28 Syrian. And all in the synagogue, hearing 29 these things, were filled with fury, And rising up thrust him out of the city, and brought him to the brow of the hill whereon their city was built, to cast him down head- 30 long. But he passing through the midst of them went away. 31 † And he came down to Capernaum, a city of Galilee, and taught them on the sabbath 32 days. And they were astonished at his teaching: for his word was with authority. 33 And there was in the synagogue a man who had a spirit of an unclean devil, and he cried 34 out with a loud voice, saying, Let us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of 35 God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the

devil having thrown him in the midst came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What word is this! that with authority and power he commandeth the 37 unclean spirits, and they come out. And the fame of him went forth into every place of the country round about. 38 ¶ And rising up out of the synagogue, he entered into Simon's house. And Simon's wife's mother was ill of a great fever; and they besought him for her. And standing over her, he rebuked the fever, and it left her: and immediately she arose and served 40 them. ¶ Now when the sun was set, all that had any sick of divers diseases brought them to him; and he laid his hands on every one 41 of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to say that 42 they knew he was the Christ. ¶ And when it was day, going out he went into a desert place: and the multitude sought him, and came to him, and detained him, that he 43 might not depart from them. And he said to them, I must preach the kingdom of God to other cities also: for therefore am I sent, 44 And he preached in the synagogues of Galilee.

CHAPTER V.

** AND as the multitude pressed on him to hear the word of God, he stood by the 2 lake of Gennesareth, And saw two vessels standing by the lake: but the fishermen were gone out of them, and were washing 3 their nets. And going into one of the ves-

time of the drought was (as St. James likewise observes) three years and six months.

Verse 28. And all in the synagogue were filled with fury—Perceiving the purport of his discourse; namely, that the blessing which they despised would be offered to, and accepted by, the gentiles. So changeable are the hearts of wicked men! So little are their starts of love to be depended on! So unable are they to bear the close application even of a discourse which they most admire!

Verse 30. Passing through the midst of them—Perhaps invisibly: or, perhaps they were overawed; so that though they saw, they could not touch, him.

Verse 31. He came down to Capernaum—And dwelt there, entirely quitting his abode at Nazareth.

Verse 34. What have we to do with thee—Thy present business is with men, not with devils. I know thee who thou art—But surely he did not know a little before that he was "God over all, blessed for ever," or he would not have dared to tell him, "All this power is delivered to me, and I give it to whomsoever I will." The Holy One of God—Either this confession was extorted from him by terror, (for "the devils believe and tremble," or he made it with a design to render the character of Christ suspected. Possibly it was from hence the pharisees took occasion to say, "He casteth out devils by the prince of the devils."

Verse 40. When the sun was set—And, conse-

Verse 22. The gracious words which proceeded out of his mouth—A person of spiritual discernment may find in all the discourses of our Lord a peculiar sweetness, gravity, and becomingness, such as is not to be found in the same degree, not even in those of the apostles.

Verse 23. Ye will surely say—That is, your approbation now outweighs your prejudices. But it will not be so long. You will soon ask, Why my love does not begin at home? Why I do not work miracles here, rather than at Capernaum? It is because of your unbelief. Nor is it any new thing for me to be despised in my own country. So were both Elijah and Elisha; and thereby driven to work miracles among heathens, rather than in Israel.

Verse 24. No prophet is acceptable in his own country—That is, in his own neighbourhood. It generally holds, that a teacher sent from God is not so acceptable to his neighbours as he is to strangers. The meanness of his family, or lowness of his circumstances, bring his office into contempt. Nor can they suffer that he, who was before equal with or below themselves, should now bear a superior character.

Verse 25. When the heaven was shut up three years and six months—Such a proof had they that God had sent him. In 1 Kings xviii. 1, it is said, "The word of the Lord came to Elijah in the third year:" namely, reckoning not from the beginning of the drought, but from the time when he began to sojourn with the widow of Sarepta. A year of drought had preceded this, while he dwelt at the brook Cherith. So that the whole

* 1 Kings xvii. 19; xviii. 44.

† 2 Kings v. 14. ‡ Mark i. 21.

¶ Matt. viii. 14; Mark i. 29.

§ Matt. viii. 16; Mark i. 32.

¶ Mark i. 35. ** Matt. iv. 18; Mark i. 16.

sels, which was Simon's, he desired him to thrust out a little from the land. And sitting down he taught the multitude out of the vessel. When he had ceased speaking, he said to Simon, Launch out into the deep, and let down your nets for a draught. But Simon answering said to him, Master, having toiled all the night, we have taken nothing: nevertheless at thy word I will let down the net. And having done this, they inclosed a great multitude of fishes: and their net brake. And they beckoned to their partners, who were in the other vessel, to come and help them. And they came, and filled both the vessels, so that they began to sink. Simon Peter seeing it, fell down at Jesus's knees, saying, Depart from me; for I am a sinful man, O Lord. For astonishment seized him, and all that were with him, at the draught of fishes which they had taken: And in like manner also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their vessels to land, they forsook all, and followed him.

* And when he was in a certain city, behold, a man full of leprosy, who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And stretching forth his hand, he touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, show thyself to the priest, and offer for thy cleansing, as † Moses commanded, for a testimony to them. But the fame of him went abroad the more: and great multitudes came together to hear, and to be healed by him of their infirmities. But he withdrew into the deserts, and prayed.

And on a certain day, as he was teaching, there were pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and out of Judea, and Jerusalem: and the power of the Lord was present to heal them. ‡ And, behold, men bringing on a couch a man that was ill of the palsy; and they sought to bring him in, and lay him before him. And not finding by what way

they might bring him in through the multitude, they went up on the house, and let him down through the tiling with his couch into the midst before Jesus. And seeing their faith, he said to him, Man, thy sins are forgiven thee. And the scribes and the pharisees reasoned, saying, Who is this that speaketh blasphemies? who can forgive sins but God only? And Jesus knowing their thoughts, answered and said to them, Why reason ye in your hearts? Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath authority on earth to forgive sins, (he said to the paralytic,) I say to thee, Arise, take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on which he lay, he went to his house, glorifying God. And they were all amazed, and glorified God, and were filled with fear, saying, We have seen strange things to-day.

¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and said to him, Follow me. And leaving all, he rose up, and followed him. And Levi made him a great entertainment in his own house: and there was a great company of publicans and of others that sat down with them. But the scribes and pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said to them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance. § And they said to him, Why do the disciples of John, and likewise of the pharisees, fast often and make prayers, but thine eat and drink? And he said to them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

He spake also a parable to them; No man putteth a piece of a new garment upon an old; otherwise, both the new maketh a rent, and the piece out of the new agreeth not with the old. And no man putteth new wine into old leathern bottles: else the new wine

quently, the sabbath ended, which they reckoned from sunset to sunset.

Verse 6. *Their net brake*—Began to tear.

Verse 8. *Depart from me, for I am a sinful man*—And therefore not worthy to be in thy presence.

Verse 11. *They forsook all, and followed him*—They had followed him before, John i. 43, but not so as to forsake all. Till now, they wrought at their ordinary calling.

Verse 16. *He withdrew*—The expression in the original implies that he did so frequently.

Verse 17. *Sitting by*—As being more honourable than the bulk of the congregation, who stood. And the power of the Lord was present to heal them—To heal the sickness of their souls, as well as all bodily diseases.

Verse 19. Not being able to bring him in through the multitude, they went round about by a back passage, and going up the stairs on the outside

they came upon the flat-roofed house, and let him down through the trap-door, such as was on the top of most of the Jewish houses; doubtless with such circumspection as the circumstances plainly required.

Verse 26. *We have seen strange things to-day*—Sins forgiven, miracles wrought.

Verse 28. *Leaving all*—His business and gain.

Verse 29. *And Levi made him a great entertainment*—It was necessarily great, because of the great number of guests.

Verse 33. *Make prayers*—Long and solemn prayers.

Verse 34. *Can ye make*—That is, is it proper to make men fast and mourn during a festival solemnity?

Verse 36. *He spake also a parable*—Taken from clothes and wine; therefore peculiarly proper at a feast.

Verse 39. *And no man having drunk old wine*—And

• Matt. viii. 2; Mark i. 40. † Lev. xiv. 2.

‡ Matt. ix. 2; Mark ii. 3.

¶ Matt. ix. 9; Mark ii. 14.

§ Matt. ix. 14; Mark ii. 13.

will burst the bottles, and be spilled, and
 38 the bottles will perish. But new wine must
 be put into new bottles; and both are pre-
 39 served. And no man having drunk old wine
 straightway desireth new: for he saith, The
 old is better.

CHAPTER VI.

* **AND** on the first sabbath after the second
 day of unleavened bread, he went through
 the corn fields; and his disciples plucked
 the ears of corn, and ate, rubbing them in
 2 their hands. And certain of the pharisees
 said to them, Why do ye what it is not law-
 3 ful to do on the sabbath day? And Jesus
 answering them said, Have ye not read even
 this, what David did, when himself hunger-
 4 ed, and they that were with him: † How he
 went into the house of God, and took and
 ate the shewbread, and gave also to them
 that were with him; which it is not lawful
 5 to eat but for the priests only? And he said
 to them, The Son of Man is Lord even of the
 sabbath.

6 † And on another sabbath also he went
 into the synagogue and taught; and there
 was a man whose right hand was withered.
 7 And the scribes and the pharisees watched,
 whether he would heal on the sabbath; that
 they might find an accusation against him.
 8 But he knew their thoughts, and said to the
 man that had the withered hand, Rise, and
 stand forth in the midst. And he arose and
 9 stood forth. Then said Jesus to them, I
 will ask you, Which is lawful on the sab-
 bath, To do good, or to do evil? to save life,
 10 or to kill? And looking round upon them
 all, he said to him, Stretch forth thy hand.
 And he did so: and his hand was restored
 11 as the other. And they were filled with
 madness; and talked one with another what
 they should do to Jesus.

12 † And in those days he went out into the

besides, men are not wont to be immediately
 freed from old prejudices.

Verse 1. *The first sabbath*—So the Jews reckoned
 their sabbaths, from the passover to pentecost;
 the first, second, third, and so on, till the
 seventh sabbath after the second day. This
 immediately preceded pentecost, which was
 the fiftieth day after the second day of unleavened
 bread.

Verse 2. *Why do ye*—St. Matthew and Mark re-
 present the pharisees as proposing the question
 to our Lord himself. It was afterwards, prob-
 ably, they proposed it to his disciples.

Verse 3. *To save life, or to kill*—He just then,
 probably, saw the design to kill him rising in
 their hearts.

Verse 12. *In the prayer of God*—The phrase is
 singular and emphatical, to imply an extraordi-
 nary and sublime devotion.

Verse 16. *Simon called Zelotes*—Full of zeal;
 otherwise called Simon the Cananite.

Verse 17. *On a plain*—At the foot of the moun-
 tain.

Verse 20. In the following verses our Lord, in
 the audience of his newly-chosen disciples, and
 of the multitude, repeats, standing on the plain,
 many remarkable passages of the sermon he had
 before delivered sitting on the mount.

mountain to pray, and continued all night in
 13 the prayer of God. § And when it was day,
 he called to him his disciples: and chose
 twelve of them, whom also he named apos-
 14 tles; Simon, (whom also he named Peter,)
 and Andrew his brother, James and John,
 15 Philip and Bartholomew, Matthew and
 Thomas, James the son of Alphaeus, and
 16 Simon called Zelotes, Jude the brother of
 James, and Judas Iscariot, who also became
 17 a traitor. And coming down with them, he
 stood on a plain, and the company of his
 disciples, and a great multitude of people
 from all Judea and Jerusalem, and the sea
 coast of Tyre and Sidon, who were come to
 hear him, and to be healed of their diseases;
 18 And they that were vexed with unclean
 19 spirits: and they were healed. And the
 whole multitude sought to touch him: for
 virtue went out of him, and healed them all.
 20 ¶ And lifting up his eyes on his disciples
 he said, *Happy are ye poor*: for yours is the
 21 kingdom of God. *Happy are ye that hunger*
 now: for ye shall be satisfied. *Happy are ye*
 22 *that weep now*: for ye shall laugh. *Happy*
are ye, when men shall hate you, and shall
separate you from their company, and shall
revile you, and cast out your name as evil,
 23 *for the Son of Man's sake. Rejoice in that*
day, and leap for joy: for, behold, your re-
 ward is great in heaven: for in like manner
 24 did their fathers to the prophets. But woe
 to you that are rich! for ye have your con-
 25 solation. Woe to you that are full! for ye
 shall hunger. Woe to you that laugh now!
 26 for ye shall mourn and weep. Woe to you,
 when all men shall speak well of you! for so
 did their fathers to the false prophets.
 27 ** But I say to you that hear, Love your
 enemies, do good to them that hate you,
 28 Bless them that curse you, pray for them
 29 that despitefully use you. †† And to him
 that smiteth thee on the cheek, offer also the

He here again pronounces the poor, and the
 hungry, the mourners, and the persecuted, hap-
 py; and represents as miserable those who are
 rich, and full, and joyous, and applauded; be-
 cause generally prosperity is a sweet poison,
 and affliction a healing, though bitter, medicine.
 Let the thought reconcile us to adversity, and
 awaken our caution when the world smiles upon
 us; when a plentiful table is spread before us,
 and our cup is running over; when our spirits
 are gay; and we hear (what nature loves) our
 own praise from men. *Happy are ye poor*—The
 word seems here to be taken literally: ye who
 have left all for me.

Verse 24. *Miserable are ye rich*—If ye have re-
 ceived or sought your consolation or happiness
 therein.

Verse 25. *Full*—Of meat and drink, and worldly
 goods. *That laugh*—That are of a light, trifling spirit.

Verse 26. *Woe to you when all men shall speak well*
of you—But who will believe this!

Verse 27. *But I say to you that hear*—Hitherto
 our Lord had spoken only to particular sorts
 of persons: now he begins speaking to all in
 general.

Verse 29. *To him that smiteth thee on the cheek*—
Take away thy cloak—These seem to be prover-
 bial expressions, to signify an invasion of the
 tenderest points of honour and property. *Offer*

* Matt. xii. 1; Mark ii. 23. † 1 Sam. xxi. 6.
 ‡ Matt. xii. 9; Mark iii. 1. Mark iii. 13.

§ Matt. x. 1; Mark iii. 14; Acts i. 13.
 ¶ Matt. v. 3. ** Matt. v. 44. †† Matt. v. 29.

other: and him that taketh away thy cloak
 30 forbid not to take thy coat also. * Give to every man that asketh thee; and of him that taketh away thy goods ask them not
 31 again. † And as ye would that men should do to you, do ye also to them likewise. For
 32 if ye love them that love you, what thank have ye? for sinners also love those that
 33 love them. And if ye do good to them that do good to you, what thank have ye? for
 34 even sinners do the same. And if ye lend to them of whom ye hope to receive, what
 35 thank have ye? for even sinners lend to sinners, to receive as much again. But love
 36 ye your enemies, and do good and lend, hoping for nothing again; and your reward
 37 shall be great, and ye shall be sons of the Highest: for he is kind to the unthankful
 38 and the evil. Be ye therefore merciful, as your Father also is merciful. ‡ Judge not,
 39 and ye shall not be judged: condemn not, and ye shall not be condemned: forgive,
 40 and ye shall be forgiven: Give, and it shall be given to you; good measure, pressed
 41 down, and shaken together, and running over, shall they give into your bosom. For
 42 with the same measure that ye mete with, it shall be measured to you again. And he
 43 spoke a parable to them, || Can the blind lead the blind? Will they not both fall into
 44 the ditch? § The disciple is not above his master: but every one that is perfected shall
 45 be as his master. ¶ And why beholdest thou the mote that is in thy brother's eye, but
 46 perceivest not the beam that is in thine own eye? Or how canst thou say to thy brother,
 47 Brother, let me pull out the mote that is in thine eye, thou thyself not seeing the beam
 48 that is in thine own eye? Thou hypocrite, cast first the beam out of thine own eye, and
 49 then shalt thou see clearly to pull out the mote that is in thy brother's eye. For there
 50 is no good tree which bringeth forth corrupt fruit; neither a corrupt tree which bringeth
 51 forth good fruit. For every tree is known by its own fruit. For they do not gather figs
 52 from thorns, nor from a bramble do they gather grapes. A good man out of the good

the other—*Forbid not thy coat*—That is, rather yield to his repeating the affront or injury than gratify resentment in righting yourself, in any method not becoming Christian love.

Verse 30. *Give to every man*—Friend or enemy, what thou canst spare, and he really wants. *And of him that taketh away thy goods*—By borrowing, if he be insolvent, ask them not again.

Verse 32. It is greatly observable, our Lord has so little regard for one of the highest instances of natural virtue, namely, the returning love for love, that he does not account it even to deserve thanks. *For even sinners*, saith he, *do the same*; men who do not regard God at all. Therefore he may do this who has not taken one step in Christianity.

Verse 38. *Into your bosom*—Alluding to the manna the Jews wore, into which a large quantity of corn might be received. *With the same measure that ye mete with, it shall be measured to you again*—Amazing goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell God how much

treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh. ** And why call ye me, Lord, Lord, and do not the things which I say? †† Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: 48 He is like a man who built an house, and digged deep, and laid the foundation on a rock: and when a flood arose, the stream broke vehemently upon that house, but could not shake it: for it was founded on a rock. 49 But he that heareth, and doeth not, is like a man that built an house without a foundation upon the earth; against which the stream broke vehemently, and immediately it fell; and the breach of that house was great.

CHAPTER VII.

†† NOW when he had ended all his sayings in the hearing of the people, he entered into 2 Capernaum. And a certain centurion's servant, who was dear to him, was sick, and ready to die. And hearing of Jesus, he sent to him elders of the Jews, beseeching him to come and heal his servant. And coming to Jesus, they besought him earnestly, saying, He is worthy for whom thou shouldest do this: For he loveth our nation, and hath himself built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come to thee: but speak in a word, and my servant shall be healed. For I am a man set under authority, having soldiers under me: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Jesus hearing these things marvelled at him, and turning said to the people that followed him, I say to you, I have not found so great faith,

mercy he shall show us! And can we be content with less than the very largest measure? Give, then, to man what thou designest to receive of God.

Verse 39. *He spoke a parable*—Our Lord sometimes used parables, when he knew plain and open declarations would too much inflame the passions of his hearers. It is for this reason that he uses this parable. *Can the blind lead the blind*—Can the scribes teach this way which they know not themselves? Will not they and their scholars perish together? Can they make their disciples any better than themselves? But as for those who will be my disciples, "they shall be all taught of God;" who will enable them to "come to the measure of the stature of the fulness of" their Master. Be not ye like their disciples, censuring others, and not amending yourselves.

Verse 46. *And why call ye me, Lord, Lord*—What will fair professions avail, without a life answerable thereto?

Verse 3. *Hearing of Jesus*—Of his miracles, and of his arrival at Capernaum.

•• Matt. vii. 21. †† Matt. vii. 24. ‡‡ Matt. vii. 5.

* Matt. v. 42. † Matt. vii. 12. ‡ Matt. vii. 1.
 § Matt. xv. 14. ¶ Matt. x. 24; John xv. 20.

¶ Matt. vii. 3.

10 no, not in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick.

11 And he went afterward to a city called Nain; and many of his disciples went with him, and a great multitude. And as he drew nigh the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. And the Lord seeing her was moved with tender compassion

12 for her, and said, Weep not. And coming near, he touched the bier; and the bearers stood still. And he said, Young man, I say

13 to thee, Arise. And the dead man sat up, and began to speak, and he delivered him to his mother. And fear seized all: and they glorified God, saying, A great prophet is risen up among us; and God hath visited

14 his people. And this rumour of him went forth through all Judea, and all the country round about.

15 * And the disciples of John informed him of all these things. And John calling to him two of his disciples sent them to Jesus, saying, Art thou he that is to come; or look

16 we for another? And the men being come to him said, John the Baptist hath sent us to thee, saying, Art thou he that is to come; or look we for another? And in that hour

17 he cured many of diseases and plagues, and of evil spirits; and to many that were blind he gave sight. And he answering said to them, Go, and relate to John the things ye have seen and heard; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the

18 gospel is preached. And happy is he who soever shall not be offended at me. And when the messengers of John were departed, he said to the people concerning John, What

19 went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out to see? A man clothed in soft garments? Behold, they that are splendidly

20 apparelled, and live delicately, are in kings' palaces. But what went ye out to see? A

prophet? Yea, I say to you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. For I say to you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater

21 than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the pharisees and the scribes made void the counsel of God toward themselves, being

22 not baptized of him. To whom then shall I liken the men of this generation? and to what are they like? They are like children sitting in the marketplace, and calling one to another, and saying, We have piped to you, and ye have not danced; we have

23 mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a

24 devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! But wisdom is justified by all her children.

25 And one of the pharisees asked him to eat with him. And going into the pharisee's house, he sat down to table. And, behold, a woman in the city, who had been a sinner, when she knew that Jesus sat at table in the pharisee's house, brought an alabaster

26 box of ointment, and standing at his feet behind him weeping, watered his feet with the shower of tears, and wiped them with the hairs of her head, and kissed his feet, and

27 anointed them with the ointment. But the pharisee who had invited him, seeing it, spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that

28 toucheth him: for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he saith, Master, say on. A certain creditor had two

29 debtors: the one owed five hundred pence,

Verse 22. *To the poor the gospel is preached*—Which is the greatest mercy, and the greatest miracle of all.

Verse 24. *When the messengers were departed*—He did not speak the following things in the hearing of John's disciples, lest he should seem to flatter John, or to compliment him into an adherence to his former testimony. To avoid all suspicion of this kind, he deferred his commendation of him till the messengers were gone; and then delivered it to the people, to prevent all imaginations, as if John were wavering in his judgment, and had sent the two disciples for his own, rather than their, satisfaction.

Verse 25. *There is not a greater prophet than John*—A greater teacher. But he that is least in the kingdom of God—The least teacher whom I send forth.

Verse 26. *And all the people*—Our Lord continues his discourse. *Justified God*—Owed his wisdom and mercy in thus calling them to repentance, and preparing them for Him that was to come.

Verse 30. *But the pharisees and scribes*—The good, learned, honourable men. *Made void the counsel*—The gracious design. *Of God toward them*—They disappointed all these methods of his love, and would receive no benefit from them.

Verse 32. *They are like children sitting in the marketplace*—So forward and perverse, that no contrivance can be found to please them. It is plain our Lord means that they were like the children complained of, not like those that made the complaint.

Verse 35. *But wisdom is justified by all her children*—The children of wisdom are those who are truly wise; wise unto salvation. The wisdom of God in all these dispensations, these various methods of calling sinners to repentance, is owned and heartily approved by all these.

Verse 36. *And one of the pharisees asked him to eat with him*—Let the candour with which our Lord accepted this invitation, and his gentleness and prudence at this ensnaring entertainment, teach us to mingle the wisdom of the serpent with the innocence and sweetness of the dove. Let us neither absolutely refuse all favours, nor receive all neglects, from those whose friendship is at best very doubtful, and their intimacy by no means safe.

Verse 37. *A woman*—Not the same with Mary of Bethany, who anointed him six days before his last passover.

Verse 40. *And Jesus said, Simon, I have somewhat*

† Mat. III. 1.

42 and the other silly. But they having nothing to pay, he frankly forgave them both. Which
43 therefore will love him most? Simon answering said, I suppose he to whom he forgave most. He said to him, Thou hast
44 rightly judged. And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou gavest me no
45 water for my feet: but she hath watered my feet with tears, and wiped them with the
46 hairs of her head. Thou gavest me no kiss: but she, from the time I came in, hath not
47 ceased to kiss my feet. Thou didst not anoint my head with oil: but she hath anointed
48 my feet with ointment. Wherefore I say to thee, Those many sins of hers are forgiven;
49 therefore she loved much: but he to whom little is forgiven, loveth little. And he said
50 to her, Thy sins are forgiven thee. And they that sat at table with him said within themselves, Who is this that forgiveth sins also?
51 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

AND afterwards he went through every city and village, preaching and publishing the glad tidings of the kingdom of God:
2 and the twelve were with him, And certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out
3 of whom had gone seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to him of their substance.
4 * And a great multitude being gathered together, coming to him out of every city, he spake by a parable: A sower went forth
5 to sow his seed: and while he sowed, some fell by the highway side; and it was trodden down, and the birds of the air devoured it.
6 And some fell upon the rock; and springing up it withered away, because it lacked
7 moisture. And some fell among thorns; and the thorns sprang up with it, and choked
8 it. And other fell on good ground, and sprang up, and yielded fruit an hundred fold.
9 And saying these things he cried aloud, He that hath ears to hear, let him
10 hear. And his disciples asked him, What is the parable? And he said, To you it is given to know the mysteries of the kingdom of God: but to others in parables; so that

seeing they do not see, and hearing they do not understand. Now the parable is this:
12 The seed is the word of God. Those by the highway side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and
13 be saved. Those on the rock are they who, when they hear, receive the word with joy; but they have no root, who for a while believe, but in time of temptation fall away.
14 That which fell among the thorns are they who, having heard, go forth, and are choked with cares and riches and pleasures of this
15 life, and bring no fruit to perfection. But that on the good ground are they who, having heard the word, keep it in an honest and good heart, and bring forth fruit with perseverance.
16 † No man having lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that
17 they who come in may see the light. ‡ For there is nothing hid, that shall not be discovered; neither anything concealed, that shall not be known and come to light.
18 || Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even what he most assuredly hath.
19 § Then came toward him his mother and his brethren, but could not come to him for
20 the crowd. And it was told him by some who said, Thy mother and thy brethren stand without, desiring to speak with thee.
21 And he answering said to them, My mother and my brethren are these who hear the word of God, and do it.
22 ¶ And on a certain day he went into a vessel with his disciples: and he said to them, Let us go over to the other side of the lake.
23 And they put to sea. And as they sailed he fell asleep. And there came down a storm of wind on the lake; and they were filled
24 with water, and were in danger. And coming to him, they awoke him, saying, Master, master, we perish. And rising he rebuked the wind and the raging of the water: and
25 they ceased, and there was a calm. And he said to them, Where is your faith? But they were afraid and wondered, saying one to another, What manner of man is this! for he commandeth even the winds and the water, and they obey him.
26 ** And they sailed to the country of the

to say to thee—So tender and courteous an address does our Lord use even to a proud, censorious Pharisee!

Verse 42. Which of them will love him most—Neither of them will love him at all before he has forgiven them. An insolvent debtor, till he is forgiven, does not love, but fly, his creditor.

Verse 44. Thou gavest me no water—It was customary with the Jews to show respect and kindness to their welcome guests, by saluting them with a kiss, by washing their feet, and anointing their heads with oil, or some fine ointment.

Verse 47. Those many sins of hers are forgiven; therefore she loved much—The fruit of her having had much forgiven. It should be carefully observed here, that her love is mentioned as the effect and evidence, not the cause, of her pardon. She knew that much had been forgiven her; and therefore she loved much.

• Matt. xiii. 1; Mark iv. 1.

Verse 50. Thy faith hath saved thee—Not thy love. Love is salvation.

Verse 2. Mary Magdalene—Or Mary of Magdala, a town in Galilee; probably the person mentioned in the last chapter.

Verse 18. Who keep it—Not like the highway side. And bring forth fruit—Not like the thorny ground. With perseverance—Not like the stony.

Verse 10. No man having lighted a candle—As if he had said, And let your good fruit appear openly.

Verse 17. For nothing is hid—Strive not to conceal it at all; for you can conceal nothing long.

Verse 18. The word commonly translated

† Matt. v. 16; Mark iv. 21; Luke xl. 33.

‡ Matt. x. 26; Mark iv. 22; Luke xii. 2.

§ Matt. xiii. 12; Mark iv. 26; Luke xix. 26.

¶ Matt. xii. 40; Mark iii. 31. ¶ Matt. viii. 23;

Mark iv. 35. •• Matt. viii. 20; Mark v. 1.

And as he went forth to land, there met him out of the city a certain man that had devils a long time, and wore no clothes, neither shod he in an house, but in the tombs. But seeing Jesus, he cried out, and fell down before him, and said with a loud voice, What have I to do with thee, Jesus, thou Son of the most high? I beseech thee torment me not. (For he had commanded the unclean spirit to come out of the man. For many times it had caught him; and he had been kept bound with chains and fetters; and breaking the bands asunder, he had been driven by the devil into the deserts.) And Jesus asked him saying, What is thy name? And he said, Legion; because many devils had entered into him. And they brought him that he would not equivoque them to go away into the abyss. And there was an herd of many swine feeding on the mountain; and they brought him, that he would suffer them to enter into them. And he suffered them. Then the devils going out of the man entered into the swine: and the herd rushed down the steep into the lake, and were suffocated. And they that told them, seeing what was done, fled, and went and told it in the city and in the country. Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also that had seen it related to them how he that was possessed by the devils was healed. Then the whole multitude of the country of the Gadarenes round about brought him to depart from them, for they were taken with great fear: and he went into the vessel and returned. And the man out of whom the devils were departed brought him that he might be with him: but Jesus sent him away, saying, Return home, and tell how great things God hath done for thee. And he went and published through the whole city how great things Jesus had done for him. And when Jesus returned, the multitude gladly received him: for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and falling down at the feet of Jesus, he brought him to come to his house: for he had an only daughter, about twelve years of age, and she lay dying. But as he went the multitude thronged him. And a woman who had had a flux of blood twelve years, and had spent all her living upon physicians, neither could be healed by

any, coming touched him, touched the border of his garment: and immediately her flux of blood stanneth. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who is it that touched me? And Jesus said, Some one hath touched me: for I know that virtue is gone out of me. And the woman, seeing that she was not hid, came trembling, and falling down before him declared to him before all the people, for what cause she had touched him, and how she had been healed immediately. And he said to her, Daughter, take courage: thy faith hath saved thee; go in peace, thy faith hath saved thee; go in peace. While he yet spake, there cometh one from the ruler of the synagogue's, saying to him, Thy daughter is dead, trouble not the master. Jesus hearing it answered him, saying, Fear not; only believe, and she shall be made whole. And coming into the house, he suffered none to go in, save Peter, and John, and James, and the father and mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and taking her by the hand, called, saying, Maid, arise. And her spirit returned, and she arose straightway. And he commanded to give her to eat. And her parents were astonished: but he charged them to tell no man what had been done.

CHAPTER IX.

1. **A**ND calling together the twelve, he gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And said to them, Take nothing for your journey, neither staves, nor scrip, nor money; neither have two coats apiece. And into whatsoever house ye enter, go thither, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where. 7. **N**OW HAD the scribes heard of all the things that were done by him: and he was displeased, because it was said by him, that John was risen from the dead. And by some that Elijah had appeared; by others, that one of the old prophets was risen again. 10. And Herod said, John have I beheaded, but who is this, of whom I hear such things? And he sought to see him.

VERSE 9. *She is not dead, but sleepeth*—Her soul is not separated wholly from the body; and this short separation is rather to be called sleep than death.

VERSE 4. *Three shillings, and thence depart*—That is, stay in that house till ye leave the city.

VERSE 7. *It was said by some*—And such after 12. *Heard himself*

VERSE 9. *That Elijah had appeared*—He could not rise again, because he did not die.

1 Matt. 9. 1; Mark vi. 7.

1 Matt. xlv. 1; Mark vi. 11.

“*whosoever*,” wherever it occurs, does not weaken, but greatly strengthen, the sense.

VERSE 20. *For many times it besought him*—There fore our compassionate Lord made the more haste to send him out.

VERSE 31. *The abyss*—That is, the bottomless pit.

VERSE 32. *To enter into the swine*—Not that they were any danger in the swine than out of them. Had it been so, they would not so soon have dislodged themselves, by destroying the herd.

• Matt. ix. 1; Mark v. 18.

1 Mark v. 21.

child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. * And John answering said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not us. And Jesus said to him, Forbid him not: for he that is not against you is for you.

And when the days were fulfilled that he should be received up, he steadfastly set his face to go to Jerusalem, And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. But they did not receive him, because his face was as though he would go to Jerusalem. And his disciples James and John seeing *H.* said, Lord, wilt thou that we bid fire come down from heaven and consume them, even as Elijah did? But he turning rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

† And as they went in the way, one said to him, Lord, I will follow thee whithersoever thou goest. But Jesus said to him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head. And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said to him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but suffer me first to bid them farewell that are in my house. Jesus said to him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and sent them two by

great, humble yourselves to the meanest offices. He that is least in his own eyes shall be great indeed.

Verses 51. The days were fulfilled that he should be received up—That is, the time of his passion was now at hand. St. Luke looks through this, to the glory which was to follow. He steadfastly set his face—Without fear of his enemies, or shame of the cross, Heb. xii. 2.

Verses 52. He sent messengers to make ready—A lodging and needful entertainment for him and those with him.

Verses 53. His face was as though he would go to Jerusalem—It plainly appeared he was going to worship at the temple; and thereby, in effect, to condemn the Samaritan worship at mount Gerizim.

Verses 54. As Elijah did—At or near this very place; which might put it into the minds of the apostles to make the motion now, rather than at any other time or place where Christ had received the like affront.

Verses 55. Ye know not what manner of spirit—The spirit of Christianity is. It is not a spirit of wrath and vengeance, but of peace, and gentleness, and love.

Verses 56. But Jesus said to him—First, under-

two before his face into every city and place, whither he himself intended to come. And he said to them, † The harvest truly is plentiful, but the labourers are few: pray ye therefore the Lord of the harvest, that he would thrust forth labourers into his harvest. ‡ Go: behold, I send you forth as lambs in the midst of wolves. Carry not purse, or scrip, or shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. § And remain in the same house, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say to them, The kingdom of God is come nigh to you. But into whatsoever city ye enter, and they receive you not, going out into the street of it, say, Even the dust of your city, which cleaveth to our feet, do we wipe off against you: yet know this, that the kingdom of God is at hand. I say to you, It shall be more tolerable for Sodom in that day, than for that city. ¶ Woe to thee, Chorazin! woe to thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, which hast been exalted to heaven, shalt be thrust down to hell. ** He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. And the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name. And he said to them, I beheld Satan falling as lightning from heaven. Behold, I give

stand the terms. Consider, on what conditions thou art to follow me.

Verses 61. Suffer me first to bid them farewell that are in my house—As Elijah did, after Elijah had called him from his plough, 1 Kings xix. 20; to which our Lord's answer seems to allude.

Verses 62. Is fit for the kingdom of God—Either to propagate or to receive it.

Verses 2. Pray ye the Lord of the harvest, that he would thrust forth labourers—For God alone can do this. He alone can qualify and commission men for this work.

Verses 4. Salute no man by the way—The salutations usual among the Jews took up much time. But these had so much work to do in so short a space, that they had not a moment to spare.

Verses 6. A son of peace—That is, one worthy of it.

Verses 11. The kingdom of God is at hand—Though ye will not receive it.

Verses 13. Woe to thee, Chorazin—The same declaration Christ had made some time before. By repeating it now, he warns the seventy not to lose time by going to those cities.

Verses 18. I beheld Satan—That is, when ye went

† Matt. ix. 37. § Matt. x. 16. ¶ Matt. x. 1
‡ Matt. x. 21. ** Matt. x. 40; John xiii. 28.

you power to tread on serpents and scorpions, and over all the power of the enemy: **20** and nothing shall in anywise hurt you. Yet in this rejoice not, that the spirits are subject to you; but rather rejoice, that your **21** names are written in heaven. *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so, Father, for so it **22** seemed good in thy sight. All things are delivered to me of my Father: and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son is pleased to reveal him. **23** † And turning to the disciples apart he said, Blessed are the eyes which see the things **24** that ye see: For I tell you, many prophets and kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them. **25** † And, behold, a certain scribe stood up, and saying him said, Master, what shall I do to inherit eternal life? He said to him, What is written in the law? how readest **27** thou? And he answering said, || Thou shalt love the Lord thy God with all thy heart,

forth, I saw the kingdom of Satan, which was highly exalted, swiftly and suddenly cast down.

Verse 19. *I give you power*—That is, I continue it to you. *And nothing shall hurt you*—Neither the power nor the subtilty of Satan.

Verse 20. *Rejoice not so much that the devils are subject to you*, as that your names are written in heaven—Reader, so is this, if thou art a true believer. God grant it may never be blotted out!

Verse 21. *Lord of heaven and earth*—In both of which thy kingdom stands, and that of Satan is destroyed. *That thou hast hid these things*—He rejoiced not in the destruction of the wise and prudent, but in the display of the riches of God's grace to others, in such a manner as reserves to him the entire glory of our salvation, and hides pride from man.

Verse 22. *Who the Son is*—Essentially one with the Father. *Who the Father is*—How great, how wise, how good!

Verse 27. *Thou shalt love the Lord thy God*—That is, thou shalt unite all the faculties of thy soul to render him the most intelligent and sincere, the most affectionate and resolute, service. We may safely rest in this general sense of these important words, if we are not able to fix the particular meaning of every single word. If we desire to do this, perhaps the heart, which is a general expression, may be explained by the three following. *With all thy soul*, with the warmest affection; *with all thy strength*, the most vigorous efforts of thy will; and *with all thy mind*, or understanding: in the most wise and reasonable manner thou canst, thy understanding guiding thy will and affections.

Verse 28. *Thou hast answered right*—This do, and thou shalt live—Here is no irony, but a deep and weighty truth. He, and he alone, shall live for ever, who thus loves God and his neighbour in the present life.

Verse 29. *To justify himself*—That is, to show he had done this.

Verse 30. *From Jerusalem to Jericho*—The road

and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said to him, **28** Thou hast answered right: § this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who, having stripped and wounded him, departed, **31** leaving him half dead. And it came to pass that a certain priest came down that way, and seeing him passed by on the other side. **32** And likewise a Levite, when he was at the place, came and looked, and passed by on **33** the other side. But a certain Samaritan, journeying, came where he was; and seeing him was moved with tender compassion, **34** And going to him bound up his wounds, pouring in oil and wine, and setting him on his own beast brought him to an inn, and **35** took care of him. And on the morrow departing he took out two pieces of money, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, as I come back, I will repay thee. **36** Which now of these three, thinkest thou, was the neighbour to him that fell among **37** the robbers? And he said, He that showed

from Jerusalem to Jericho (about eighteen miles from it) lay through desert and rocky places: so many robberies and murders were committed therein, that it was called "the bloody way." Jericho was situated in a valley: hence the phrase of "going down" to it. About twelve thousand priests and Levites dwelt there, who all attended the service of the temple.

Verse 31. The common translation is, "By chance," which is full of gross improprieties. For if we speak strictly, there is no such thing in the universe as either chance or fortune. A certain priest came down that way, and passed by on the other side—And both he and the Levite, no doubt, could find an excuse for passing over on the other side, and might perhaps gravely thank God for their own deliverance, while they left their brother bleeding to death. Is it not an emblem of many living characters, perhaps of some who bear the sacred office? O house of Levi and of Aaron, is not the day coming when the virtues of heathens and Samaritans will rise up in the judgment against you?

Verse 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the distress on the side of the Jew, and the mercy on that of the Samaritan. For the case being thus proposed, self-interest would make the very scribe sensible how amiable such a conduct was, and would lay him open to our Lord's inference. Had it been put the other way, prejudice might more easily have interposed, before the heart could have been affected.

Verse 34. *Pouring in oil and wine*—Which, when well beaten together, are one of the best balms that can be applied to a fresh wound.

Verse 36. *Which of these was the neighbour to him that fell among the robbers*—Which acted the part of a neighbour?

Verse 37. *And he said, He that showed mercy on him*—He could not for shame say otherwise, though he thereby condemned himself, and overthrew his own false notion of the neighbour to whom our love is due. Go, and do thou in like

§ Lev. xviii. 5.

* Matt. xi. 25.

† Matt. xiii. 16.

‡ Matt. xxii. 36; Mark xii. 28.

§ Deut. vi. 5; Lev. xix. 18.

mercy on him. Then said Jesus to him, Go, and do thou in like manner.

- 38 And as they went, he entered into a certain village, and a certain woman named
39 Martha received him into her house. And she had a sister called Mary, who also sitting at the feet of Jesus heard his discourse.
40 But Martha was encumbered with much serving; and coming to him she said, Lord, dost thou not care, that my sister hath left me to serve alone? bid her therefore help me. But Jesus answering said to her, Martha, Martha, thou art careful and hurried
42 about many things: But one thing is needful: and Mary hath chosen the good part, which shall not be taken from her.

CHAPTER XI.

AND as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples. * And he said to them, When ye pray, say, Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven,
3 so on earth. Give us day by day our daily
4 bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he saith to them, Which of you shall have a friend, and shall go to him at midnight, and say to him,

manner—Let us go and do likewise, regarding every man as our neighbour who needs our assistance. Let us renounce that bigotry and party-spirit which would contract our hearts into an insensibility for all the human race, but a small number whose sentiments and practices are so much our own, that our love to them is but self-love reflected. With an honest openness of mind, let us always remember the kindred between man and man; and cultivate that happy instinct whereby, in the original constitution of our nature, God has strongly bound us to each other.

Verse 40. *Martha was encumbered*—The Greek word properly signifies, “to be drawn different ways at the same time,” and admirably expresses the situation of a mind surrounded (as Martha’s then was) with so many objects of care, that it hardly knows which to attend to first.

Verse 41. *Martha, Martha*—There is a peculiar spirit and tenderness in the repetition of the word. *Thou art careful inwardly, and hurried outwardly.*

Verse 42. *Mary hath chosen the good part*—To save her soul. Reader, hast thou!

Verse 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish masters used to give their followers some short form of prayer, as a peculiar badge of their relation to them. This it is probable John the Baptist had done. And in this sense it seems to be, that the disciples now asked Jesus to teach them to pray. Accordingly he here repeats that form which he had before given them in his sermon on the mount, and likewise enlarges on the same head, though still speaking the same things in substance. And this prayer, uttered from the heart, and in its true and full meaning, is indeed the badge of a real Christian: for is not he such whose first and most ardent desire is the glory

- 6 Friend, lend me three loaves; For a friend of mine on his journey is come to me, and I
7 have nothing to set before him? And he from within shall answer, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give
8 thee. I tell you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and
9 give him as many as he needeth. † And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall
10 be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he give
12 him a scorpion? If ye then, being evil, know how to give good gifts to your children: how much more will your heavenly
13 Father give the Holy Spirit to them that ask him?
14 ‡ And he was casting out a devil, and it was dumb. And when the devil was gone out, the dumb spake: and the multitude
15 wondered. || But some of them said, He casteth out devils by Beelzebub the prince
16 of the devils. § And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said to them, Every

of God, and the happiness of man, by the coming of his kingdom! who asks for no more of this world than his daily bread, longing meantime for the bread that came down from heaven; and whose only desires for himself are forgiveness of sins, (as he heartily forgives others,) and sanctification!

Verse 2. *When ye pray, say*—And what he said to them is undoubtedly said to us also. We are therefore here directed, not only to imitate this in all our prayers, but to use this very form of prayer.

Verse 4. *Forgive us; for we forgive*—Not once, but continually. This does not denote the meritorious cause of our pardon; but the removal of that hindrance, which otherwise would render it impossible.

Verse 6. *At midnight*—The most unseasonable time; but no time is unseasonable with God, either for hearing or answering prayer.

Verse 13. *How much more shall your heavenly Father*—How beautiful is the gradation,—a friend, a father, God! *Give the Holy Spirit*—The best of gifts, and that which includes every good gift.

Verse 14. *It was dumb*—That is, it made the man so.

Verse 16. *But some said, He casteth out devils by Beelzebub*—These he answers verse 17. Others, to try whether it were so or no, sought a sign from heaven—These he reproves in the 20th and following verses. *Beelzebub* signifies, “the lord of flies,” a title which the heathens gave to Jupiter, whom they accounted the chief of their gods, and yet supposed him to be employed in driving away flies from their temples and sacrifices. The Philistines worshipped a deity under this name, as the god of Ekron: from hence the Jews took the name, and applied it to the chief of the devils.

Verse 17. *A house*—That is, a family.

† Matt. vii. 7.

‡ Matt. xii. 22.

|| Mark iii. 22.

§ Matt. xii. 28.

* Matt. vi. 9.

kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan then be divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I cast out devils by Beelzebub, by whom do your sons cast them out? therefore they shall be your judges. But if I cast out devils by the finger of God, then the kingdom of God is come upon you. While the strong one armed guardeth his palace, his goods are in peace: But when he that is stronger than him cometh upon him and overcometh him, he taketh from him his complete armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return to my house whence I came out. And coming he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and entering in, they dwell there; and the last state of that man becometh worse than the first.

As he spake these things, a certain woman lifting up her voice out of the multitude said to him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it. And the multitudes being gathered thick together, he said, This is an evil generation: it seeketh a sign; but no sign shall be given it, save the sign of Jonah. For as Jonah was a sign to the Ninevites, so shall also the Son of Man be to this generation. The queen of the south shall rise up in the judgment with

the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The Ninevites shall rise up in the judgment with this generation, and condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

* No man, having lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they who come in may see the light. † The eye is the lamp of the body: therefore when thine eye is single, thy whole body is full of light: but when thine eye is evil, thy body also is full of darkness. Take heed therefore lest the light that is in thee be darkness. If then thy whole body be full of light, not having any part dark, the whole shall be as full of light, as when a lamp enlighteneth thee with its bright shining.

And as he spake, a certain Pharisee asked him to dine with him: and he went in, and sat down to table. But the Pharisee seeing it, marvelled that he had not first washed himself before dinner. And the Lord said to him, † Now ye Pharisees cleanse the outside of the cup and dish; but your inward part is full of rapine and wickedness. Ye unthinking men, did not he that made the outside make the inside also? But give what is in them in alms; and, behold, all things are clean to you. Woe to you, Pharisees! for ye tithe mint and rue and all herbs, and pass by justice and the love of God: these ought ye to have done, and not to leave the other undone. Woe to you, Pharisees! for ye love the uppermost seats in the synagogues, and salutations in the markets. Woe to you! for ye are as graves which appear

Verse 20. *If I cast out devils by the finger of God*—That is, by a power manifestly divine. Perhaps the expression intimates farther, that it was done without any labour. *Then the kingdom of God is come upon you*—Unawares, unexpectedly; so the Greek word signifies.

Verse 21. *The strong one armed*—The devil, strong in himself, and armed with the pride, obstinacy, and security of him in whom he dwells.

Verse 26. *The last state of that man becometh worse than the first*—Whoever reads the sad account Josephus gives of the temper and conduct of the Jews, after the ascension of Christ, and before their final destruction by the Romans, must acknowledge that no emblem could have been more proper to describe them. Their characters were the vilest that can be conceived; and they pressed on to their own ruin, as if they had been possessed by legions of devils, and wrought up to the last degree of madness. But this also is fulfilled in all who totally and finally apostatize from true faith.

Verse 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked*—How natural was the thought for a woman! And how gently does our Lord reprove her!

Verse 28. *Yea rather, blessed are they that hear the word of God, and keep it*—For if even she that bare him had not done this, she would have forfeited all her blessedness.

Verse 29. *It seeketh*—The original word implies, “seeking more,” or over and above what one has already.

Verse 32. *They repented at the preaching of Jonah*—But it was only for a season. Afterwards, they

relapsed into wickedness, till, after about forty years, they were destroyed. It is remarkable, that in this also the comparison held. God reprieved the Jews for about forty years; but they still advanced in wickedness, till, having filled up their measure, they were destroyed with an utter destruction.

Verse 33. The meaning is, God gives you this gospel light, that you may repent. Let your eye be singly fixed on him, aim only at pleasing God; and while you do this, your whole soul will be full of wisdom, holiness, and happiness.

Verse 34. *But when thine eye is evil*—When thou aimest at anything else, thou wilt be full of folly, sin, and misery. On the contrary,

Verse 36. *If thy whole body be full of light*—If thou art filled with holy wisdom. *Having no part dark*—Giving way to no sin or folly; then that heavenly principle will, like the clear flame of a lamp in a room that was dark before, shed its light into all thy powers and faculties.

Verse 39. *Now ye Pharisees*—Probably many of them were present at a Pharisee's house.

Verse 41. *Give what is in them*—The vessels which ye clean. *In alms, and all things are clean to you*—As if he had said, By acts directly contrary to rapine and wickedness, show that your hearts are cleansed, and these outward washings are needless.

Verse 42. *Woe to you*—That is, miserable are you. In the same manner is the phrase to be understood throughout the chapter.

• Matt. v. 15; Mark iv. 21; Luke viii. 16.

† Matt. vi. 22.

† Matt. xxiii. 25.

not, and men that walk over them are not
 45 aware. And one of the lawyers answering
 said to him, Master, thus saying thou re-
 46 proachest us also. And he said, Woe to you
 lawyers also! for ye load men with burdens
 grievous to be borne, and ye yourselves touch
 not the burdens with one of your fingers.
 47 Woe to you! for ye build the sepulchres of
 the prophets, and your fathers killed them.
 48 Truly ye bear witness that ye approve the
 deeds of your fathers: for whom they killed,
 49 ye build their sepulchres. *Therefore also
 the wisdom of God hath said, I will send
 them prophets and apostles, and some of
 them they will kill, and persecute the rest.
 50 So that the blood of all the prophets shed
 from the foundation of the world, shall be
 51 required of this generation; From the blood
 of Abel to the blood of Zechariah, who was
 destroyed between the temple and the altar:
 verily I say to you, It shall be required of
 52 this generation. Woe to you, lawyers! for
 ye have taken away the key of knowledge:
 ye have not entered in yourselves, and them
 that were entering in, ye have hindered.
 53 And as he said these things to them, the
 scribes and the pharisees began fiercely to
 fasten upon him, and to urge him to speak
 54 of many things: Laying wait for him, and
 seeking to catch something out of his mouth,
 that they might accuse him.

CHAPTER XII.

† IN the mean time, an innumerable multi-
 tude being gathered together, so that they
 trod one upon another, he said to his disci-
 ples first, Beware of the leaven of the
 2 pharisees, which is hypocrisy. For there is

Verse 44. *For ye are as graves which appear not*—Probably in speaking this our Lord fixed his eyes on the scribes. *As graves which appear not*—Being overgrown with grass, so that men are not aware, till they stumble upon them, and either hurt themselves, or at least are defiled by touching them. On another occasion Christ compared them to “whited sepulchres,” fair without, but foul within, Matt. xxiii. 27.

Verse 45. *One of the lawyers*—That is, scribes; expounders of the law.

Verse 48. *Whom they killed, ye build their sepulchres*—Just like them, pretending great reverence for the ancient prophets, while ye destroy those whom God sends to yourselves. Ye therefore bear witness by this deep hypocrisy that ye are of the very same spirit with them.

Verse 49. *The wisdom of God, agreeably to this, hath said*—In many places of scripture, though not in these very words. *I will send them prophets*—Chiefly under the Old Testament. *And apostles*—Under the New.

Verse 50. *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it.

Verse 51. And so it was, within forty years, in a most astonishing manner, by the dreadful destruction of the temple, the city, and the whole nation. *Between the temple and the altar*—In the court of the temple.

Verse 52. *Ye have taken away the key of knowledge*—Ye have obscured and destroyed the true knowledge of the Messiah, which is the key of both the present and the future kingdom of heaven; the kingdom of grace and of glory. *

nothing covered, that shall not be uncovered; neither hid, that shall not be made known. So that whatsoever ye have spoken in darkness shall be heard in the light; and what ye have whispered in closets shall be proclaimed on the housetops. But I say to you my friends, Fear not them that kill the body, and after that can do no more. But I will show you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say to you, Fear him. Are not five sparrows sold for two farthings? yet not one of them is forgotten before God. But even the hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. § And I say to you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. ¶ And whosoever shall speak against the Son of Man, it shall be forgiven him: but to him who blasphemeth against the Holy Ghost it shall not be forgiven. ** But when they bring you to the synagogues, and to magistrates, and powers, take no thought how or what ye shall answer, or what ye shall say; For the Holy Ghost shall teach you in that hour what ye ought to say.

13 And one of the multitude said to him, Master, speak to my brother, that he divide the inheritance with me. But he said to him, Man, who made me a judge or a divider over you? And he said to them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake

have not entered in—Into the present kingdom of heaven.

Verse 1. *He said to his disciples first*—But afterward (verse 54) to all the people.

Verse 4. *But I say to you, Fear not*—Let not the fear of man make you act the hypocrite, or conceal anything which I have commissioned you to publish.

Verse 5. *Fear him who hath power to cast into hell*—Even to his peculiar “friends” Christ gives this direction. Therefore the fearing of God as having power to cast into hell is to be pressed even on true believers.

Verse 6. *Are not five sparrows*—But trust, as well as fear him.

Verse 8. *And I say to you*—If you avoid all hypocrisy, and openly avow my gospel. *The Son of Man shall confess you, before the angels*—At the last day.

Verse 10. *And whosoever*—As if he had said, Yet the denying me in some degree may, upon true repentance, be forgiven: but if it rise so high as that of the blasphemy against the Holy Ghost, it shall never be forgiven, neither is there place for repentance.

Verse 11. *Take no thought*—Be not solicitous about the matter or manner of your defence; nor how to express yourselves.

Verse 14. *Who made me a judge*—In worldly things. His kingdom is not of this world.

Verse 15. *He said to them*—Perhaps to the two

† Matt. x. 27.

‡ Matt. x. 30.

§ Mark viii. 39; Luke ix. 26.

¶ Matt. xli. 31; Mark iii. 28.

** Matt. x. 19; Luke xxi. 12.

a parable to them, saying, The land of a certain rich man brought forth plentifully:
 17 And he reasoned in himself, saying, What shall I do? for I have no room where to stow
 18 my fruits. And he said, This I will do: I will pull down my barns, and build greater; and there will I stow all my fruits and my
 19 goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But
 20 God said to him, Thou fool, this night they require thy soul of thee: and whose shall the things be, that thou hast provided? So
 21 is he that layeth up treasure for himself, and is not rich toward God.
 22 * And he said to his disciples, Therefore I say to you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat,
 23 and the body than raiment. Consider the ravens: for they neither sow nor reap; neither have storehouse nor barn; yet God feedeth them: how much better are ye than
 24 the birds? And which of you by taking thought can add the least measure to his
 25 age? If ye then be not able to do even that which is least, why take ye thought for the
 26 rest? Consider the lilies how they grow: they toil not, neither do they spin; and yet I say to you, that Solomon in all his glory
 27 was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the still; how much more will he clothe you, O
 28 ye of little faith! And seek not ye what ye shall eat, or what ye shall drink, neither be
 29 ye of a doubtful mind. For the nations of the world seek all these things: and your Father knoweth that ye need these things.
 30 But seek ye the kingdom of God, and all these things shall be added to you. Fear

brothers, and through them to the people. *A man's life*—That is, the comfort or happiness of it.

Verse 17. *What shall I do*—The very language of want. Do! Why, lay up treasure in heaven.

Verse 20. *Thou fool*—To think of satisfying thy soul with earthly goods! to depend on living many years! yea, one day! *They*—The messengers of death, commissioned by God, require thy soul of thee!

Verse 21. *Rich toward God*—Namely, in faith, and love, and good works.

Verse 25. *Which of you can add the least measure*—It seems, "to add one cubit" to a thing, (which is the phrase in the original,) was a kind of proverbial expression for making the least addition to it.

Verse 28. *The grass*—The Greek word means all sorts of herbs and flowers.

Verse 29. *Neither be ye of a doubtful mind*—The word in the original signifies any speculations or musings in which the mind fluctuates, or is suspended, like meteors in the air, in an uneasy hesitation.

Verse 32. *It is your Father's good pleasure to give you the kingdom*—How much more, food and raiment? And since you have such an inheritance, regard not your earthly possessions.

Verse 33. *Sell what ye have*—This is a direction not given to all the multitude, (much less is it a standing rule for all Christians,) neither to the apostles; for they had nothing to sell, having left all before; but to his other disciples, men-

not, little flock; for it is your Father's good pleasure to give you the kingdom. † Sell what ye have, and give alms; provide yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
 34 For where your treasure is, there will your heart be also. Let your loins be girt, and your lamps burning; And ye like men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Happy those servants, whom the lord when he cometh shall find watching: verily I say to you, that he will gird himself, and make them sit down to table, and will come and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, happy are those servants.
 39 And this ye know, that if the master of the house had known what hour the thief would have come, he would have watched, and not have suffered his house to be broke open.
 40 Therefore be ye also ready: for the Son of Man cometh in an hour when ye think not.
 41 Then Peter said to him, Lord, speakest thou this parable to us, or also to all? And the Lord said, Who is that faithful and wise steward, whom his lord shall make ruler over his household, to give the allowance of food in due season? Happy that servant, whom his lord when he cometh shall find so doing. Verily I say to you, he will set him over all that he hath. But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and be drunken: The lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him in sunder, and appoint him his portion with

tioned verse 22, and Acts i. 15; especially to the seventy, that they might be free from all worldly entanglements.

Verse 35. *Let your loins be girt*—An allusion to the long garments worn by the eastern nations, which they girded or tucked up about their loins, when they journeyed, or were employed in any labour; as also to the lights that servants used to carry at weddings, which were generally in the night.

Verse 37. *He will come and serve them*—The meaning is, he will show them his love in the most condescending and tender manner.

Verse 39. The Jews frequently divided the night into three watches, to which our Lord seems here to allude.

Verse 41. *Speakest thou this parable to us*—Apostles and disciples. Or to all? The people. Does it concern us alone, or all men?

Verse 42. *Who is that faithful and wise steward*—Our Lord's answer manifestly implies, that he had spoken this parable primarily (though not wholly) to the ministers of his word. *Whom his Lord shall make ruler over his household*—For his wisdom and faithfulness.

Verse 43. *Happy is that servant*—God himself pronounces him wise, faithful, happy; yet we see he might fall from all, and perish for ever.

Verse 46. *The Lord will appoint him his portion*—His everlasting portion. *With the unfaithful*—A faithful as he was once, God himself being the Judge.

47 the unfaithful. And that servant, who knew his Lord's will, and prepared not, neither did according to his will, shall be beaten
48 with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few. For to whomsoever much is given, of him much shall be required; and to whom they have committed much, of him
49 they will ask the more. I am come to send fire on the earth; and what do I desire?
50 That it were already kindled! I have a baptism to be baptized with; and how am I
51 straitened till it be accomplished! * Suppose ye that I am come to give peace upon earth?
52 I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two
53 against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
54 † And he said to the people also, When ye see a cloud rising out of the west, straightway ye say, There cometh a heavy
55 shower; and so it is. And when ye find the south wind blowing, ye say, There will be
56 sultry heat; and it is so. Ye hypocrites, ye know to discern the face of the earth and of the sky; how do ye not discern this season?
57 Yea, and why even of yourselves judge ye
58 not what is right? ‡ When thou art going with thine adversary to the magistrate, give

diligence in the way to be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt in nowise come out thence, till thou hast paid the last mite.

CHAPTER XIII.

AND there were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their
2 sacrifices. And Jesus answering said to them, Suppose ye that these Galileans were sinners above all the Galileans, because
3 they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise
4 perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, suppose ye that they were sinners above all men that
5 dwelt at Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.
6 He spake also this parable: A man had a fig tree ‖ planted in his vineyard; and he came seeking fruit thereon, and found none.
7 Then said he to the keeper of the vineyard, Behold, three years I come seeking fruit from this fig tree, and find none: cut it
8 down; why doth it also cumber the ground? And he answering said to him, Lord, let it alone this year also, till I shall dig about it
9 and dung it: Perhaps it may bear fruit: but if not, after that thou shalt cut it down.
10 And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman who had had a spirit of infir-

Verse 47. *And that servant, who knew his Lord's will, shall be beaten with many stripes*—And his having much knowledge will increase, not lessen, his punishment.

Verse 49. *I am come to send fire*—To spread the fire of heavenly love over all the earth.

Verse 50. *But I have a baptism to be baptized with*—I must suffer first, before I can set up my kingdom. And how I long to fight my way through all!

Verse 51. *Suppose ye that I am come to send peace upon earth*—That universal peace will be the immediate effect of my coming! Not so; but quite the contrary.

Verse 52. *There shall be five in one house, three against two, and two against three*—There being an irreconcilable enmity between the spirit of Christ and the spirit of the world.

Verse 53. *The father against the son*—For those who reject me will be implacable toward their very nearest relations who receive me. At this day also is this scripture fulfilled. Now, likewise, there is no concord between Christ and Belial.

Verse 54. *And he said to the people also*—In the preceding verses, he speaks only to his disciples. From the west—In Judea the west wind, blowing from the sea, usually brought rain; the south wind, blowing from the deserts of Arabia, occasioned sultry heat.

Verse 56. *How do ye not discern this season*—Of the Messiah's coming, distinguishable by so many surer signs.

Verse 57. *Why even of yourselves, without any external sign, judge ye not what is right*—Why do ye not discern and acknowledge the intrinsic excellence of my doctrine?

Verse 58. *When thou art going*—As if he had said,

And ye have not a moment to lose. For the executioners of God's vengeance are at hand; and when he hath once delivered you over to them, ye are undone for ever.

Verse 59. *A mite*—was about the third part of our farthing.

Verse 1. *The Galileans, whose blood Pilate had mingled with their sacrifices*—Some of the followers of Judas Gaulonites. They absolutely refused to own the Roman authority. Pilate surrounded and slew them, while they were worshipping in the temple at a public feast.

Verse 3. *Ye shall all likewise perish*—All ye of Galilee and of Jerusalem shall perish in the very same manner. So the Greek word implies. And so they did. There was a remarkable resemblance between the fate of these Galileans and of the main body of the Jewish nation; the flower of which was slain at Jerusalem by the Roman sword, while they were assembled at one of their great festivals. And many thousands of them perished in the temple itself, and were literally buried under its ruins.

Verse 6. *A man had a fig tree*—Either we may understand God the Father by him that had the vineyard, and Christ by him that kept it; or Christ himself is he that hath it, and his ministers they that keep it.

Verse 7. *Three years*—Christ was then in the third year of his ministry. But it may mean only several years; a certain number being put for an uncertain. *Why doth it also cumber the ground*—That is, not only bear no fruit itself, but take up the ground of another tree that would.

Verse 11. *She was bowed together, and utterly unable to lift up herself*—The evil spirit which possessed her, afflicted her in this manner. To

mity eighteen years, and was bowed together, and utterly unable to lift up herself.
 12 And Jesus seeing her, called her to him, and said to her, Woman, thou art loosed
 13 from thy infirmity. And he laid his hands on her: and immediately she was made
 14 straight, and glorified God. And the ruler of the synagogue being much displeased, because Jesus had healed on the sabbath day, answered and said to the multitude, There are six days in which *men* ought to work: on these therefore come and be healed, and not on the sabbath. The Lord answered him, and said, Thou hypocrite, doth not each of you loose his ox or ass from the stall on the sabbath, and lead him away to water? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to be loosed from this bond on the sabbath? And when he had said these things, all his adversaries were ashamed: and all the multitude rejoiced for all the glorious things that were done by him.
 18 * Then said he, To what is the kingdom of God like? and to what shall I resemble it?
 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and became a great tree; and the birds of the air lodged in the branches of it.
 20 † Again he said, Whereto shall I liken the kingdom of God? It is like leaven, which a woman took and covered up in three measures of meal, till the whole was leavened.
 22 And he went through all the cities and villages, teaching, and journeying toward Jerusalem. Then said one to him, Lord, are there few that are saved? And he said to

24 him, † Strive to enter in through the strait gate: for many, I say to you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open to us; he shall answer and say to you, I know you not whence ye are:
 26 Then shall ye say, We have eaten and drunk in thy presence, and thou hast taught in our streets. ‡ But he shall say, I tell you, I know not whence ye are; depart from me, ye all ye workers of iniquity. § There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out. And they shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God. ¶ But, behold, there are last who shall be first, and there are first who shall be last.
 31 The same day came certain pharisees, saying to him, Go out, and depart from hence: for Herod is minded to kill thee.
 32 And he said to them, Go, and tell that fox, Behold, I cast out devils, and I perform cures to-day and to-morrow, and the third day I am perfected. But I must go on to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. ** O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee; how often would I have gathered thy children together, as a bird gathereth her brood under her wings, and ye would not! Behold, your house is left to you desolate: and I say to

many, doubtless, it appeared a natural distemper. Would not a modern physician have termed it a nervous case?

Verse 15. *Thou hypocrite*—For the real motive of his speaking was envy, not, as he pretended, pure zeal for the glory of God.

Verse 16. *And ought not this woman*—Ought not any human creature, which is so far better than an ox or an ass; much more this daughter of Abraham, probably in a spiritual as well as natural sense, to be loosed?

Verse 21. *Covered up*—So that, for a time, nothing of it appeared.

Verse 24. *Strive to enter in*—Agonize. Strive as in an agony. So the word signifies. Otherwise, none shall enter in. Barely seeking will not avail.

Verse 25. And even agonizing will not avail, after the door is shut. Agonize therefore now by faith, prayer, holiness, patience. And ye begin to stand without—Till then, they had not thought of it. O how new will that sense of their misery be! how late, how lasting! I know not whence ye are—I know not, that is, I approve not of your ways.

Verse 29. *They shall sit down in the kingdom of God*—Both the kingdom of grace and of glory.

Verse 30. *But there are last*—Many of the gentiles who were latest called, shall be most highly rewarded; and many of the Jews who were first called, shall have no reward at all.

Verse 31. *Herod is minded to kill thee*—Possibly they gave him the caution out of good-will.

Verse 32. *And he saith, Go and tell that fox*—With great propriety so called, for his subtlety and cowardice. The meaning of our Lord's answer

is, Notwithstanding all that he can do, I shall, for the short time I have left, do the works of Him that sent me. When that time is fulfilled, I shall be offered up; yet not here, but in the bloody city. Behold, I cast out devils—With what majesty does he speak to his enemies! with what tenderness to his friends! The third day I am perfected—On the third day he left Galilee, and set out for Jerusalem, to die there.

But let us carefully distinguish between those things wherein Christ is our pattern, and those which were peculiar to his office. His extraordinary office justified him in using that severity of language when speaking of wicked princes and corrupt teachers, to which we have no call; and by which we should only bring scandal on religion, and ruin on ourselves, while we irritated rather than convinced or reformed those whom we so indecently rebuked.

Verse 33. *It cannot be, that a prophet perish out of Jerusalem*—Which claims prescription for murdering the messengers of God. Such cruelty and malice cannot be found elsewhere.

Verse 34. *How often would I have gathered thy children together*—Three solemn visits he had made to Jerusalem, since his baptism, for this very purpose.

Verse 35. *Your house is left to you desolate*—Is now irrevocably consigned to desolation and destruction. And verily I say to you, after a very short space, ye shall not see us till the time come, when, taught by your calamities, ye shall be ready and disposed to say, Blessed is he that cometh in the name of the Lord—it does not imply, that they

† Matt. vii. 13. ‡ Matt. vii. 23. § Matt. viii. 11. ¶ Matt. xix. 30. ** Matt. xxiii. 37.

you, Ye shall not see me, till the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

AND as he went into the house of one of the chief pharisees, on the sabbath, to eat bread, they were watching him. And, behold, there was a certain man before him who had the dropsy. And Jesus answering spake to the scribes and pharisees, saying, Is it lawful to heal on the sabbath day? But they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

7 And he spake a parable to them that were invited, when he marked how they chose the chief seats; saying to them, When thou art invited by any man to a marriage feast, sit not down in the highest place; lest a more honourable man than thou be invited by him; And he that invited thee and him come and say to thee, Give this man place: and then thou shalt begin with shame to take the lowest place. But when thou art invited, go and sit down in the lowest place; that when he who inviteth thee cometh, he may say, Friend, go up higher: then shalt thou have honour in the presence of them that sit at table with thee. * For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 Then said he also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours; lest they also invite thee again, and a recompence be made thee. But when thou

should then see Jesus at all; but only, that they would earnestly wish for the Messiah, and in their extremity be ready to entertain any who should assume that character.

Verse 2. *There was a certain man before him*—It does not appear that he was come thither with any insidious design. Probably he came hoping for a cure; or perhaps was one of the family.

Verse 3. *And Jesus answering spake*—Answering the thoughts which he saw rising in their hearts.

Verse 7. *He spake a parable*—The ensuing discourse is so termed, because several parts are not to be understood literally. The general scope of it is, not only at a marriage feast, but on every occasion, "He that exalteth himself shall be abased, and he that abaseth himself shall be exalted."

Verse 12. *Call not thy friends*—That is, I do not bid thee call thy friends, or thy neighbours. Our Lord leaves these offices of humanity and courtesy as they were, and teaches an higher duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless entertainments? *Lest a recompence be made*—This fear is as much unknown to the world, as even the fear of riches.

Verse 15. *One of them that sat at table hearing these things*—And being touched therewith. Said, Happy is he that shall eat bread in the kingdom of God—Al-

luding to what had been just spoken. It means, he that shall have a part in the resurrection of the just.

15 And one of them that sat at table with him, hearing these things, said to him, Happy is he that shall eat bread in the kingdom of God. Then said he to him, A certain man made a great supper, and invited many: And he sent his servant at supper time to say to them that were invited, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said to him, I have bought a field, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the disabled, and the lame, and the blind. And the servant said, Sir, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you, That none of those men who were invited shall taste of my supper.

25 And great multitudes went with him: and he turned and said to them, † If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. And which of you,

luding to what had been just spoken. It means, he that shall have a part in the resurrection of the just.

Verse 16. *Then said he*—Continuing the allusion, *A certain man made a great supper*—As if he had said, All men are not sensible of this happiness. Many might have a part in it, and will not.

Verse 18. *They all began to make excuse*—One of them pleads only his own will, *I go*; another, a pretended necessity, *I must needs go*; the third, impossibility, *I cannot come*. All of them want the holy hatred mentioned verse 26. All of them perish by things in themselves lawful. *I must needs go*—The most urgent worldly affairs frequently fall out just at the time when God makes the freest offers of salvation.

Verse 21. *The servant came and showed his lord these things*—So ministers ought to lay before the Lord, in prayer, the obedience or disobedience of their hearers.

Verse 23. *Compel them to come in*—With all the violence of love, and the force of God's word. Such compulsion, and such only, in matters of religion, was used by Christ and his apostles.

Verse 24. *For refers to "go out,"* verse 23.

Verse 26. *If any man come to me, and hate not his father*—Comparatively to Christ; yea, so as actually to renounce his field, oxen, wife, all things, and act as if he hated them, when they stand in competition with Him.

Verse 28. *And which of you, intending to build a*

intending to build a tower, sitteth not down first, and computeth the cost, whether he hath sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold mock him, saying, This man began to build, and was not able to finish. Or what king, marching to encounter another king, in war, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? If not, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So every one of you who forsaketh not all that he hath, cannot be my disciple. * Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for dung: they cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

THEN drew near to him all the publicans and sinners to hear him. And the pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake a parable to them, saying, † Who of you, having an hundred sheep, and losing one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, till he find it? And having found it, he layeth it on his shoulders, rejoicing. And coming home he calleth to-

gether his friends and neighbours, saying to them, Rejoice with me; for I have found my sheep which was lost. I say to you, Thus joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who do not need repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And having found it, she calleth her friends and neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Thus I say to you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided to them his substance. And not many days after, the younger son, having gathered all together, took a journey into a far country, and there squandered away his substance, living riotously. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine ate; and no man gave to him. And coming to himself, he said, How many hired servants of my father

tower—That is, And whoever of you intends to follow me, let him first seriously weigh these things.

Verse 31. *Another king*—Does this mean the prince of this world? Certainly he has greater numbers on his side. How numerous are his children and servants!

Verse 33. *So—like this man, who, being afraid to face his enemy, sends to make peace with him. Every one who forsaketh not all that he hath—1. By withdrawing his affections from all the creatures. 2. By enjoying them only in and for God; only in such a measure and manner as leads to him. 3. By hating them all, in the sense above mentioned. Cannot be my disciple—But will surely desist from building that tower; neither can he persevere in fighting the good fight of faith.*

Verse 34. *Salt*—Every Christian; but more eminently every minister.

Verse 1. *All the publicans*—That is, all who were in that place. It seems our Lord was in some town of Galilee of the gentiles, from whence he afterwards went to Jerusalem, Luke xvii. 11.

Verse 3. *He spake*—Three parables of the same import; for the sheep, the piece of silver, and the lost son, all declare, in direct contrariety to the pharisees and scribes, in what manner God receiveth sinners.

Verse 4. *Leave the ninety and nine in the wilderness*—Where they used to feed. All uncultivated ground, like our common, was by the Jews termed wilderness, or desert. And go after—In recovering a lost soul, God, as it were, labours. May we not learn hence, that to “let them alone” who are in sin, is both unchristian and inhuman?

Verse 7. *Joy shall be*—Solemn and festal joy, in heaven—First in our blessed Lord himself; and

then among the angels and spirits of just men, perhaps informed thereof by God himself, or by the angels who ministered to them. *Over one sinner*—One gross, open, notorious sinner. *That repenteth*—That is thoroughly changed in heart and life. *More than over ninety and nine just persons*—Comparatively just, outwardly blameless. *That need not such a repentance*—For they need not, cannot, repent of the sins which they never committed.

The sun is, as a father peculiarly careless when an extravagant child, supposed to be utterly lost, comes to a thorough sense of his duty; or as any other person who has recovered what he had given up for gone, has a more sensible satisfaction in it, than in several other things equally valuable, but not in such danger; so do the angels in heaven peculiarly rejoice in the conversion of the most abandoned sinners. Yea, and God himself so readily forgives and receives them, that he may be represented as having part in the joy.

Verse 12. *Give me the part of goods that falleth to me*—See the root of all sin: a desire of disposing of ourselves; of independency on God!

Verse 13. *He took a journey into a far country*—Far from God: God was not in all his thoughts. *And squandered away his substance*—All the grace he had received.

Verse 14. *He began to be in want*—All his worldly pleasures failing, he grew conscious of his want of real good.

Verse 15. *And he joined himself to a citizen of that country*—Either the devil, or one of his children; the genuine citizens of that country which is far from God. *He sent him to feed swine*—He employed him in the base drudgery of sin.

Verse 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly comforts. Vain, fruitless endeavour!

Verse 17. *And coming to himself*—For till then he

• Matt. v. 12; Mark ix. 60. † Matt. xviii. 12.

have bread enough and to spare, and I am perishing with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee; I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet a great way off, his father saw him, and his bowels yearned, and he ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: And as he came and drew nigh to the house, he heard music and dancing. And calling one

of the servants, he asked what these things meant. And he told him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in good health. But he was angry, and would not go in: therefore his father coming out intreated him. And he answering said to his father, Lo, so many years do I serve thee, neither transgressed I thy commandment at any time: yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf. And he said to him, Son, thou art always with me, and all that I have is thine. But it was meet to make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

AND he said also to his disciples, There was a certain rich man, who had a stew-

was beside himself, as all men are, so long as they are without God in the world.

Verse 18. *I will arise and go to my father*—How accurately are the first steps of true repentance here pointed out! *Against heaven*—Against God.

Verse 20. *And he arose, and came to his father*—The moment he had resolved, he began to execute his resolution. *While he was yet a great way off, his father saw him*—Returning, starved, naked.

Verse 22. *But the father said*—Interrupting him, before he had finished what he intended to say. So does God frequently cut an earnest confession short, by a display of his pardoning love.

Verse 23. *Let us be merry*—Both here, and wherever else this word occurs, whether in the Old or New Testament, it implies nothing of levity, but a solid, serious, religious, heartfelt joy: indeed this was the ordinary meaning of the word two hundred years ago, when our translation was made.

Verse 25. *The elder son seems to represent the pharisees and scribes, mentioned verse 2.*

Verse 27. *Thy father hath killed the fatted calf*—Perhaps he mentions this, rather than the robe or ring, as having a nearer connexion with the music and dancing.

Verse 28. *He was angry, and would not go in*—How natural to us is this kind of resentment!

Verse 29. *Lo, so many years do I serve thee*—So he was one of the instances mentioned verse 7. How admirably therefore does this parable confirm that assertion! *Yet thou never gavest me a kid, that I might make merry with my friends*—Perhaps God does not usually give much joy to those who never felt the sorrows of repentance.

Verse 31. *Thou art ever with me, and all that I have is thine*—This suggests a strong reason against murmuring at the indulgence shown to the greatest of sinners. As the father's receiving the younger son did not cause him to disinherit the elder; so God's receiving notorious sinners will be no loss to those who have always served him; neither will he raise these to a state of glory, equal to that of those who have always served him, if they have, upon the whole, made a greater progress in inward as well as outward holiness.

Verse 32. *This thy brother was dead, and is alive*—A thousand of these delicate touches in the inspired writings escape an inattentive reader. In the 30th verse the elder son had unkindly and indecently said, "This thy son." The father in his reply mildly reproves him, and tenderly says,

This thy brother. Amazing intimation, that the best of men ought to account the worst sinners their brethren still; and should especially remember this relation when they show any inclination to return.

Our Lord in this whole parable shows, not only that the Jews had no cause to murmur at the reception of the gentiles, (a point which did not at that time so directly fall under consideration,) but that if the pharisees were indeed as good as they fancied themselves to be, still they had no reason to murmur at the kind treatment of any sincere penitent. Thus does he condemn them, even on their own principles, and so leaves them without excuse.

We have in this parable a lively emblem of the condition and behaviour of sinners in their natural state. Thus, when enriched by the bounty of the great common Father, do they ungratefully run from him, verse 12. Sensual pleasures are eagerly pursued, till they have squandered away all the grace of God, verse 13. And while these continue, not a serious thought of God can find a place in their minds. And even when afflictions come upon them, verse 14, still they will make hard shifts, before they will let the grace of God, concurring with his providence, persuade them to think of a return, verses 15, 16.

When they see themselves naked, indigent, and undone, then they recover the exercise of their reason, verse 17. Then they remember the blessings they have thrown away, and attend to the misery they have incurred. And hereupon they resolve to return to their Father, and put the resolution immediately in practice, verses 18, 19.

Behold with wonder and pleasure the gracious reception they find, from divine, injured goodness! When such a prodigal comes to his Father, he sees him afar off, verse 20. He pities, meets, embraces him; and interrupts his acknowledgments with the tokens of his returning favour, verse 21. He arrays him with the robe of a Redeemer's righteousness, with inward and outward holiness, and honours him with the tokens of adopting love, verse 22. And all this he does with unutterable delight, in that he who was lost is now found, verses 23, 24.

Let no elder brother murmur at this indulgence, but rather welcome the prodigal back into the family. And let those who have been

ard; and he was accused to him as wasting his goods. And calling him he said to him, Why hear I this of thee? give an account of thy stewardship; for thou canst be no longer steward. And the steward said in himself, What shall I do? for my lord taketh away the stewardship from me: I cannot dig; to beg I am ashamed. I know what to do, that, when I am removed from the stewardship, they may receive me into their houses. So having called to him every one of his lord's debtors, he said to the first, How much owest thou to my lord? He said, An hundred measures of oil. He said to him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? He said, An hundred measures of wheat. He saith, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into the everlasting habitations. He that is faithful in the least is faithful also

thus received wander no more, but emulate the strictest piety of those who for many years have served their heavenly Father, and not transgressed his commandments.

Verse 1. *And he said also to his disciples*—Not only to the scribes and pharisees, to whom he had been hitherto speaking, but to all the younger as well as the elder brethren; to the returning prodigals who were now his disciples. *A certain rich man had a steward*—Christ here teaches all that are now in favour with God, particularly pardoned penitents, to behave wisely in what is committed to them.

Verse 2. *To beg I am ashamed*—But not ashamed to cheat! This was likewise a sense of honour! "By men called honour, but by angels pride."

Verse 4. *I know*—That is, I am resolved, what to do.

Verse 8. *And the lord commended the unjust steward*—Namely, in this respect, because he had used timely precaution: so that though the dishonesty of such a servant be detestable, yet his foresight, care, and contrivance, about the interests of this life, deserve our imitation with regard to the more important affairs of another. *The children of this world*—Those who seek no other portion than this world. *Are wiser*—Not absolutely, for they are, one and all, egregious fools; but they are more consistent with themselves; they are truer to their principles; they more steadily pursue their end; they are wiser in their generation—That is, in their own way. *Than the children of light*—The children of God, whose light shines on their hearts.

Verse 9. *And I say to you*—Be good stewards even of the lowest talents wherewith God hath intrusted you. *Mammon* means riches or money. It is termed the mammon of unrighteousness, because of the manner wherein it is commonly either procured or employed. *Make yourselves friends* of this, by doing all possible good, particularly to the children of God. *That when ye fail*—When your flesh and your heart faileth, when this earthly tabernacle is dissolved, those of them who are gone before may receive, may welcome, you into the everlasting habitations.

Verse 10. *And whether ye have more or less, see that ye be faithful, as well as wise, stewards.*

in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will intrust you with the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? *No servant can serve two masters: for either he will hate the one, and love the other; or he will cleave to the one, and despise the other. Ye cannot serve God and mammon.

14 And the pharisees, who were covetous, heard all these things: and they derided him. And he said to them, Ye are they who justify yourselves before men; but God knoweth your hearts: and that which is highly esteemed among men is an abomination before God. †The Law and the Prophets were until John: from that time the kingdom of God is preached, and every man forceth into it. ‡Yet it is easier for heaven and earth to pass, than for one tithe of the law to fail. || Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. There was a certain rich man,

He that is faithful in what is meekest of all, worldly substance, is also faithful in things of an higher nature; and he that uses these lowest gifts unfaithfully is likewise unfaithful in spiritual things.

Verse 11. *Who will intrust you with the true riches*—How should God intrust you with spiritual and eternal, which alone are true, riches?

Verse 12. *If ye have not been faithful in that which was another's*—None of these temporal things are yours: you are only stewards of them, not proprietors. God is the Proprietor of all: he lodges them in your hands for a season; but still they are His property.—Much men, understand and consider this. If your steward uses any part of YOUR estate (so called in the language of men) any farther or any otherwise than you direct, he is a knave: he has neither conscience nor honour. Neither have you either one or the other, if you use any part of that estate, which is in truth God's, not yours, any otherwise than He directs. *That which is your own*—Heaven; which, when you have it, will be your own for ever.

Verse 13. *And you cannot be faithful to God, if you trim between God and the world; if you do not serve Him alone.*

Verse 15. *And he said to them, Ye are they who justify yourselves before men*—The sense of the whole passage is, That pride wherewith you justify yourselves, feeds covetousness, derides the gospel, verse 14, and destroys the law, verse 18; all which is illustrated by a terrible example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

Verse 16. *The law and the prophets were in force until John: from that time the gospel takes place; and humble, upright men receive it with inexpressible earnestness.*

Verse 17. *Not that the gospel at all destroys the law.*

Verse 18. *But ye do; particularly in this notorious instance.*

Verse 19. *There was a certain rich man*—Very probably a pharisee, and one that justified himself

* Matt. vi. 24.

† Matt. xi. 13.

‡ Matt. v. 18.

|| Matt. v. 31; xix. 7.

who was clothed in purple and fine linen, and feasted splendidly every day : And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, And desiring to be fed with the crumbs that fell from the rich man's table : yea, the dogs also came and licked his sores. And the beggar died, and was carried by angels into Abraham's bosom : the rich man also died, and was buried ; And in hell lifting up his eyes, being in torments, he seeth Abraham afar off, and Lazarus in his bosom. And crying out he said, Father Abraham, have mercy on me, and send Lazarus, to dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you cannot ; neither can they pass, that would come to us from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : For I have five brethren ; that he may testify to them, lest they also come into this place of torment. Abraham saith to him, They

have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one go to them from the dead, they will repent. And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

THEN said he to the disciples, * It is impossible but offences will come : but woe to him through whom they come ! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. † Take heed to yourselves : if thy brother sin, rebuke him ; and if he repent, forgive him. And if he sin against thee seven times in a day, and seven times in a day return to thee, saying, I repent ; thou shalt forgive him. ‡ And the apostles said to the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou rooted up, and be thou planted in the sea ; and it should obey you. But which of you, having a servant ploughing or feeding cattle, will say to him as soon as he cometh from the field, Come, and sit down

before men : a very honest, as well as honourable, gentleman ; though it was not proper to mention his name on this occasion. *Who was clothed in purple and fine linen*—And, doubtless, esteemed on this account, (perhaps not only by those who sold it, but by most that knew him,) as encouraging trade, and acting according to his quality. *And feasted splendidly every day*—And consequently was esteemed yet more for his generosity and hospitality in keeping so good a table.

Verse 20. *And there was a certain beggar named Lazarus*—According to the Greek pronunciation ; or Eleazar. By his name it may be conjectured, he was of no mean family, though it was thus reduced. There was no reason for our Lord to conceal his name, which probably was then well known. Theophylact observes, from the tradition of the Hebrews, that he lived at Jerusalem. *Yea, the dogs also came and licked his sores*—It seems, this circumstance is recorded to show that all his ulcers lay bare, and were not closed or bound up.

Verse 22. *And the beggar*—Worn out with hunger, and pain, and want of all things, died, and was carried by angels (amazing change of the scene !) into Abraham's bosom—So the Jews styled paradise, the place where the souls of good men remain from death to the resurrection. *The rich man also died, and was buried*—Doubtless with pomp enough, though we do not read of his lying in state : that stupid, senseless pageantry, that shocking insult on a poor, putrefying carcass, was reserved for our enlightened age !

Verse 23. *He seeth Abraham afar off*—And yet knew him at that distance. And shall not Abraham's children, when they are together in paradise, know each other ?

Verse 24. *Father Abraham, have mercy on me*—It cannot be denied, but here is one precedent in Scripture of praying to departed saints : but who is it that prays, and with what success ! Will any, who considers this, be fond of copying after him ?

Verse 25. *But Abraham said, Son*—According to the flesh. Is it not worthy of observation, that Abraham will not revile even a damned soul ?

Shall living men revile one another ? *Thou in thy lifetime receivest thy good things*—Thou didst choose and accept of worldly things as thy good, thy happiness. And can any be at a loss to know why he was in torments ! This damnable idolatry, had there been nothing more, was enough to sink him to the nethermost hell.

Verse 26. *Besides this, there is a great gulf fixed*—Reader, to which side of it wilt thou go !

Verse 28. *Let thy also come into this place*—He might justly fear lest their reproaches should add to his own torment.

Verse 31. *Neither will they be persuaded*—Truly to repent : for this implies an entire change of heart. But a thousand apparitions cannot effect this : God only can, applying his word.

Verse 1. *It is impossible but offences will come*—And they ever did, and do, come chiefly by pharisees ; that is, men who trust in themselves that they are righteous, and despise others.

Verse 2. *Little ones*—Weak believers.

Verse 3. *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

Verse 4. *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*—That is, if he gives sufficient proof that he does really repent, after having sinned ever so often, receive him just as if he had never sinned against thee. But this forgiveness is due only to real penitents. In a lower sense we are to forgive all, penitent or impenitent ; (so as to bear them the sincerest good-will, and to do them all the good we can ;) and that not seven times only, but seventy times seven.

Verse 5. *Lord, increase our faith*—That we may thus forgive, and may neither offend, nor be offended.

Verse 6. *And he said, If ye had faith as a grain of mustard seed*—If ye had the least measure of true faith, no instance of duty would be too hard for you. *Ye would say to this sycamine tree*—This seems to have been a kind of proverbial expression.

Verse 7. *But which of you*—But is it not meet

• Matt. xviii. 1 ; Mark ix. 42.

† Matt. xviii. 15. ‡ Matt. xxi. 28.

- 8 to table; And will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten; and
 9 afterward thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I think
 10 not. So likewise ye, when ye have done all the things that are commanded you, say, We are unprofitable servants: we have done what was our duty to do.
- 11 And as he went to Jerusalem, he passed through the midst of Samaria and Galilee.
 12 And as he entered into a certain village, there met him ten lepers, who stood afar
 13 off: And they lifted up *their* voice, and said,
 14 Jesus, master, have mercy on us. And seeing *them*, he said to them, Go show yourselves to the priests. And as they went, they were cleansed.
- 15 And one of them, when he saw that he was healed, turned back, and with a loud
 16 voice glorified God, And fell down on *his* face at his feet, giving him thanks: and he
 17 was a Samaritan. And Jesus answering said, Were there not ten cleansed? but
 18 where are the nine? There are not found returning to give glory to God, save this
 19 stranger. And he said to him, Arise, and go: thy faith hath saved thee.
- 20 And being asked by the pharisees, When cometh the kingdom of God? he answered them and said, The kingdom of God cometh
 21 not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the
 22 kingdom of God is within you. And he said to the disciples, The days will come, when
 23 ye shall desire to see one of the days of the Son of Man, and shall not see it. *And
 24 when they shall say to you, See here; see
 25 there: go not, nor follow *them*. For as the lightning, that lighteneth out of the one part under heaven, shineth to the other part under heaven; so shall the Son of Man be in
 25 his day. But first he must suffer many

that you should first obey, and then triumph; though still with a deep sense of your utter unprofitableness!

Verse 9. *Doth he thank that servant*—Does he account himself obliged to him?

Verse 10. *When ye have done all, say, We are unprofitable servants*—For a man cannot profit God. Happy is he who judges himself an unprofitable servant: miserable is he whom God pronounces such. But though we are unprofitable to Him, our serving him is not unprofitable to us: for he is pleased to give by his grace a value to our good works, which, in consequence of his promise, entitles us to an eternal reward.

Verse 20. *The kingdom of God cometh not with observation*—With such outward pomp as draws the observation of every one.

Verse 21. *Neither shall they say, Lo here! or, lo there*—This shall not be the language of those who are, or shall be, sent by me to declare the coming of my kingdom. For, behold, the kingdom of God is within, or among, you—Look not for it in distant times or remote places. It is now in the midst of you: it is come: it is present in the soul of every true believer: it is a spiritual kingdom, an internal principle. Wherever it exists, it exists in the heart.

Verse 22. *Ye shall desire to see one of the days of the Son of Man*—One day of mercy; or one day

- things, and he rejected by this generation.
- 26 † And as it was in the days of Noah, so shall it be also in the days of the Son of Man.
- 27 They ate, they drank, they married, they were given in marriage, till the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; But the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
- 30 Even thus shall it be in the day that the Son of Man is revealed. In that day, he that shall be on the house-top, and his goods in the house, let him not go down to take them away: and he that is in the field, let him
 32 likewise not return back. Remember Lot's
 33 wife. ‡ Whosoever shall seek to save his life shall lose it; and whosoever shall lose
 34 his life shall preserve it. I tell you, in this night, there shall be two men in one bed;
 35 one shall be taken, and the other left. Two women shall be grinding together; one
 36 shall be taken, and the other left. Two men shall be in the field; one shall be taken, and
 37 the other left. ¶ And they answering said to him, Where, Lord? And he said to them, Whosoever the body is, there will the eagles be gathered together.

CHAPTER XVIII.

- AND he spake a parable to them, to this end, that they ought always to pray, and
 2 not to faint; Saying, There was in a certain city a judge, who feared not God, nor rever-
 3 enced man: And there was a widow in that city; and she came to him, saying, Do me
 4 justice on mine adversary. And he would not for a while: but afterwards he said in himself, Though I fear not God, nor rever-
 5 ence man; Yet because this widow giveth me trouble, I will do her justice, lest by her
 6 continual coming she weary me out. And

wherein you might converse with me, as you do now.

Verse 23. *They shall say, See, Christ is here, or there*—Limiting his presence to this or that place.

Verse 24. *So shall also the Son of Man be*—So swift, so wide, shall his appearing be. In his day—The last day.

Verse 26. *The days of the Son of Man*—Those which immediately follow that which is eminently styled "his day."

Verse 31. *In that day*—Which will be the grand type of the last day, when ye shall see Jerusalem encompassed with armies.

Verse 32. *Remember Lot's wife*—And escape with all speed, without ever looking behind you.

Verse 33. The sense of this and the following verses is, Yet as great as the danger will be, do not seek to save your life by violating your conscience: if you do, you will surely lose it. Whereas if you should lose it for my sake, you shall be paid with life everlasting. But the most probable way of preserving it now, is to be always ready to give it up. A peculiar providence shall then watch over you, and put a difference between you and other men.

Verse 1. *He spake a parable to them*—This and the following parable warn us against two fatal ex-

† Matt. xxiv. 37. ‡ Luke ix. 24; John xii. 26.
 ¶ Matt. xxiv. 29.

the Lord said, Hear what the unjust judge saith. And shall not God vindicate his own elect, who cry aloud to him day and night, though he bear long with them? I tell you, he will vindicate them speedily. Yet when the Son of Man cometh, will he find faith upon earth?

And he spake this parable to certain who trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a pharisee, and the other a publican. The pharisee stood by himself and prayed thus, God, I thank thee that I am not as other men are, rapacious, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

* And they brought to him also infants, that he might touch them: but the disciples seeing it, rebuked them. But Jesus calling them to him said, Suffer little children to come to me, and forbid them not: for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein.

† And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? But Jesus said to him, Why callest thou me good? there is none good, save one, that is, God. Thou knowest the commandments, † Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honour thy father and thy mother. And

tremares with regard to prayer: the former against faintness and weariness, the latter against self-confidence.

Verse 7. *And shall not God*—The most just Judge. *Vindicate his own elect*—Preserve the Christians from all their adversaries, and in particular save them out of the general destruction, and avenge them of the Jews! *Though he bear long with them*—Though he does not immediately put an end, either to the wrongs of the wicked, or the sufferings of good men.

Verse 8. *Yet when the Son of Man cometh, will he find faith upon earth?*—Yet, notwithstanding all the instances both of his longsuffering and of his justice, whenever he shall remarkably appear against their enemies in this age, or in after-ages, how few true believers will be found upon earth!

Verse 9. *He spake this parable*—Not to hypocrites. The pharisee here mentioned was no hypocrite, no more than an outward adulterer: but he sincerely trusted in himself that he was righteous; and accordingly told God so, in the prayer which done but God heard.

Verse 12. *I fast twice in the week*—So did all the strict pharisees, every Monday and Thursday. *I give tithes of all that I possess*—Many of them gave one full tenth of their income in tithes, and another tenth in alms. The sum of this plea

he said, All these have I kept from my childhood. Jesus hearing these things said to him, Yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And Jesus seeing that he was very sorrowful said, How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said to them, The things impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said to them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in the present time, and in the world to come life everlasting.

‖ Then he took to him the twelve, and said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets will be accomplished on the Son of Man. For he will be delivered to the gentiles, and will be mocked, and spitefully intreated, and spitted on: And they will scourge him, and put him to death: and the third day he will rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

§ And while he was yet nigh to Jericho, a certain blind man sat by the way side begging. And hearing the multitude pass by, he asked what it meant. And they told him, Jesus of Nazareth passeth by. And he cried aloud, saying, Jesus, Son of David, have mercy on me. And they that went before

is, I do no harm; I use all the means of grace; I do all the good I can.

Verse 13. *The publican, standing afar off*—From the holy of holies. *Would not so much as lift up his eyes to heaven*—Touched with shame, which is more ingenuous than fear.

Verse 14. *This man went down*—From the hill on which the temple stood. *Justified rather than the other*—That is, and not the other.

Verse 16. *Calling them*—Those that brought the children. *Of such is the kingdom of God*—Such are subjects of the Messiah's kingdom. And such as these it properly belongs to.

Verse 22. *Yet lackest thou one thing*—Namely, to love God more than mammon. Our Saviour knew his heart, and presently put him upon a trial which laid it open to the ruler himself. And to cure his love of the world, which could not in him be cured otherwise, Christ commanded him to sell all that he had. But he does not command us to do this; but to use all to the glory of God.

Verse 34. *They understood none of these things*—The literal meaning they could not but understand. But as they could not reconcile this to their pre-conceived opinion of the Messiah, they were utterly at a loss in what parabolical or figurative sense to take what he said concerning his sufferings; having their thoughts still taken up with the temporal kingdom.

• Matt. xix. 13; Mark x. 13.

† Matt. xix. 16; Mark x. 17.

‡ Exod. xx. 12, &c.

‖ Matt. xx. 17; Mark x. 32.

§ Matt. xx. 29; Mark x. 46.

charged him to hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus standing still commanded him to be brought to him: and when he was come near, he asked him, Saying, What wilt thou that I should do for thee? He said, Lord, that I may receive thy sight. And Jesus said to him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people seeing it gave praise to God.

CHAPTER XIX.

AND he entered and passed through Jericho. And, behold, a man named Zaccheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And running before, he climbed up into a sycamore tree to see him: for he was to pass by that way. And Jesus, when he came to the place, looking up, saw him, and said to him, Zaccheus, make haste and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And seeing it they all murmured, saying, He is gone in to be a guest with a sinner. And Zaccheus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. And Jesus said to him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. * For the Son of Man is come to seek and to save that which was lost. And as they were hearing these things, he added and spake a parable, because he was nigh Jerusalem, and because they thought the kingdom of God would immediately appear. He said, therefore, † A certain nobleman went into a far country to receive

for himself a kingdom, and to return. And having called ten of his servants, he gave them ten pounds, and said unto them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us. And when he was returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the money, to know what each had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done, good servant: because thou hast been faithful in a very little, be thou governor over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said to him likewise, Be thou also over five cities. And another came, saying, Lord, behold thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up what thou laydest not down, and reapest what thou didst not sow. And he saith to him, Out of thy own mouth will I judge thee, thou wicked servant. Thou knowest that I am an austere man, taking up what I laid not down, and reaping what I did not sow: Wherefore then gavest thou not my money into the bank, and at my coming I should have received it with interest? And he said to them that stood by, Take the pound from him, and give it to him that hath ten pounds. (And they said to him, Lord, he hath ten pounds.) † For I say unto you, To every one that hath shall be given: but from him that hath not, even what he hath shall be taken away from him. Moreover those my enemies, who would not that I should reign over them, bring hither, and slay before me. And having said these things, he went before, going up to Jerusalem. || And as he drew nigh to Bethphage and

Verse 1. *He passed through Jericho*—So that Zaccheus must have lived near the end of the town: the tree was in the town itself. *And he was rich*—These words seem to refer to the discourse in the last chapter, verses 24–27, particularly to verse 27. Zaccheus is a proof, that it is possible, by the power of God, for even a rich man to enter into the kingdom of heaven.

Verse 2. *The chief of the publicans*—What we would term the commissioner of the customs. A very honourable as well as profitable place.

Verse 4. *And running before*—With great earnestness. *He climbed up*—Notwithstanding his quality; desire conquering honour and shame.

Verse 5. *Jesus said, Zaccheus, make haste and come down*—What a strange mixture of passions must Zaccheus have now felt; hearing one speak, as knowing both his name and his heart!

Verse 7. *They all murmured*—All who were near; though most of them, rather out of surprise than indignation.

Verse 8. *And Zaccheus stood*—Showing by his posture his deliberate purpose and ready mind. *And said, Behold, Lord, I give*—I determine to do it immediately.

Verse 9. *He also is a son of Abraham*—A Jew born, and as such has a right to the first offer of salvation.

Verse 11. *They thought the kingdom of God*—A

glorious temporal kingdom, would immediately appear.

Verse 12. *He went into a far country to receive a kingdom*—Christ went to heaven, to receive his sovereign power as man, even all authority in heaven and earth.

Verse 13. *Trade till I come*—To visit the nation, to destroy Jerusalem, to judge the world; or, in a more particular sense, to require thy son of thee.

Verse 14. *But his citizens*—Such were those of Jerusalem. *Hated him, and sent an embassy after him*—The word seems to imply their sending ambassadors to a superior court, to enter their protest against his being admitted to the regal power. In such a solemn manner did the Jews protest, as it were, before God, that Christ should not reign over them. *This man*—So they call him in contempt.

Verse 15. *When he was returned*—In his glory.

Verse 23. *With interest*—Which does not appear to be contrary to any law of God or man. But this is no plea for usury; that is, the taking such interest as implies any degree of oppression or extortion.

Verse 25. *They said*—With admiration, not envy.

Verse 28. *He went before*—The foremost of the company, showing his readiness to suffer.

† Matt. xxv. 29; Luke viii. 18.

|| Matt. xxi. 1; Mark xi. 1.

• Matt. xviii. 1. † Matt. xxv. 14; Mark xiii. 34.

Bethany, at the mount called the mount of
 30 Olives, he sent two of his disciples, Saying,
 Go ye into the village over against you; in
 which entering, ye shall find a colt tied,
 whereon never man yet sat: loose him, and
 31 bring him hither. And if any man ask you,
 Why do ye loose him? thus shall ye say to
 32 him, The Lord hath need of him. And they
 that were sent went, and found even as he
 33 had said to them. And as they were loosing
 the colt, the owners thereof said to them,
 34 Why loose ye the colt? And they said, The
 35 Lord hath need of him. And they brought
 him to Jesus: and they cast their garments
 36 on the colt, and set Jesus thereon. And as
 he went, they spread their clothes in the
 37 way. And when he was now come nigh, at
 the descent of the mount of Olives, the whole
 multitude of the disciples began to rejoice
 and praise God with a loud voice for all the
 mighty works that they had seen; saying,
 38 Blessed be the King that cometh in the name
 of the Lord: peace in heaven, and glory in
 39 the highest. And some of the pharisees from
 among the multitude said to him, Master,
 40 rebuke thy disciples. And he answering
 said to them, I tell you that, if these should
 hold their peace, the stones would immedi-
 41 ately cry out. And as he drew near, he be-
 42 held the city, and wept over it, Saying, O
 that thou hadst known, even thou, at least
 in this thy day, the things that are for thy
 peace! but now they are hid from thine
 43 eyes. For the days shall come upon thee,
 that thine enemies shall cast a trench about
 thee, and compass thee round, and straiten
 44 thee on every side, And shall cast thee to
 the ground, and thy children that are in
 thee; and they shall not leave in thee one
 stone upon another; because thou knewest
 not the time of thy visitation.
 45 *And going into the temple, he drove out
 them that sold and them that bought there-
 in; Saying to them, It is written, † My
 house is the house of prayer: but ye have
 made it a den of thieves.
 47 And he was daily teaching in the temple.
 But the chief priests and the scribes and the
 chief of the people sought to destroy him,

48 And found not what they might do: for all
 the people hung upon him to hear him.

CHAPTER XX.

† AND on one of those days, as he taught
 the people in the temple, and preached
 the gospel, the chief priests and the scribes
 2 came upon him with the elders, And spake
 to him, saying, Tell us, by what authority
 doest thou these things? and who is he that
 3 gave thee this authority? And he answer-
 ing said, I will also ask you one thing; and
 4 tell me: Was the baptism of John from
 5 heaven, or of men? And they reasoned
 among themselves, saying, If we say, From
 heaven; he will say, Why then did ye not
 6 believe him? But if we say, Of men; all
 the people will stone us: for they are per-
 7 suaded that John was a prophet. And they
 8 answered, they could not tell whence. Jesus
 said to them, Neither tell I you by what
 authority I do these things.
 9 || Then he spake this parable to the people;
 A certain man planted a vineyard, and let it
 out to husbandmen, and went into a far
 10 country for a long time. And at the season
 he sent a servant to the husbandmen, that
 they might give him of the fruit of the vine-
 yard: but the husbandmen beat, and sent
 11 him away empty. And again he sent another
 servant: and they beat him also, and treated
 him shamefully, and sent him away empty.
 12 And again he sent a third: and they wound-
 13 ed him also, and cast him out. Then said
 the lord of the vineyard, What shall I do?
 I will send my beloved son: perhaps seeing
 14 him, they will reverence him. But the hus-
 bandmen seeing him reasoned among them-
 selves, saying, This is the heir: come, let
 us kill him, that the inheritance may be
 15 ours. So they cast him out of the vineyard,
 and killed him. What therefore will the
 16 Lord of the vineyard do to them? He will
 come and destroy these husbandmen, and
 give the vineyard to others. And hearing it,
 17 they said, God forbid. And he looked on
 them, and said, What is this then that is
 written, § The stone which the builders re-
 jected, this is become the head of the cor-

Jews were at that time gathered together, it being
 the time of the passover. *They shall not leave one
 stone upon another*—Only three towers were left
 standing for a time, to show the former strength
 and magnificence of the place. But these, like-
 wise, were afterwards levelled with the ground.

Verse 9. *A long time*—It was a long time from
 the entrance of the Israelites into Canaan to the
 birth of Christ.

Verse 16. *He will destroy these husbandmen*—Pro-
 bably he pointed to the scribes, chief priests,
 and elders; who allowed, "He will miserably
 destroy those wicked men," Matt. xxi. 41, but
 could not bear that this should be applied to
 themselves. They might also mean, *God forbid*
 that we should be guilty of such a crime as your
 parable seems to charge us with; namely, re-
 jecting and killing the heir. Our Saviour answers
 But yet ye will do it, as is prophesied of you.

Verse 17. *He looked on them*—To sharpen their
 attention.

‡ Matt. xxi. 23; Mark x. 27
 || Matt. xxi. 33; Mark xii. 1
 § Psalm cxviii. 22.

Verse 29. *He drew nigh to the place where the
 borders of Bethphage and Bethany met, which was
 at the foot of the mount of Olives.*

Verse 37. *The whole multitude began to praise God*
 —Speaking at once, as it seems, from a divine
 impulse, words which most of them did not
 understand.

Verse 39. *Peace in heaven*—God being reconciled
 to man.

Verse 39. *Rebuke thy disciples*—Paying thee this
 immoderate honour.

Verse 40. *If these should hold their peace, the stones
 which lie before you would cry out*—That is, God
 would raise up some still more unlikely instru-
 ments to declare his praise. For the power of
 God will not return empty.

Verse 42. *O that thou hadst known, at least in this
 thy day*—After thou hast neglected so many. *Thy
 day*—The day wherein God still offers thee his
 blessings.

Verse 43. *Thine enemies shall cast a trench about
 thee, and compass thee round*—All this was exactly
 performed by Titus, the Roman general.

Verse 44. *And thy children within thee*—All the

• Matt. xxi. 12; Mark xi. 11. † Isaiah lvi. 7

18 ner! * Whosoever shall fall on that stone shall be broken; but on whomsoever it shall
19 fall, it will grind him to powder. And the chief priests and scribes sought to lay hands on him the same hour; but they feared the people: for they knew he had spoken this parable against them.

20 † And watching him, they sent forth spies, feigning themselves to be just men, to take hold of his discourse, that they might deliver him to the power and authority of the governor. And they asked him, saying, Master, we know that thou speakest and teachest rightly, neither acceptest thou persons, but
22 teachest the way of God in truth: Is it lawful for us to give tribute to Cæsar or no?
23 But he observing their craftiness said to them, Why tempt ye me? Show me a penny. Whose image and inscription hath it? They
25 answering said, Cæsar's. He said, Render therefore to Cæsar the things which are Cæsar's, and to God the things which are
26 God's. And they could not take hold of his words before the people: and marveling at his answer, they held their peace.

27 † Then certain of the sadducees, who deny there is any resurrection, coming to him,
28 asked him, saying, Master, Moses wrote to us, || If a man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to
29 his brother. Now there were seven brethren: and the first taking a wife died without
30 children. And the second took her to wife, and he died childless. And the third took
31 her; and in like manner the seven also: and they died, and left no children. Last of all
32 the woman died also. Therefore in the resurrection whose wife of them is she? for
33 seven had her to wife. And Jesus answering said to them, The children of this world
35 marry, and are given in marriage: But they

who are counted worthy to obtain that world, and the resurrection from the dead, neither
36 marry nor are given in marriage. For neither can they die any more: for they are equal to angels; and are the children of God,
37 being the children of the resurrection. But that the dead are raised, even Moses showed at the bush, § when he calleth the Lord
38 the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; so that all
39 live to him. And some of the scribes answering said, Master, thou hast spoken excellently well. And after that, they durst
40 not ask him any question at all.

41 ¶ And he said to them, How say they that Christ is David's son? And David himself saith in the book of Psalms, ** The Lord said unto my Lord, Sit thou on my right
43 hand, Till I make thine enemies thy footstool. David therefore calleth him Lord,
45 how is he then his son? Then in the hearing of all the people he said to his disciples,
46 †† Beware of the scribes, who desire to walk in long robes, and love salutations in the markets, and the highest seats in the synagogues, and the chief places at feasts;
47 †† Who devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

CHAPTER XXI.

¶¶ AND looking up he saw the rich casting
2 their gifts into the treasury. And he saw also a certain poor widow casting in thither
3 two mites. And he said, Of a truth I say to you, This poor widow hath cast in more than
4 they all. For all of these have of their abundance cast into the offerings of God: but she of her penury hath cast in all the living
5 §§ And as some spake of the temple, that

Verse 20. *Just men*—Men of a tender conscience. To take hold of his discourse—If he answered as they hoped he would.

Verse 21. *Thou speakest*—In private. And teachest—in public.

Verse 24. *Show me a penny*—A Roman penny, which was the money that was usually paid on that occasion.

Verse 26. *They could not take hold of his words before the people*—As they did afterwards before the sanhedrim, in the absence of the people, chapter xxii. 67, &c.

Verse 34. *The children of this world*—The inhabitants of earth. Marry and are given in marriage—As being all subject to the law of mortality; so that the species is in need of being continually repaired.

Verse 35. *But they who obtain that world*—Which they enter into before the resurrection of the dead.

Verse 36. *They are the children of God*—In a more eminent sense, when they rise again.

Verse 37. *That the dead are raised, even Moses, as well as the other prophets, showed, when he calleth*—That is, when he recites the words which God spoke of himself, *I am the God of Abraham, &c.* It cannot properly be said that God is the God of any who are totally perished.

Verse 39. *He is not a God of the dead, or, "There is no God of the dead"*—That is, the term "God" implies such a relation as cannot possibly subsist

between him and the dead; who, in the sadducees' sense, are extinguished spirits; who could neither worship him nor receive good from him. So that all live to him—All who have him for their God, live to and enjoy him. This sentence is not an argument for what went before; but the very proposition which was to be proved. And the consequence is apparently just. For as all the faithful are the children of Abraham, and the divine promise of being "a God to him and to his seed" is entailed upon them, it implies their continued existence and happiness in a future state as much as Abraham's. And as the body is an essential part of man, it implies both his resurrection and theirs; and so overthrows the entire scheme of the sadducean doctrine.

Verse 40. *They durst not ask him any question*—The sadducees durst not. One of the scribes did presently after.

Verse 1. *He looked up*—From those on whom his eyes were fixed before.

Verse 5. *Goodly stones*—Such as no engines now in use could have brought or even set upon each other. Some of them (as an eye-witness who lately measured them writes) were forty five cubits long, five high, and six broad; yet brought thither from another country. And

§ Exod. iii. 6. ¶ Matt. xxii. 41; Mark xii. 35.

** Psalm cx. 1. †† Matt. xxiii. 5.

†† Matt. xxiii. 14. ¶¶ Matt. xii. 41.

§§ Matt. xxiv. 1; Mark xiii. 1.

• Matt. xxi. 44. † Matt. xxii. 16; Mark xii. 13.
† Matt. xxii. 23; Mark xii. 18. "Deut. xiv. 5.

It was adorned with goodly stones and gifts,
 6 he said, *As for these things which ye behold, the days will come, in which they shall not be left one stone upon another, that shall not be thrown down.* And they asked him, saying, Master, when shall these things be? and what is the sign when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am the Christ; and the time is near: go ye not after them. And when ye shall hear of wars and commotions, be not terrified: for these things must be first; but the end is not immediately. Then said he to them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and there shall be fearful sights, and great signs from heaven. * But before all these things they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to premeditate what to answer: † For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. ‡ But ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you they will cause to be put to death. § And ye shall be hated by all men for my name's sake. || But there shall not an hair of your head perish. In your patience possess ye your

gifts—Which persons delivered from imminent dangers had, in accomplishment of their vows, hung on the walls and pillars.

The marble of the temple was so white, that it appeared like a mountain of snow at a distance. And the gliding many parts made it, especially when the sun shone, a most splendid and beautiful spectacle.

Verse 8. *And the time is near*—When I will deliver you from all your enemies. They are the words of the seducers.

Verse 9. *Commotions*—Intestate broils, civil wars.

Verse 11. *Fearful sights, and signs from heaven*—Of which Josephus gives a circumstantial account.

Verse 13. *It shall turn to you for a testimony*—Of your having delivered your own souls, and of their being without excuse.

Verse 16. *Not an hair of your head*—A proverbial expression. *Shall perish*—Without the special providence of God. And then not before the time, nor without a full reward.

Verse 19. *In your patience possess ye your souls*—Be calm and serene, masters of yourselves, and superior to all irrational and disquieting passions. By keeping the government of your spirits, you will both avoid much misery, and guard the better against all dangers.

Verse 21. *Let them that are in the midst of it*—Where Jerusalem stands; that is, they that are in Jerusalem. *Depart out of it*—Before their retreat is cut off, by the uniting of the forces near the city. And let not them that are in the adjacent countries by any means enter into it.

Verse 25. *All things which are written*—Particularly in Daniel.

20 souls. And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the country enter into it. For those are the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath on this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden by the gentiles, till the times of the gentiles are fulfilled. || And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, with perplexity, the sea roaring and tossing: Men fainting away for fear, and expectation of the things coming upon the world: for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory.

28 Now when these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your-
 30 selves that summer is now nigh. So likewise when ye see these things come to pass, know
 31 that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass
 32 away, till all things be effected. Heaven

Verse 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the siege of Jerusalem, and above ninety thousand were sold for slaves. So terribly was this prophecy fulfilled. And Jerusalem shall be trodden by the gentiles—That is, inhabited. So it was indeed. The land was sold, and no Jew suffered even to come within sight of Jerusalem. The very foundations of the city were ploughed up, and an heathen temple built where the temple of God had stood. The times of the gentiles—That is, the times limited for their treading the city, which shall terminate in the full conversion of the gentiles.

Verse 22. *And there shall be*—Before the great day; which was typified by the destruction of Jerusalem. Signs—Different from those mentioned verse 11, &c.

Verse 26. *Now when these things*—Mentioned verses 8 and 10, &c. *Begin to come to pass, look up*—With firm faith. *And lift up your heads*—With joy. *For your redemption*—Out of many troubles. *Draweth nigh*—By God's destroying your implacable enemies.

Verse 29. *Behold the fig tree, and all the trees*—Christ spake this in the spring, just before the passover; when all the trees were budding on the mount of Olives, where they then were.

Verse 30. *Ye know of yourselves*—Though none teach you.

Verse 31. *The kingdom of God is nigh*—The destruction of the Jewish city, temple, and religion, to make way for the advancement of my kingdom.

Verse 32. *Till all things be fulfilled*—All that has been spoken of the destruction of Jerusalem, to which the question, verse 7, relates; and which is treated of from the 8th to the 24th verse.

• Mark xiii. 9. † Matt. 2. 21.

‡ Matt. xiv. 13 • Mark xiii. 12.

§ Matt. xiv. 29; Mark xiii. 24.

and earth shall pass away; but my words shall in nowise pass away. * But take heed to yourselves, lest at any time your hearts be overloaded with gluttony, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that sit on the face of the whole earth. Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things which will come to pass, and to stand before the Son of Man.

Now by day he was teaching in the temple; and at night going out, he lodged at the mount called the mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

CHAPTER XXII.

† NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; but they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went, and talked with the chief priests and captains, how he might betray him to them. And they were glad, and agreed to give him money. And he promised, and sought opportunity to betray him to them in the absence of the multitude.

Verse 34. *Take heed lest at any time your hearts be overloaded with gluttony and drunkenness*—And was there need to warn the apostles themselves against such sins as these? Then surely there is need to warn even strong Christians against the very grossest sins. Neither are we wise, if we think ourselves out of the reach of any sin. And so that day—Of judgment or of death. Come upon you—Even you that are not of this world, unawares.

Verse 35. *That sit—Careless and at ease.*

Verse 36. *Watch ye therefore*—This is the general conclusion of all that precedes. *That ye may be counted worthy*—This word sometimes signifies an honour conferred on a person; as when the apostles are said to be “counted worthy to suffer shame for Christ,” Acts v. 41. Sometimes, meet or becoming; as when John the Baptist exhorts to “bring fruits worthy of repentance,” Luke iii. 8. And so to “be counted worthy to escape,” is, to have the honour of it, and to be fitted or prepared for it. To stand—With joy and triumph. Not to fall before him, as his enemies.

Verse 37. *Now by day*—In the day-time. *He was teaching in the temple*—This shows how our Lord employed his time after coming to Jerusalem. But it is not said, He was this day in the temple, and next morning the people came. It does not therefore by any means imply that he came any more after this into the temple.

Verse 38. *And all the people came early in the morning to hear him*—How much happier were his disciples in these early lectures, than the slumbers of the morning could have made them on their beds! Let us not scruple to deny ourselves the indulgence of unnecessary sleep, that we may morning after morning place ourselves at his feet, receiving the instructions of his word, and seeking those of his Spirit.

Verse 3. *Then entered Satan*—Who is never want-

• Matt. xxiv. 42; Mark xiii. 33; Luke xii. 35.
† Matt. xxvi. 1; Mark xiv. 1.

7 † And the first day of unleavened bread was come, when the passover was to be killed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat it. And they said to him, Where wilt thou that we make it ready?

10 And he said to them, Behold, when ye are entered into the city, a man will meet you, bearing a pitcher of water; follow him into the house where he entereth. And say to the master of the house, The Master saith to thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he will show you a large upper room furnished: there make ready. And they went, and found as he had said to them: and they made ready the passover.

14 ¶ And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said to them, With desire have I desired to eat this passover with you before I suffer. For I say to you, I will not eat thereof any more, till it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say to you, I will not drink of the fruit of the vine, till the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave to them, saying, This is my body which is given for you: do this in remembrance of me. Likewise also the cup after

ing to assist those whose heart is bent upon mischief.

Verse 4. *Captains*—Called “captains of the temple,” verse 52. They were Jewish officers, who presided over the guards which kept watch every night in the temple.

Verse 15. *With desire have I desired*—That is, I have earnestly desired it. He desired it, both for the sake of his disciples, to whom he desired to manifest himself further at this solemn parting; and for the sake of his whole church, that he might institute the grand memorial of his death.

Verse 16. *For I will not eat thereof any more*—That is, it will be the last I shall eat with you before I die. The kingdom of God did not properly commence till his resurrection. Then was fulfilled what was typified by the passover.

Verse 17. *And he took the cup*—That cup which used to be brought at the beginning of the paschal solemnity. And said, *Take this, and divide it among yourselves: for I will not drink*—As if he had said, Do not expect me to drink of it: I will drink no more before I die.

Verse 19. *And he took bread*—Namely, some time after, when supper was ended, wherein they had eaten the paschal lamb. *This is my body*—As he had just now celebrated the paschal supper, which was called the passover, so, in the like figurative language, he calls this bread his body. And this circumstance of itself was sufficient to prevent any mistake, as if this bread was his real body, any more than the paschal lamb was really the passover.

Verse 20. *This cup is the New Testament*—Here is an undeniable figure, whereby the cup is put for the wine in the cup. And this is called, the New Testament in Christ's blood; which could not possibly mean, that it was the New Testament itself, but only the seal of it, and the sign of that blood which was shed to confirm it.

† Matt. xxvi. 17; Mark xiv. 12.

¶ Matt. xxvi. 20; Mark xiv. 17.

supper, saying, This cup is the New Testament in my blood, which is shed for you.
 21 But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but woe to that man by whom the Son of Man is betrayed! And they inquired among themselves, which of them it was that would do this. There was also a contention among them, which of them was greatest. And he said to them, The kings of the gentiles lord it over them; and they that exercise authority upon them have the title of benefactors.
 26 But ye shall not be so: but he that is greatest among you, let him be as the least; and he that is chief, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? is not he that sitteth at table? but I am in the midst of you as he that serveth.
 28 Ye are they who have continued with me in my temptations. And I appoint to you a kingdom, as my Father to me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art returned, strengthen thy brethren. And he said to him, Lord, I am ready to go with thee, both to prison, and to death. And he said, I tell thee, Peter,

Verse 21. *The hand of him that betrayeth me is with me on the table*—It is evident, Christ spake these words before he instituted the Lord's supper: for all the other evangelists mention the sop, "immediately after receiving which he went out," John xiii. 30. (Nor did he return any more, till he came into the garden to betray his Master.) Now this could not be dipped or given but while the meat was on the table. But this was all removed before that bread and cup were brought.

Verse 24. *There was also a contention among them*—It is highly probable this was the same dispute which is mentioned by St. Matthew and St. Mark; and consequently, though it is related here, it happened some time before.

Verse 25. *They that exercise the most arbitrary authority over them have from their flatterers the vain title of benefactors.*

Verse 26. *But ye are to be benefactors to mankind, not by governing, but by serving.*

Verse 27. *For*—This he proves by his own example. *I am in the midst of you*—Just now: see with your eyes, I take no state upon me, but sit "in the midst," on a level with the lowest of you.

Verse 28. *Ye have continued with me in my temptations*—And all his life was nothing else; particularly from his entering on his public ministry.

Verse 29. *And I*—Will preserve you in all your temptations, till ye enter into the kingdom of glory. *Appoint to you*—By these very words. Not a primacy to one, but a kingdom to every one, on the same terms. *As my Father hath appointed to me*—Who have fought and conquered.

Verse 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest happiness, as guests, not as servants. These expressions seem to be primarily applicable to the twelve apostles, and secondarily to all Christ's servants and disciples; whose spiritual powers, honours, and delights, are here represented in figurative terms, with respect to their advancement both in the kingdom of grace and of glory.

it shall not be the time of cock-crowing this day, before thou wilt thrice deny that thou knowest me. And he said to them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he to them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say to you, that this which is written must yet be accomplished in me, * And he was numbered with the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said to them, It is enough.
 39 † And going out he went, according to his custom, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeling down he prayed, Saying, Father, if thou art willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down on the ground. And rising up from prayer, he came to his disciples, and found them sleeping for sorrow, And said to them, Why sleep

Verse 31. *Satan hath desired to have you—My apostles. That he might sift you as wheat*—Try you to the uttermost.

Verse 32. *But I have prayed for thee—Who will be in the greatest danger of all. That thy faith fail not*—Altogether. *And when thou art returned*—From thy flight. *Strengthen thy brethren*—All that are weak in faith; perhaps scandalized at thy fall.

Verse 34. *It shall not be the time of cock-crowing this day*—The common time of cock-crowing (which is usually about three in the morning) probably did not come till after the cock which Peter heard had crowed twice, if not oftener.

Verse 35. *When I sent you—lacked ye anything?*—Were ye not borne above all want and danger?

Verse 36. *But now*—You will be in quite another situation. You will want everything. *He that hath no sword, let him sell his garment, and buy one*—It is plain this is not to be taken literally. It only means, This will be a time of extreme danger.

Verse 37. *The things which are written concerning me have an end*—Are now drawing to a period; are upon the point of being accomplished.

Verse 38. *Here are two swords*—Many of Galilee carried them when they travelled, to defend themselves against robbers and assassins, who much infested their roads. But did the apostles need to seek such defence? *And he said, It is enough*—I did not mean literally that every one of you must have a sword.

Verse 40. *The place*—The garden of Gethsemane.

Verse 43. *Strengthening him*—Lest his body should sink and die before the time.

Verse 44. *And bring in an agony*—Probably just now grappling with the powers of darkness; feeling the weight of the wrath of God, and at the same time surrounded with a mighty host of devils, who exercised all their force and malice to persecute and distract his wounded spirit. *He prayed more earnestly*—Even with stronger cries and tears. *And his sweat*—As cold as the weather

ye! rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, betrayest thou the Son of Man with a kiss? * And they who were about him, seeing what would follow, said to him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answering said, Suffer ye thus far. And touching his ear, he healed him. Then Jesus said to the chief priests, and captains of the temple, and the elders, who were come to him, Are ye come out, as against a robber, with swords and clubs? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

54 † Then taking him, they led him, and brought him to the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid seeing him as he sat by the light, and looking earnestly upon him, said, This man also was with him. But he denied him, saying, Woman, I know him not. And after a while another saw him, and said, Thou also art of them. And Peter said, Man, I am not.

59 And about one hour after, another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou meanest. And immediately, while he yet spake, the cock crew. And the Lord turning looked upon Peter. And Peter remem-

bered the word of the Lord, how he had said to him, Before cock-crowing, thou wilt deny me thrice. And Peter went out, and wept bitterly.

63 † And the men that held Jesus mocked and smote him. And having blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

66 † And when it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said to them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. And they all said, Art thou then the Son of God? He said, Ye say it: I am. And they said, What farther need have we of evidence? for we ourselves have heard from his own mouth.

CHAPTER XXIII.

§ AND the whole multitude of them arose and led him to Pilate. And they accused him, saying, We found this fellow perverting our nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, saying, Thou sayest. Then said Pilate to the chief priests and the multitude, I find no fault in this man.

5 But they were the more violent, saying, He stirreth up the people, teaching through all Judea, beginning from Galilee to this place. Pilate hearing of Galilee asked if the man was a Galilean. And when he knew

was. Was as it were great drops of blood—Which, by the vehement distress of his soul, were forced out of the pores in so great a quantity as afterwards united in large, thick, grumous drops, and even fell to the ground.

Verse 48. *Betrayest thou the Son of Man—Him whom thou knowest to be the Son of Man, the Christ?*

Verse 49. *Seeing what would follow—That they were just going to seize him.*

Verse 51. *Suffer me at least to have my hands at liberty thus far, while I do one more act of mercy.*

Verse 52. *Jesus said to the chief priests, and captains, and the elders, who were come—And all these came of their own accord: the soldiers and servants were sent.*

Verse 53. *This is your hour—Before which ye could not take me. And the power of darkness—The time when Satan has power.*

Verse 54. *Another man saw him, and said—Observe here, in order to reconcile the four Evangelists, that divers persons concurred in charging Peter with belonging to Christ. 1. The maid that let him in, afterwards seeing him at the fire, first put the question to him, and then positively affirmed that he was with Christ. 2. Another maid accused him to the standers by, and gave occasion to the man here mentioned to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a Galilean, and were*

seconded by the kinsman of Malchus, who affirmed he had seen him in the garden. And this drew on the third denial.

Verse 59. *And about one hour after—So he did not recollect himself in all that time.*

Verse 64. *And having blindfolded him, they struck him on the face—This is placed by St. Matthew and Mark after the council's condemning him. Probably he was abused in the same manner both before and after his condemnation.*

Verse 65. *Many other things blasphemously spake they against him—The expression is remarkable. They charged him with blasphemy, because he said he was the Son of God; but the evangelist fixes that charge on them, because he really was so.*

Verse 70. *They all said, Art thou then the son of God?—Both these, the Son of God, and the Son of Man, were known titles of the Messiah; the one taken from his divine, and the other from his human, nature.*

Verse 4. *Then said Pilate—After having heard his defence. I find no fault in this man—I do not find that he either asserts or attempts any thing seditious, or injurious to Cæsar.*

Verse 5. *He stirreth up the people, beginning from Galilee—Probably they mentioned Galilee to alarm Pilate, because the Galileans were notorious for sedition and rebellion.*

Verse 7. *He sent him to Herod—As his proper judge*

† Matt. xxvi. 67; Mark xiv. 65.

‡ Matt. xxvi. 63; Mark xiv. 81.

§ Matt. xxvii. 1; Mark xv. 1; John xviii. 29

* Matt. xxvi. 51; Mark xiv. 47.

† Matt. xxvi. 67; Mark xiv. 53; John xviii. 12.

that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also in Jerusalem at that time. And Herod seeing Jesus was exceedingly glad; for he had been long desirous to see him, because he had heard many things of him; and hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood and voluntarily accused him. And Herod having with his soldiers set him at naught, and mocked him, and arrayed him in a splendid robe, sent him back to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate having called together the chief priests and the rulers and the people, said to them, Ye have brought this man to me, as perverting the people; and, behold, I, having examined him before you, have found no fault in this man touching the things whereof ye accuse him: Nor yet Herod: for I sent you to him; and, lo, he hath done nothing worthy of death. I will therefore chastise and release him. (* For he was under a necessity of releasing one to them at the feast.) And they cried all at once, saying, Away with this man, and so loose to us Barabbas: (Who for an insurrection made in the city, and for murder, had been cast into prison.) Pilate desiring to release Jesus spake again to them. But they cried out, saying, Crucify, crucify him. He said to them the third time, Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise and release him. But they were instant with loud voices, requiring that he should be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that what they desired should be done. And he released to them him that

for insurrection and murder had been cast into prison, whom they desired; but he delivered Jesus to their will.

And as they led him away, they laid hold on one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they will say, Happy are the barren, and the wombs that never bare, and the paps that never gave suck. [Then shall they say to the mountains, Fall on us;] and to the hills, Cover us. For if they do these things to the green tree, what shall be done in the dry? And there were also with two other men, malefactors, to be put to death with him.

And when they were come to the place, called the place of a skull, there they crucified him, and the two malefactors; one on the right hand, and one on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his garments, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be the Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar. And saying, If thou be the king of the Jews, save thyself. [And an inscription also was written over him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.]

And one of the malefactors who were hanging reviled him, saying, If thou be the Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same

Ver. 8. He had been long desirous to see him—Out of mere curiosity.

Ver. 9. He questioned him—Probably concerning the miracles which were reported to have been wrought by him.

Ver. 11. Herod set him at naught—Probably judging him to be a fool, because he answered nothing. In a splendid robe—in royal apparel; intimating that he feared nothing from this king.

Ver. 15. He hath done nothing worthy of death—According to the judgment of Herod him.

Ver. 18. I will therefore chastise him—Herod Pilate began to give ground, which only encouraged them to press on.

Ver. 20. He said to them the third time, Why, what evil hath he done—An Peter, a disciple of Christ, dishonoured him by denying him three times, as Pilate, a heathen, honoured Christ by three owning him to be innocent.

Ver. 31. If they do these things in the green tree, what shall be done in the dry? Our Lord makes use of a proverbial expression, frequent among the Jews, who compare a good man in a green tree, and a bad man in a dead one; so if he had said, If an innocent person suffer thus, what will be done of the wicked? of those who are so ready for destruction, as dry wood for the fire.

Ver. 34. Then said Jesus—The Lord passed most of the time on the cross in silence; yet seven

sentences which he spoke thereon are recorded by the four evangelists, though in one evangelist he recorded them all. Hence it appears that the four Gospels are as it were four parts, which, joined together, make one symphony; sometimes one of these only, sometimes two or three, sometimes all, sound together. *Psalm*—As he speaks both in the beginning and at the end of his sufferings on the cross. *Forgive them*—How striking is this passage! While they are actually smiting him to the cross, he seems to feel the injury they did to him as no worse than the wounds they gave him; and, as it were, to forget his own anguish out of a concern for their own salvation.

And how eminently was his prayer heard! It procured forgiveness for all that were penitent, and a suspension of vengeance even for the impenitent.

Ver. 32, 33. If thou be the Christ, If thou be the king—The priests deride the name of Messiah; the soldiers, the name of king.

Ver. 35. And one of the malefactors reviled him—St. Matthew says, "the reviler;" St. Mark "they that were crucified with him reviled him." But the rest St. Matthew and Mark put the plural for the singular, as the best

† Matt. xviii. 27; Mark xv. 21; John xiv. 10.

‡ Matt. xviii. 27; Mark xv. 20; John xiv. 10.

41 condemnation? And we indeed justly; for we receive the due reward of our deeds: but this person hath done nothing amiss. And he said to Jesus, Lord, remember me when thou comest in thy kingdom. And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 * And it was about the sixth hour, and there was darkness over all the earth till the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying with a loud voice said, Father, into thy hands I commend my spirit: and having said thus he expired. 47 And the centurion seeing what was done glorified God, saying, Certainly this was a righteous man. And all the people who had come together to that sight, beholding the things which were done, returned, smiting their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood afar off, beholding these things.

50 † And, behold, a man named Joseph, a counsellor; a good man, and a just: (He had not consented to the counsel and deed of them;) of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. This man going to Pilate asked the body of Jesus. And taking it down, he wrapped it in fine linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.

■ And the women who had come with him from Galilee, following after, beheld the sepulchre, and how his body was laid. And returning they prepared spices and ointments; and rested the sabbath according to XXIV. the commandment. † AND on the first day of the week, very early in the morning, they came to the sepulchre, bring-

ing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away 3 from the sepulchre. And entering, they 4 found not the body of the Lord Jesus. And while they were perplexed concerning it, behold, two men stood by them in shining garments: And as they were afraid, and bowed their face to the earth, they said to them, Why seek ye the living among the dead? He is not here, but is risen: Remember how he spake to you being yet in Galilee, Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and rise again the third day. And they remembered his words. And returning from the sepulchre told all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them, who told these things to the apostles. 11 And their words seemed to them as idle tales, and they believed them not. But Peter rising up ran to the sepulchre; and stooping down, he seeth the linen clothes laid by themselves, and he went home, wondering at what was come to pass.

13 || And, behold, two of them were going that day to a village called Emmaus, which was 14 sixty furlongs from Jerusalem. And they talked together of all these things which 15 had happened. And as they talked and argued together, Jesus himself drew near, and went with them. But their eyes were 17 holden so that they did not know him. And he said to them, What discourses are these that ye have one with another, as ye walk, 18 and are sad? And one of them, whose name was Cleopas, answering said to him, Dost thou alone even sojourn at Jerusalem, and hast not known the things which are come to 19 pass there in these days? And he said to

authors sometimes do, or both reviled him at the first, till one of them felt "the overwhelming power of saving grace."

Verse 40. *The other rebuked him*—What a surprising degree was here of repentance, faith, and other graces! and what abundance of good works, in his public confession of his sin, reproof of his fellow-criminal, his honourable testimony to Christ, and profession of faith in him, while he was in so disgraceful circumstances, as were stumbling even to his disciples! This shows the power of divine grace. But it encourages none to put off their repentance to the last hour; since, as far as appears, this was the first time this criminal had an opportunity of knowing anything of Christ. And his conversion was designed to put a peculiar glory on our Saviour in his lowest state, while his enemies derided him, and his own disciples either denied or forsook him.

Verse 42. *Remember me when thou comest*—From heaven. *In thy kingdom*—He acknowledges him a King, and such a King as, after he is dead, can profit the dead. The apostles themselves had not then so clear conceptions of the kingdom of Christ.

Verse 43. *In paradise*—The place where the souls of the righteous remain from death till the

resurrection. As if he had said, I will not only remember thee then, but this very day.

Verse 44. *There was darkness over all the earth*—The noontide darkness, covering the sun, obscured all the upper hemisphere. And the lower was equally darkened; the moon being in opposition to the sun, and so receiving no light from it.

Verse 46. *Father, into thy hands*—The Father receives the spirit of Jesus; Jesus himself, the spirits of the faithful.

Verse 47. *Certainly this was a righteous man*—Which implies an approbation of all he had done and taught.

Verse 48. *All the people*—Who had not been actors therein. *Returned, smiting their breasts*—In testimony of sorrow.

Verse 1. *Certain others with them*—Who had not come from Galilee.

Verse 4. *Behold, two*—Angels in the form of men. Mary had seen them a little before. They had disappeared on these women's coming to the sepulchre, but now appeared again. St. Matthew and Mark mention only one of them, appearing like a young man.

Verse 6. *Remember how he spake to you, saying, The Son of Man must be delivered*—This is only a repetition of the words which our Lord had spoken to them before his passion. But it is

them, What things? And they said to him, Those concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: How our chief priests and rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he who should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women of our company have astonished us, who were early at the sepulchre: And not finding his body, they came, saying, That they had seen also a vision of angels, who say he is alive. And some of the men who were with us went to the sepulchre, and found it so as the women had said: but him they saw not. Then he said to them, O foolish, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he explained to them the things in all the scriptures concerning himself. And they drew nigh the village whither they were going: and he made as though he would go farther. But they constrained him, saying, Abide with us: for it is going toward evening, and the day declines. And he went in to abide with them. And as he sat at table with them, he took the bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Was not our

observable, he never styles himself "the Son of Man" after his resurrection.

Verse 21. *To-day is the third day*—The day he should have risen again, if at all.

Verse 25. *O foolish*—Not understanding the designs and works of God. *And slow of heart*—Unready to believe what the prophets have so largely spoken.

Verse 26. *Ought not Christ*—If he would redeem man, and fulfil the prophecies concerning him. *To have suffered these things*—These very sufferings, which occasion your doubts, are the proofs of his being the Messiah. *And to enter into his glory*—Which could be done no other way.

Verse 28. *He made as though he would go farther*—Walking forward, as if he was going on; and he would have done it, had they not pressed him to stay.

Verse 29. *They constrained him*—By their importunate entreaties.

Verse 30. *He took the bread, and blessed, and brake*—Just in the same manner as when he instituted his last supper.

Verse 31. *Their eyes were opened*—That is, the supernatural cloud was removed. *And he vanished*—Went away insensibly.

Verse 32. *Did not our heart burn within us*—Did not we feel an unusual warmth of love?

Verse 33. *The same hour*—Late as it was.

Verse 34. *The Lord hath appeared to Simon*—Before he was seen of the twelve apostles, 1 Cor. xv. 5. He had, in his wonderful condescension and grace, taken an opportunity on the former part of that day, though where, or in what manner, is not recorded, to show himself to Peter, that he might early relieve his distresses and fears on account of having so shamefully denied his Master.

Verse 35. *In the breaking of the bread*—The Lord's supper.

heart burning within us, while he was talking to us in the way, and opening the scriptures to us? And rising up the same hour, they returned to Jerusalem, and found the eleven met together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told the things done in the way, and how he was known by them in the breaking of bread.

36 *And as they spake thus, Jesus himself stood in the midst of them, and saith to them, Peace be unto you. But being terrified and affrighted, they thought they saw a spirit. And he said to them, Why are ye troubled? and why do reasonings arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as you see me have. And having spoken this, he showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said to them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and ate before them.

44 And he said to them, These are the words which I spake to you, being yet with you, that all things written in the Law of Moses, and the Prophets, and the Psalms, concerning me, must be fulfilled. Then opened he their understanding, to understand the scriptures, And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third

Verse 36. *Jesus stood in the midst of them*—It was just as easy to his divine power to open a door unobservably, as it was to come in at a door opened by some other hand.

Verse 40. *He showed them his hands and his feet*—That they might either see or feel the prints of the nails.

Verse 41. *While they believed not for joy*—They did in some sense believe; otherwise they would not have rejoiced. But their excess of joy prevented a clear, rational belief.

Verse 43. *He took it, and ate before them*—Not that he had any need of food; but to give them still farther evidence.

Verse 44. *And he said*—On the day of his ascension. *In the Law, and the Prophets, and the Psalms*—The prophecies, as well as types, relating to the Messiah, are contained either in the books of Moses, (usually called the Law,) in the Psalms, or in the writings of the prophets: little being said directly concerning him in the historical books.

Verse 45. *Then opened he their understanding, to understand the scriptures*—He had explained them before to the two as they went to Emmaus. But still they understood them not, till he took off the veil from their hearts by the illumination of his Spirit.

Verse 47. *Beginning at Jerusalem*—This was appointed both graciously and wisely: graciously, as it encouraged the greatest sinners to repent, when they saw that even the murderers of Christ were not excepted from mercy; and wisely, as hereby Christianity was more abundantly attested, the facts being published first on the very spot where they happened.

Verse 49. *Behold, I send the promise*—Emphatically so called; the Holy Ghost.

47 day: And that repentance and remission of
 48 sins should be preached in his name to
 49 all nations, beginning at Jerusalem. And
 ye are witnesses of these things. And,
 behold, I send the promise of my Father
 upon you: but tarry in the city of Jerusa-
 lem, till ye be clothed with power from on
 high.

Verse 50. *He led them out as far as Bethany*—Not the town, but the district; to the mount of Olives, Acts i. 12, which stood within the boundaries of Bethany.

Verse 51. *And while he was blessing them, he was parted from them*—It was much more proper that

50 And he led them out as far as Bethany,
 and lifting up his hands, he blessed them.
 51 And while he was blessing them, he was
 parted from them, and carried up into
 52 heaven. And they worshipped him, and
 53 returned to Jerusalem with great joy: And
 were continually in the temple, praising and
 blessing God.

our Lord should ascend into heaven, than that he should rise from the dead, in the sight of the apostles. For his resurrection was proved, when they "saw him alive after his passion;" but they could not see him in heaven, while they continued on earth.

NOTES ON THE GOSPEL ACCORDING TO ST. JOHN.

IN this Book is set down the history of the Son of God dwelling among men; that	
I. Of the first days, where the apostle, premising the sum of the whole, C. i.	1-14
Mentions the testimony given by John, after the baptism of Christ, and the first calling of some of the apostles.	
Here is noted what fell out,	
The first day,	15-28
The day after,	29-34
The day after,	35-42
The day after,	43-52
The third day,	C. ii. 1-11
After this,	12
II. Of the two years between, spent chiefly in journeys to and from Jerusalem:	
A. The first journey, to the passover,	13
a. Transactions in the city,	
1. Zeal for his Father's house,	14-22
2. The power and wisdom of Jesus,	23-25
3. The instruction of Nicodemus,	C. iii. 1-21
b. His abode in Judea; the rest of John's testimony,	22-36
c. His journey through Samaria (where he confers with the Samaritan woman) into Galilee, where he heals the nobleman's son,	C. iv. 1-54
B. The second journey to the feast of pentecost. Here may be observed transactions,	
a. In the city, relating to the impotent man, healed at the pool of Bethesda,	C. v. 1-47
b. In Galilee, before the second passover, and after. Here we may note,	
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2. Walking upon the sea,	15-21
3. Discourse of himself, as the bread of life,	22-59
4. Reproof of those who objected to it,	60-65
5. Apostasy of many, and steadiness of the apostles,	66-71
6. His continuance in Galilee,	C. vii. 1
C. The third journey, to the feast of tabernacles,	2-13
Here may be observed transactions,	
a. In the city,	
1. In the middle and end of the feast,	C. viii. 14-63
Where note,	
(1.) The woman taken in adultery,	2-12
(2.) Christ's preaching and vindicating his doctrine,	13-30
(3.) His confuting the Jews, and escape from them,	31-59
(4.) His healing the man born blind,	C. ix. 1-7
(5.) Several discourses on that occasion,	8-41
(6.) Christ the Door, and the Shepherd of the sheep,	C. x. 1-18
(7.) Different opinions concerning him,	19-21
2. At the feast of the dedication. Here occur,	
(1.) His disputes with the Jews,	22-38
(2.) His escaping their fury,	39
b. Beyond Jordan,	40-42
III. Of the last days, which were,	
A. Before the great week, where we may note,	
a. The two days spent out of Judea, while Lazarus was sick and died,	C. xi. 1-6
b. The journey into Judea; the raising of Lazarus; the advice of Calaphas; Jesus's abode in Ephraim; the order given by his adversaries,	7-57
c. The sixth day before the passover; the supper at Bethany; the ointment poured on Jesus,	C. xii. 1-11
B. In the great week, wherein was the third passover, occur,	
a. On the three former days, his royal entry into the city; the desire of the Greeks; the obstinacy of the Jews; the testimony given to Jesus from heaven,	12-50
b. On the fourth day, the washing the feet of the disciples; the discovery of the traitor, and his going out by night,	C. xiii. 1-30
c. On the fifth day,	
1. His discourse,	
(1.) Before the paschal supper,	31
(2.) After it,	C. xiv. 1-31
2. His prayer,	C. xv. and xvi.
3. The beginning of his passion,	C. xvii. 1-26
(1.) In the garden,	C. xviii. 1-11
(2.) In Calaphas's house,	12-37

d. On the sixth day,	C. xviii.	28
1. His passion under Pilate,	C. xix.	1-16
(1.) In the palace of Pilate,		17-30
(2.) On the cross,		30-37
2. His death,		38-42
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e. After the great week :	C. xx.	1-26
a. On the day of the resurrection,		26-31
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2. Orders Peter to feed his sheep and lambs,		18-23
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4. The conclusion,		

ST. JOHN.

CHAPTER I.

IN the beginning existed the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not one single thing made that was made. In him was life; and the life was the light of men. And the light shined in darkness; but the darkness perceived it not.

Verse 1. *In the beginning*—Referring to Gen. i. 1, and Prov. viii. 23, when all things began to be made by the Word. In the beginning of heaven and earth, and this whole frame of created beings, the Word existed without any beginning. He was when all things began to be, whatsoever had a beginning. *The Word*—So termed, Psalm xxxiii. 6; and frequently by the Seventy, and in the Chaldee Paraphrase. So that St. John did not borrow this expression from Philo, or any heathen writer. He was not yet named Jesus, or Christ. He is the Word whom the Father begot or spoke from eternity; by whom the Father speaketh maketh all things; who speaketh the Father to us. We have, in the 18th verse, both a real description of the Word, and the reason why he is so called. "He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him." *And the Word was with God*—Therefore distinct from God the Father. The word rendered "with" denotes a perpetual tendency, as it were, of the Son to the Father, in unity of essence. He was with God alone; because nothing beside God had then any being. *And the Word was God*—Supreme, eternal, independent. There was no creature, in respect of which he could be styled God in a relative sense. Therefore he is styled so in the absolute sense. The Godhead of the Messiah being clearly revealed in the Old Testament, Jer. xxiii. 6; Hosea i. 10; Psalm xxiii. 1; the other evangelists aim at this,—to prove that Jesus, a true man, was the Messiah. But when at length some from hence began to doubt of his Godhead, then St. John expressly asserted it, and wrote in this book as it were a supplement to the Gospels, as in the Revelation, to the prophets.

Verse 2. *The same was in the beginning with God*—This verse repeats and contracts into one the three points mentioned before. As if he had said, This Word, who was God, was in the beginning, and was with God.

6 There was a man sent from God, whose name was John. The same came for a testimony, to testify of the Light, that all through it might believe. He was not the Light, but was sent to testify of the Light. 9 This was the true Light, who lighteth every man that cometh into the world. He was in the world, and the world was made by him, yet the world knew him not. He came to his own, and his own received him not.

Verse 3. *All things*—Beside God, were made; and all things which were made, were made by the Word. In the first and second verses is described the state of things before the creation; in the creation, verse 3; in the time of man's innocency, verse 4; in the time of man's corruption, verse 5.

Verse 4. *In him was life*—He was the foundation of life to every living thing, as well as of being to all that is. *And the life was the light of men*—He who is essential life, and the Giver of life to all that liveth, was also the light of men, the fountain of wisdom, holiness, and happiness to man in his original state.

Verse 5. *And the light shined in darkness*—Shines even on fallen man. *But the darkness*—Dark, sinful man, perceiveth it not.

Verse 6. *There was a man*—The evangelist now proceeds to him who testified of the Light, which he had spoken of in the five preceding verses.

Verse 7. *The same came for*—That is, in order to give. *A testimony*—The evangelist, with the most strong and tender affection, interweaves his own testimony with that of John, by noble digressions, wherein he explains the office of the Baptist, partly premises and partly subjoins a farther explication to his short sentences. What St. Matthew, Mark, and Luke term "the Gospel," in respect of the promise going before, St. John usually terms "the Testimony," intimating the certain knowledge of the relater *To testify of the Light*—Of Christ.

Verse 9. *Who lighteth every man*—By what is vulgarly termed natural consolation, pointing out at least the general lines of good and evil. And this light, if man did not hinder, would shine more and more to the perfect day.

Verse 10. *He was in the world*—Even from the creation.

Verse 11. *He came*—In the fulness of time. *To his own*—Country, city, temple. *And his own*—People, received him not.

12 But as many as received him, to them gave he privilege to become the sons of God, to them that believe in his name: Who were born, not of blood, nor by the will of the flesh, nor by the will of man, but of God.

14 And the Word was made flesh, and tabernacled among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John testified of him, and cried, saying, This is he of whom I said, He that cometh after me is preferred before me: for he was before me. And out of his fulness have we all received even grace upon grace. For the law was given by Moses, but grace and truth was by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. And this is the testimony of John, when the Jews sent priests and Le-

vites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. Then said they to him, Who art thou? that we may give an answer to them that sent us.

23 What sayest thou of thyself? He said, "I am the voice of one crying aloud in the wilderness, Make straight the way of the Lord," as said the prophet Isaiah. And they who were sent were of the pharisees. And they asked him and said to him, Why baptizest thou then, if thou art not the Christ, nor Elijah, neither the prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is, who, coming after me, is preferred before me, whose shoe's latchet

Verse 12. *But as many as received him*—Jews or gentiles. *That believe on his name*—That is, on him. The moment they believe, they are sons; and because they are sons, God "sendeth forth the Spirit of his Son into their hearts, crying, Abba, Father."

Verse 13. *Who were born*—Who became the sons of God. *Not of blood*—Not by descent from Abraham. *Nor by the will of the flesh*—By natural generation. *Nor by the will of man*—Adopting them. *But of God*—By his Spirit.

Verse 14. *Flesh* sometimes signifies corrupt nature; sometimes, the body; sometimes, as here, the whole man. *We beheld his glory*—We his apostles, particularly Peter, James, and John, Luke ix. 32. *Grace and truth*—We are all by nature liars and children of wrath, to whom both grace and truth are unknown. But we are made partakers of them when we are "accepted through the Beloved."

The whole verse might be paraphrased thus: And in order to raise us to this dignity and happiness, the eternal Word, by a most amazing condescension, *was made flesh*, united himself to our miserable nature, with all its innocent infirmities. And he did not make us a transient visit, but *tabernacled among us* on earth, displaying his glory in a more eminent manner than ever of old in the tabernacle of Moses. And we, who are now recording these things, *beheld his glory* with so strict an attention, that we can testify, it was in every respect such a glory as became the *only begotten of the Father*. For it shone forth not only in his transfiguration, and in his continual miracles, but in all his tempers, ministrations, and conduct through the whole series of his life. In all he appeared *full of grace and truth*. He was in himself most benevolent and upright; made those ample discoveries of pardon to sinners, which the Mosaic dispensation could not do; and really exhibited the most substantial blessings: whereas that was but "a shadow of good things to come."

Verse 15. *John cried*—With joy and confidence. *This is he of whom I said*—John had said this before our Lord's baptism, although he then knew him not in person. He knew him first at his baptism, and afterwards cried, *This is he of whom I said, &c.* *He is preferred before me*—In his office. *For he was before me*—In his nature.

Verse 16. *And*—Here the apostle confirms the Baptist's words; as if he had said, He is indeed preferred before thee: so we have experienced. *We all*—That believe. *Have received*—All that we enjoy out of his fulness: and in particular grace

upon grace—One blessing upon another, immeasurable grace and love.

Verse 17. *The law*—Working wrath and containing shadows. *Was given*—No philosopher, poet, or orator ever chose his words so accurately as St. John. *The law*, saith he, *was given by Moses: grace was by Jesus Christ*—Observe the reason for placing each word thus: *The law* of Moses was not his own; *the grace* of Christ was. His grace was opposite to the wrath, his truth to the shadowy ceremonies of the law. *Jesus*—St. John having once mentioned the incarnation, verse 14, no more uses that name, "the Word," in all his book.

Verse 18. *No man hath seen God*—With bodily eyes; yet believers see him with the eye of faith. *Who is in the bosom of the Father*—The expression denotes the highest unity, and the most intimate knowledge.

Verse 19. *The Jews*—Probably the great council, sent.

Verse 20. *I am not the Christ*—For many supposed he was.

Verse 21. *Art thou Elijah*—He was not that Elijah, the Tishbite, of whom they spoke. *Art thou the prophet*—Of whom Moses speaks, Deut. xviii. 15.

Verse 23. *He said*—I am that forerunner of Christ of whom Isaiah speaks. *I am the voice*—As if he had said, Far from being Christ, or even Elijah, I am nothing but a voice; a sound that so soon as it has expressed the thought of which it is the sign, dies into air, and is known no more.

Verse 24. *They who were sent were of the pharisees*—Who were peculiarly tenacious of old customs, and jealous of any innovation, except those brought in by their own scribes, unless the innovator had unquestionable proofs of divine authority.

Verse 25. *They asked him, Why baptizest thou them*—Without any commission from the sabbatrim? and not only heathens, (who were always baptized before they were admitted to circumcision,) but Jews also!

Verse 26. *John answered, I baptize*—To prepare for the Messiah; and indeed to show, that Jews as well as gentiles must be proselytes to Christ; and that these, as well as those, stand in need of being washed from their sins.

Verse 28. *Where John was baptizing*—That is, used to baptize.

Verse 29. *He seeth Jesus coming, and saith, Behold the Lamb—innocent; to be offered up; proph-*

- 28 I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.
- 29 The next day he seeth Jesus coming toward him, and saith, Behold the Lamb of God, who taketh away the sin of the world.
- 30 This is he of whom I said, After me cometh a man who is preferred before me: for he was before me. And I knew him not: but that he might be manifested to Israel, therefore am I come baptizing with water. And John testified, saying, I saw the Spirit descending from heaven as a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, he had said to me, On whom thou shalt see the Spirit descending, and abiding on him, this is he who baptizeth with the Holy Ghost.
- 34 And I saw it, and testified, that this is the Son of God.
- 35 Again the next day John was standing, and two of his disciples; And looking upon Jesus walking, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turning and seeing them following saith to them, What seek ye? They said to him, Rabbi, (that is, being interpreted, Master,) where dwellest thou? He saith to them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. Andrew, Simon Peter's brother, was one of the two who heard John speak, and followed him.
- 41 He first findeth his own brother Simon, and saith to him, We have found the Messiah,

- which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him said, Thou art Simon, the son of Jonah: thou shalt be called Cephas, which is, by interpretation, Peter.
- 43 The day following he was minded to depart into Galilee, and findeth Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.
- 45 Philip findeth Nathanael, and saith to him, We have found him, whom Moses in the Law, and the Prophets, described, Jesus of Nazareth, the son of Joseph. And Nathanael saith to him, Can any good thing come out of Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming toward him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith to him, Rabbi, thou art the Son of God; thou art the King of Israel.
- 50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith to him, Verily, verily, I say to you, Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man.

CHAPTER II.

AND the third day, there was a marriage in Cana of Galilee; and the mother of

sied of by Isaiah, liii. 7; typified by the paschal lamb, and by the daily sacrifice. *The Lamb of God*—Whom God gave, approves, accepts of. *Who taketh away*—Atoneth for. *The sin*—That is, all the sins. *Of the world*—Of all mankind. Sin and the world are of equal extent.

Verse 31. *I knew him not*—Till he came to be baptized. How surprising is this; considering how nearly they were related, and how remarkable the conception and birth of both had been! But there was a peculiar providence visible in our Saviour's living from his infancy to his baptism at Nazareth; John all the time living the life of a hermit in the deserts of Judea, Luke i. 80, ninety or more miles from Nazareth. Hereby that acquaintance was prevented which might have made John's testimony of Christ suspected.

Verse 34. *I saw it*—That is, the Spirit so descending and abiding on him. *And testified*—From that time.

Verse 37. *They followed Jesus*—They walked after him, but had not the courage to speak to him.

Verse 41. *He first findeth his own brother Simon*—Probably both of them sought him. Which is, being interpreted, the Christ—This the evangelist adds; as likewise those words in the thirty-eighth verse,—"that is, being interpreted, Master."

Verse 42. *Jesus said, Thou art Simon, the son of Jonah*—As none had told our Lord these names, this could not but strike Peter. *Cephas, which is, Peter*—Meaning the same in Syriac which Peter does in Greek, namely, a rock.

Verse 45. *Jesus of Nazareth*—So Philip thought, not knowing he was born in Bethlehem. Nathanael was probably the same with Bartholomew, that is, the son of Tholomew. St. Matthew, x. 3, joins Bartholomew with Philip; and St. John, xxi. 2, places Nathanael in the midst of

the apostles, immediately after Thomas, just as Bartholomew is placed, Acts i. 13.

Verse 46. *Can any good thing come out of Nazareth*—How cautiously should we guard against popular prejudices! When these had once possessed so honest an heart as even that of Nathanael, they led him to suspect the blessed Jesus himself for an impostor, because he had been brought up at Nazareth. But his integrity prevailed over that foolish bias, and laid him open to the force of evidence, which a candid inquirer will always be glad to admit, even when it brings the most unexpected discoveries. *Can any good thing*—That is, Have we ground from scripture to expect the Messiah, or any eminent prophet, from Nazareth? *Philip saith, Come and see*—The same answer which he had received himself from our Lord the day before.

Verse 48. *Under the fig tree I saw thee*—Perhaps at prayer.

Verse 49. *Nathanael answered*—Happy are they that are ready to believe, swift to receive the truth and grace of God. *Thou art the Son of God*—So he acknowledges now more than he had heard from Philip. *The Son of God, the King of Israel*—A confession both of the person and office of Christ.

Verse 51. *Hereafter ye shall see*—All of these, as well as thou, who believe on me now in my state of humiliation, shall hereafter see me come in my glory, and all the angels of God with me. This seems the most natural sense of the words, though they may also refer to his ascension.

Verse 1. *And the third day*—After he had said this. *In Cana of Galilee*—There were two other towns of the same name; one in the tribe of Ephraim, the other in Coelosyria.

2 Jesus was there: And both Jesus and his
 3 disciples were invited to the marriage. And
 4 wine failing short, the mother of Jesus saith
 5 to him, They have not wine. Jesus saith
 6 to her, Woman, what is it to me and thee? *My*
 7 mine hour is not yet come. His mother
 8 saith to the servants, Whatsoever he saith
 9 to you, do. And there were set there six
 10 waterpots of stone, after the manner of the
 11 purifying of the Jews, containing two or
 12 three measures apiece. Jesus saith to them,
 13 Fill the waterpots with water. And they
 14 filled them up to the brim. And he saith to
 15 them, Draw out now, and carry to the
 16 governor of the feast. And they carried it.
 17 When the governor of the feast had tasted
 18 the water that was made wine, he knew not
 19 whence it was; (but the servants who had
 20 drawn the water knew;) the governor of the
 21 feast calleth the bridegroom, And saith to
 22 him, Every man doth set out good wine first,
 23 and when men have well drank, then that
 24 which is worse: but thou hast kept the good
 25 wine till now. Jesus wrought this beginning
 of miracles in Cana of Galilee, and mani-
 fested his glory, and his disciples believed
 on him.
 12 After this he went down to Capernaum,
 he, and his mother, and his brethren, and
 his disciples: and they tarried there not

Verse 2. *Jesus and his disciples were invited to the marriage*—Christ does not take away human society, but sanctify it. Water might have quenched thirst; yet our Lord allows wine; especially at a festival solemnity. Such was his facility in drawing his disciples at first, who were afterwards to go through rougher ways.

Verse 3. *And wine failing short*—How many days the solemnity had lasted, and on which day our Lord came, or how many disciples might follow him, does not appear. *His mother saith to him, They have not wine*—Either she might mean, Supply them by miracle, or, Go away, that others may go also, before the want appears.

Verse 4. *Jesus saith to her, Woman*—So our Lord speaks also, John xix. 26. It is probable, this was the constant appellation which he used to her. He regarded his Father above all, not knowing even his mother "after the flesh." *What is it to me and thee*—A mild reproof of her inordinate concern and untimely interposal. *My hour is not yet come*—The time of my working this miracle, or of my going away.

May we not learn hence, if his mother was rebuked for attempting to direct him in the days of his flesh, how absurd it is to address her as if she had a right to command him on the throne of his glory? Likewise how indecent it is for us to direct his supreme wisdom, as to the time or manner in which he shall appear for us, in any of the exigencies of life?

Verse 5. *His mother saith to the servants*—Gathering from his answer, that he was about to do something extraordinary.

Verse 6. *The purifying of the Jews*—Who purified themselves by frequent washings; particularly before eating.

Verse 7. *The governor of the feast*—The bridegroom generally procured some friend to order all things at the entertainment.

Verse 10. *And saith*—St. John barely relates the words he spoke, which does not imply his approving them. *When they have well drank*—Does not mean any more than, toward the close of the entertainment.

13 many days. For the passover of the Jews
 14 was nigh, and Jesus went up to Jerusalem,
 15 And found in the temple them that sold
 16 oxen and sheep and doves, and the changers
 17 of money sitting: And having made a scourge
 18 of rushes, he drove all out of the temple,
 19 both the sheep, and the oxen; and poured
 20 out the changers' money, and overthrew the
 21 tables; And said to them that sold doves,
 22 Take these things hence; make not my Fa-
 23 ther's house an house of traffic. And his
 24 disciples remembered that it is written,
 25 * The zeal of thine house catcheth me up.
 18 Then answered the Jews and said to him,
 19 What sign showest thou us, seeing thou
 20 doest these things? Jesus answered and
 21 said to them, Destroy this temple, and I
 22 will raise it up in three days. Then said the
 23 Jews, Forty and six years was this temple
 24 in building, and wilt thou raise it up in three
 25 days? But he spake of the temple of his
 26 body. When therefore he was risen from
 27 the dead, his disciples remembered that he
 28 had said this; and they believed the scrip-
 29 ture, and the word which Jesus had said.
 23 Now when he was in Jerusalem at the
 24 passover, on the feast day, many believed in
 25 his name, beholding the miracles which he
 26 did. But Jesus did not trust himself to
 27 them, because he knew all men, And need-

Verse 11. *And his disciples believed*—More steadfastly.

Verse 14. *Oxen and sheep and doves*—Used for sacrifice. *And the changers of money*—Those who changed foreign money for that which was current at Jerusalem, for the convenience of them that came from distant countries.

Verse 15. *Having made a scourge of rushes*, which were strewn on the ground, *he drove all out of the temple*, (that is, the court of it,) *both the sheep and the oxen*—Though it does not appear that he struck even them, and much less any of the men. But a terror from God, it is evident, fell upon them.

Verse 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their friends. *What sign showest thou*—So they require a miracle, to confirm a miracle!

Verse 19. *This temple*—Doubtless pointing, while he spoke, to his body, the temple and habitation of the Godhead.

Verse 20. *Forty and six years*—Just so many years before the time of this conversation, Herod the Great had begun his most magnificent reparation of the temple, (one part after another,) which he continued all his life, and which was now going on, and was continued thirty-six years longer, till within six or seven years of the destruction of the state, city, and temple, by the Romans.

Verse 22. *They believed the scripture, and the word which Jesus had said*—Concerning his resurrection.

Verse 23. *Many believed*—That he was a teacher sent from God.

Verse 24. *He did not trust himself to them*—Let us learn hence, not rashly to put ourselves into the power of others. Let us study a wise and happy medium between universal suspiciousness, and that easiness which would make us the property of every pretender to kindness and respect.

Verse 25. *He, to whom all things are naked,*

ed not that any should testify of man: for he knew what was in man.

CHAPTER III.

NOW there was a man of the pharisees, named Nicodemus, a ruler of the Jews: **2** The same came to him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except **3** God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born when he is old? can he enter a second time into his **5** mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **7** Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof,

knew what was in man—Namely, a desperately deceitful heart.

Verse 1. *A ruler*—One of the great council.

Verse 2. *The same came*—Through desire; but by night—Through shame. *We know*—Even we rulers and pharisees.

Verse 3. *Jesus answered*—That knowledge will not avail thee, unless thou be born again—Otherwise thou canst not see, that is, experience and enjoy, either the inward or the glorious kingdom of God.

In this solemn discourse our Lord shows that no external profession, no ceremonial ordinances, or privileges of birth, could entitle any to the blessings of the Messiah's kingdom; that an entire change of heart, as well as of life, was necessary for that purpose; that this could only be wrought in man by the almighty power of God; that every man born into the world was by nature in a state of sin, condemnation, and misery; that the free mercy of God had given his Son to deliver them from it, and to raise them to a blessed immortality; that all mankind, gentiles as well as Jews, might share in these benefits, procured by his being lifted up on the cross, and to be received by faith in him; but that, if they rejected him, their eternal, aggravated condemnation would be the certain consequence. *Except a man be born again*—If our Lord, by being born again, means only reformation of life, instead of making any new discovery, he has only thrown a great deal of obscurity on what was before plain and obvious.

Verse 4. *When he is old*—As Nicodemus himself was.

Verse 5. *Except a man be born of water and of the Spirit*—Except he experience that great inward change by the Spirit, and be baptized, (wherever baptism can be had,) as the outward sign and means of it.

Verse 6. *That which is born of the flesh is flesh*—Mere flesh, void of the Spirit; yea, at enmity with it. *And that which is born of the Spirit is spirit*—Is spiritual, heavenly, divine, like its Author.

Verse 7. *Ye must be born again*—To be born again, is to be inwardly changed from all sinfulness to all holiness. It is fitly so called, because as great a change then passes on the

but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said to him, How can these things be? **10** Jesus answered and said to him, Art thou a teacher of Israel, and knowest not these **11** things? Verily, verily, I say to thee, We speak what we know, and testify what we have seen; yet ye receive not our testimony. **12** If I have told you earthly things, and ye believe not, how would ye believe, if I told **13** you heavenly things? For no one hath gone up to heaven, but he that came down from heaven, the Son of Man, who is in heaven. **14** And as * Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted **15** up: That whosoever believeth on him may not perish, but have everlasting life. For **16** God so loved the world, that he gave his only begotten Son, that whosoever believeth on him may not perish, but have everlasting **17** life. For God sent not his Son into the world to condemn the world; but that the **18** world might be saved through him. He that believeth on him is not condemned:

soul, as passes on the body when it is born into the world.

Verse 8. *The wind bloweth*—According to its own nature, not thy will. *And thou hearest the sound thereof*—Thou art sure it doth blow, but canst not explain the particular manner of its acting. *So is every one that is born of the Spirit*—The fact is plain; the manner of his operations, inexplicable.

Verse 11. *We speak what we know*—I and all that believe in me.

Verse 12. *Earthly things*—Things done on earth: such as the new birth, and the present privileges of the children of God. *Heavenly things*—Such as the eternity of the Son; and the unity of the Father, Son, and Spirit.

Verse 13. *For no one*—For here you must rely on my single testimony; whereas there you have a cloud of witnesses. *Hath gone up to heaven, but he that came down from heaven, who is in heaven*—Therefore he is omnipresent; else he could not be in heaven and on earth at once. This is a plain instance of what is usually termed the communication of properties between the divine and human nature: whereby what is proper to the divine nature is spoken concerning the human; and what is proper to the human is, as here, spoken of the divine.

Verse 14. *And as Moses*—And even this single witness will soon be taken from you; yea, and in a most ignominious manner.

Verse 15. *That whosoever*—He must be lifted up, that hereby he may purchase salvation for all believers: all those who look to him by faith recovering spiritual health, even as all that looked at that serpent recovered bodily health.

Verse 16. Yea, and this was the very design of God's love in sending him into the world. *Whosoever believeth on him*—With that faith which "worketh by love," and "hold fast the beginning of his confidence steadfast to the end." *God so loved the world*—That is, all men under heaven; even those that despise his love, and will for that cause finally perish. Otherwise, not to believe, would be no sin to them. For what should they believe! Ought they to believe that Christ was given for them! Then he was given for them. *He gave his only Son*—Truly and seriously. And the Son of God gave him self, Gal. i. 4; truly and seriously.

• Numbers xxi. 9, 10.

but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that practiseth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things Jesus and his disciples went into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

25 Then there arose a dispute between some of John's disciples and the Jews about purifying. And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony, behold, he baptizeth, and all men come to him. John answered and said, A man can receive nothing, unless it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, re-

joiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. He 31 that cometh from above is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; yet no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not him the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: but he that obeyeth not the Son, shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

WHEN therefore the Lord knew that the pharisees had heard, Jesus maketh and baptizeth more disciples than John, 2 (Though Jesus himself baptized not, but 3 his disciples,) He left Judea, and departed 4 again into Galilee. And he must needs go 5 through Samaria. Then cometh he to a city of Samaria, called Sychar, near the field 6 that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with the journey, sat thus by the well: it was about the sixth hour. 7 There cometh a woman of Samaria to draw

Verse 17. *God sent not his Son into the world to condemn the world*—Although many accuse him of it.

Verse 18. *He that believeth on him is not condemned*—Is acquitted, is justified before God. The name of the only begotten Son of God—The name of a person is often put for the person himself. But perhaps it is farther intimated, in that expression, that the person spoken of is great and magnificent. And therefore it is generally used to express either God the Father, or the Son.

Verse 19. *This is the condemnation*—That is, the cause of it. So God is clear.

Verse 21. *He that practiseth the truth*—That is, true religion. *Cometh to the light*—So even Nicodemus afterwards did. *Are wrought in God*—That is, in the light, power, and love of God.

Verse 22. *Jesus went*—From the capital city, Jerusalem. *Into the land of Judea*—That is, into the country. *There he baptized*—Not himself, but his disciples by his order, John iv. 2.

Verse 23. *John also was baptizing*—He did not repel them that offered; but he more willingly referred them to Jesus.

Verse 25. *The Jews*—Those men of Judea who now went to be baptized by Jesus, and John's disciples who were mostly of Galilee. *About purifying*—That is, baptism. They disputed which they should be baptized by.

Verse 27. *A man can receive nothing*—Neither he nor I: neither could he do this, unless God had sent him; nor can I receive the title of Christ, or any honour comparable to that which he hath received from heaven. They seem to have spoken with jealousy and resentment: John answers with sweet composure of spirit.

Verse 29. *He that hath the bride is the bridegroom*—He whom the bride follows. But all men now come to Jesus. Hence it is plain, he is the bridegroom. *The friend who heareth him*—Talk with the bride. *Rejoiceth greatly*—So far from envying or resenting it.

Verse 30. *He must increase, but I must decrease*—So they who are now, like John, "burning and

shining lights," must, if not suddenly eclipsed, like him gradually decrease, while others are increasing about them; as they, in their turns, grew up amidst the decays of the former generation. Let us know how to set, as well as how to rise; and let it comfort our declining days, to trace, in those who are likely to succeed us in our work, the openings of yet greater usefulness.

Verse 31. It is not improbable, that what is added to the end of the chapter are the words of the evangelist, not the Baptist. *He that is of the earth*—A mere man, of earthly original, has a spirit and speech answerable to it.

Verse 32. *No man*—None comparatively, exceeding few. *Receiveth his testimony*—With true faith.

Verse 33. *Hath set to his seal*—It was customary among the Jews for the witness to set his seal to the testimony he had given. *That God is true*—Whose word the Messiah speaks.

Verse 34. *God giveth not him the Spirit by measure*—As he did to the prophets, but immeasurably. Hence he speaketh the words of God in the most perfect manner.

Verse 36. *He that believeth on the Son hath everlasting life*—He hath it already. For he loves God; and love is the essence of heaven. *He that obeyeth not*—A consequence of not believing.

Verse 1. *The Lord knew*—Though none informed him of it.

Verse 3. *He left Judea*—To shun the effects of their resentment.

Verse 4. *And he must needs go through Samaria*—The road lying directly through it.

Verse 5. *Sychar*—Formerly called Sichem or Shechem. *Jacob gave*—On his death-bed, Gen. xlviii. 22.

Verse 6. *Jesus sat thus*—Weary as he was. *It was the sixth hour*—Noon; the heat of the day.

Verse 7. *Give me to drink*—In this one conversation he brought her to that knowledge which the apostles were so long in attaining.

water: Jesus saith to her, Give me to drink.
 8 (For his disciples were gone to the city to
 9 buy meat.) Then saith the Samaritan woman
 to him, How dost thou, being a Jew, ask
 drink of me, who am a Samaritan woman?
 10 For the Jews have no dealings with the Samaritans. Jesus answered and
 said to her, If thou hadst known the gift of
 God, and who it is that saith to thee, Give
 me to drink; thou wouldest have asked of
 him, and he would have given thee living
 11 water. The woman saith to him, Sir, thou
 hast nothing to draw with, and the well is
 deep: whence then hast thou that living
 12 water? Art thou greater than our father
 Jacob, who gave us the well, and himself
 drank thereof, and his children, and his
 13 cattle? Jesus answered and said to her,
 Whosoever drinketh of this water will thirst
 again. But whosoever drinketh of the water
 that I shall give him will never thirst; but
 the water that I shall give him will become
 14 in him a fountain of water springing up into
 everlasting life. The woman saith to him,
 15 Sir, give me this water, that I thirst not,

Verse 8. *For his disciples were gone*—Else he needed not have asked her.

Verse 9. *How dost thou*—Her open simplicity appears from her very first words. *The Jews have no dealings*—None by way of friendship. They would receive no kind of favour from them.

Verse 10. *If thou hadst known the gift*—The living water. *And who it is*—He who alone is able to give it. *Thou wouldest have asked of him*—On those words the stress lies. *Water*—In like manner he draws the allegory from bread, John vi. 27; and from light, John viii. 12; the first, the most simple, necessary, common, and salutary things in nature. *Living water*—The Spirit and its fruits. But she might the more easily mistake his meaning, because “living water” was a common phrase among the Jews for spring water.

Verse 12. *Our father Jacob*—So they fancied he was; whereas they were, in truth, a mixture of many nations, placed there by the king of Assyria, in the room of the Israelites whom he had carried away captive, 2 Kings xvii. 24. *Who gave us the well*—In Joseph, their supposed forefather. *And drank thereof*—So even he had no better water than this.

Verse 14. *Will never thirst*—Will never (provided he continue to drink thereof) be miserable, dissatisfied, without refreshment. If ever that thirst returns, it will be the fault of the man, not the water. *But the water that I shall give him*—The Spirit of faith working by love. *Shall become in him*—An inward, living principle. *A fountain*—Not barely a well, which is soon exhausted. *Springing up into everlasting life*—Which is a confluence, or rather an ocean, of streams arising from this fountain.

Verse 15. *That I thirst not*—She takes him still in a gross sense.

Verse 16. *Jesus saith to her*—He now clears the way, that he might give her a better kind of water than she asked for. *Go, call thy husband*—He strikes directly at her bosom sin.

Verse 17. *Thou hast well said*—We may observe in all our Lord's discourse, the utmost weightiness, and yet the utmost courtesy.

Verse 18. *Thou hast had five husbands*—Whether they were all dead or not, her own conscience, now awakened, would tell her.

Verse 19. *Sir, I perceive*—So soon was her heart touched.

Verse 20. The instant she perceived this, she

16 neither come hither to draw. Jesus saith
 to her, Go, call thy husband, and come
 17 hither. The woman answered and said, I
 have no husband. Jesus said to her, Thou
 18 hast well said, I have no husband: For
 thou hast had five husbands; and he whom
 thou now hast is not thy husband: this thou
 19 saidst truly. The woman saith to him, Sir,
 20 I perceive that thou art a prophet. Our
 fathers worshipped in this mountain; but
 ye say, that in Jerusalem is the place where
 21 men ought to worship. Jesus saith to her,
 Woman, believe me, the hour cometh, when
 ye shall neither in this mountain, nor at
 22 Jerusalem, worship the Father. Ye wor-
 ship ye know not what; we know what we
 worship: for salvation is from the Jews.
 23 But the hour cometh, and now is, when the
 true worshippers shall worship the Father
 in spirit and in truth: for the Father seek-
 24 eth such to worship him. God is a Spirit:
 and they that worship him, must worship
 25 him in spirit and in truth. The woman saith
 to him, I know that the Messiah is coming,
 who is called Christ: when he is come he

proposes what she thought the most important of all questions. *This mountain*—Pointing to mount Gerizim. Sanballat, by the permission of Alexander the Great, had built a temple upon mount Gerizim, for Manasseh, who, for marrying Sanballat's daughter, had been expelled from the priesthood and from Jerusalem, Nehemiah xiii. 28. This was the place where the Samaritans used to worship, in opposition to Jerusalem. And it was so near Sychar, that a man's voice might be heard from the one to the other. *Our fathers worshipped*—This plainly refers to Abraham and Jacob, (from whom the Samaritans pretended to deduce their genealogy), who erected altars in this place, Gen. xii. 6, 7; and xxxiii. 19, 20; and possibly to the whole congregation, who were directed, when they came into the land of Canaan, “to put the blessing upon mount Gerizim,” Deut. xi. 29. *Ye Jews say, in Jerusalem is the place*—Namely, the temple.

Verse 21. *Believe me*—Our Lord uses this expression in this manner but once; and that to a Samaritan. To his own people, the Jews, his usual language is, “I say unto you.” *The hour cometh when ye*—Both Samaritans and Jews. *Shall worship neither in this mountain nor at Jerusalem*—As preferable to any other place. True worship shall be no longer confined to any one place or nation.

Verse 22. *Ye worship ye know not what*—Ye Samaritans are ignorant, not only of the place, but of the very object, of worship. Indeed, “they feared the Lord,” after a fashion; but at the same time “served their own gods,” 2 Kings xvii. 33. *Salvation is from the Jews*—So spake all the prophets, that the Saviour should arise out of the Jewish nation; and that from thence the knowledge of him should spread to all nations under heaven.

Verse 23. *The true worshippers shall worship the Father*—Not here or there only; but at all times and in all places.

Verse 24. *God is a Spirit*—Not only remote from body, and all the properties of it, but likewise full of all spiritual perfections, power, wisdom, love, holiness. And our worship should be suitable to his nature. We should worship him with the truly spiritual worship of faith, love, and holiness, animating all our tempera, thoughts, words, and actions.

Verse 25. *The woman saith*—With joy for what

26 will tell us all things. Jesus saith to her, I
27 that speak to thee am *he*. And upon this
came his disciples, and marvelled that he
talked with a woman: yet none said, What
seekest thou? or, Why talkest thou with
her?

28 The woman then left her waterpot, and
went to the city, and saith to the men,
29 Come, see a man who told me all things
30 that ever I did: is not this the Christ? Then
they went out of the city, and came to him.

31 In the mean time his disciples prayed
32 him, saying, Master, eat. But he said to
them, I have meat to eat that ye know not
33 of. The disciples said one to another, Hath
34 any man brought him to eat? Jesus saith
to them, My meat is to do the will of him
35 that sent me, and to finish his work. Say
ye not, There are yet four months, and the
harvest cometh: lo, I say to you, Lift up
your eyes, and survey the fields, for they are
36 white already to the harvest. And he that
reapeth receiveth wages, and gathereth fruit
to life eternal: that both he that soweth and
37 he that reapeth may rejoice together. And
herein is the saying true, One soweth and
38 another reapeth. I have sent you to reap
that whereon you have bestowed no labour:
others have laboured, and ye are entered
into their labour.

39 And many of the Samaritans out of the
city believed on him for the saying of the
woman, testifying, He told me all that ever
40 I did. So when the Samaritans were come
to him, they besought him to tarry with
41 them: and he abode there two days. And
many more believed, because of his word;
42 And said to the woman, We no longer be-
lieve because of thy saying: for we have
heard him ourselves, and know that this is

she had already learned, and desire of fuller
instruction.

Verse 26. *Jesus saith*—Hasting to satisfy her
desire before his disciples came. *I am he*—Our
Lord did not speak this so plainly to the Jews,
who were so full of the Messiah's temporal
kingdom. If he had, many would doubtless
have taken up arms in his favour, and others
have accused him to the Roman governor. Yet
he did in effect declare the thing, though he de-
nied the particular title. For in a multitude of
places he represented himself both as the Son
of Man, and as the Son of God; both which ex-
pressions were generally understood by the
Jews as peculiarly applicable to the Messiah.

Verse 27. *His disciples marvelled that he talked with
a woman*—Which the Jewish rabbis reckoned
scandalous for a man of distinction to do. They
 marvelled likewise at his talking with a woman
of that nation, which was so peculiarly hateful
to the Jews. *Yet none said*—To the woman, *What
seekest thou? or to Christ, Why talkest thou with her?*

Verse 28. *The woman left her waterpot*—Forgetting
smaller things.

Verse 29. *A man who told me all things that ever I
did*—Our Lord had told her but a few things.
But his words awakened her conscience, which
soon told her all the rest. *Is not this the Christ?*—
She does not doubt of it herself, but incites them
to make the inquiry.

Verse 31. *In the mean time*—Before the people
came.

Verse 31. *My meat*—That which satisfies the
strongest appetite of my soul.

Verse 35. *The fields are white already*—As if he

indeed the Christ, the Saviour of the world.

43 After the two days, he departed thence,
44 and went into Galilee. (Now Jesus himself
had testified, * that a prophet hath not hon-
45 our in his own country.) And when he was
come into Galilee, the Galileans received
him, having seen all the things that he did
in Jerusalem at the feast: for they also had
come to the feast.

46 So he came again to Cana of Galilee,
where he had made the water wine. And
there was a certain nobleman, whose son
47 was sick at Capernaum. When he heard
that Jesus was come out of Judea into Gali-
lee, he went to him, and besought him to
come down, and heal his son; for he was at
48 the point of death. Jesus said to him, Un-
less ye see signs and wonders, ye will in no
49 wise believe. The nobleman said to him,
50 Sir, come down, ere my child die. Jesus
said to him, Go; thy son liveth. And the
man believed the word that Jesus spake to
51 him, and he went. And as he was now going
down, his servants met him, and told him,
52 saying, Thy son liveth. Then he asked of
them the hour when he amended. And they
said to him, Yesterday at the seventh hour
53 the fever left him. So the father knew it was
at the same hour in which Jesus had said to
him, Thy son liveth: and himself believed,
54 and his whole house. This second miracle
again Jesus wrought, being come out of
Judea into Galilee.

CHAPTER V.

AFTER this there was a feast of the Jews;
2 and Jesus went up to Jerusalem. Now
there is in Jerusalem by the sheep-gate a
bath, which is called in the Hebrew tongue
3 Bethesda, having five porticoes. In these

had said, The spiritual harvest is ripe already.
The Samaritans, ripe for the gospel, covered the
ground round about them.

Verse 36. *He that reapeth*—Whoever saves
souls. *Receiveth wages*—A peculiar blessing to
himself. *And gathereth fruit* Many souls. *That
he that soweth*—Christ, the great sower of the
seed. *And he that reapeth, may rejoice together*—in
heaven.

Verse 37. *That saying*—A common proverb. *One
soweth*—The prophets and Christ. *Another reapeth*
—The apostles and succeeding ministers.

Verse 38. *I*—The Lord of the whole harvest.
Have sent you—He had employed them already
in baptizing, verse 2.

Verse 42. *We know that this is the Saviour of the
world*—And not of the Jews only.

Verse 43. *He went into Galilee*—That is, into the
country of Galilee; but not to Nazareth. It
was at that town only that he *has no honour*.
Therefore he went to other towns.

Verse 47. *To come down*—For Cana stood much
higher than Capernaum.

Verse 48. *Unless ye see signs and wonders*—Although
the Samaritans believed without them.

Verse 52. *He asked the hour when he amended*—The
more exactly the works of God are considered,
the more faith is increased.

Verse 1. *A feast*—Pentecost.

Verse 2. *There is in Jerusalem*—Hence it appears,
that St. John wrote his Gospel before Jerusalem
was destroyed: it is supposed, about thirty

lay a great multitude of diseased, of blind, halt, withered, waiting for the moving of the water. For an angel went down at certain times into the bath, and the water was troubled : and whosoever went in first after the troubling of the water was made whole, whatsoever disease he had. And a certain man was there, who had been diseased eight and thirty years. Jesus seeing him lie, and knowing that he had now been diseased a long time, saith to him, Desirest thou to be made whole? The infirm man answered him, Sir, I have no man to put me into the bath, when the water is troubled : and the while I am coming, another steppeth down before me. Jesus saith to him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked : and the same day was the sabbath. Then said the Jews to him that was healed, It is the sabbath : it is not lawful for thee to take up thy bed. He answered, He that made me whole, he said to me, Take up thy bed, and walk. Then asked they him, Who is the man that said to thee, Take up thy bed, and walk? And he that was healed knew not who he was : for Jesus had retired, a multitude being in the place.

years after the ascension. *Having five porticoes*—Built for the use of the sick. Probably the basin had five sides. *Bethesda* signifies, “the house of mercy.”

Verse 4. *An angel*—Yet many undoubtedly thought the whole thing to be purely natural. *At certain times*—Perhaps at a certain hour of the day, during this paschal week. *Went down*—The Greek word implies that he had ceased going down, before the time of St. John's writing this. God might design this, to raise expectation of the acceptable time approaching, to add a greater lustre to his Son's miracles, and to show that his ancient people were not entirely forgotten of him. *The first*—Whereas the Son of God healed every day, not one only, but whole multitudes that resorted to him.

Verse 7. *The sick man answered*—Giving the reason why he was not made whole, notwithstanding his desire.

Verse 14. *Sin no more*—It seems his former illness was the effect or punishment of sin.

Verse 15. *The man went and told the Jews that it was Jesus who had made him whole*—One might have expected that, when he had published the name of his benefactor, crowds would have thronged about Jesus, to have heard the words of his mouth, and to have received the blessings of the gospel. Instead of this, they surround him with an hostile intent; they even conspire against his life, and, for an imagined transgression in point of ceremony, would have put out this light of Israel. Let us not wonder, then, if our “good be evil spoken of;” if even candour, benevolence, and usefulness do not disarm the enmity of those who have been taught to prefer sacrifice to mercy; and who, disrelishing the genuine gospel, naturally seek to slander and persecute the professors, but especially the defenders, of it.

Verse 17. *My Father worketh until now, and I work*—From the creation till now he hath been working without intermission. I do likewise. This is the proposition which is explained from verse 19 to verse 30; confirmed and vindicated in the thirty-first and following verses.

Verse 18. *His own Father*—The Greek word means “his own Father” in such a sense as no

14 Afterwards Jesus findeth him in the temple, and said to him, I.o, thou art made whole: sin no more, lest a worse thing come to thee. The man departed, and told the Jews that it was Jesus who had made him whole.

16 And therefore the Jews persecuted Jesus, because he had done these things on the sabbath. But Jesus answered them, My Father worketh until now, and I work. 18 Therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also said that God was his own Father, 19 making himself equal with God. Then answered Jesus and said to them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: but what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, so that ye will 21 marvel. For as the Father quickeneth the dead, so the Son also quickeneth whom he 22 will. For neither doth the Father judge any one, but hath given all judgment to the 23 Son: That all men may honour the Son, even as they honour the Father. He that honour-

creature can speak. *Making himself equal with God*—It is evident, all the hearers so understood him; and that our Lord never contradicted, but confirmed, it.

Verse 19. *The Son can do nothing of himself*—This is not his imperfection, but his glory, resulting from his eternal, intimate, indissoluble unity with the Father. Hence it is absolutely impossible that the Son should judge, will, testify, or teach, anything without the Father, verse 30, &c.; John vi. 38; vii. 18; or that he should be known or believed on separately from the Father. And he here defends his doing good every day without intermission by the example of his Father, from which he cannot depart. *These doeth the Son likewise*—All these, and only these; seeing he and the Father are one.

Verse 20. *The Father sheweth him all things that himself doeth*—A proof of the most intimate unity. *And he will show him*—By doing them. At the same time (not at different times) the Father sheweth and doeth, and the Son seeth and doeth. *Greater works*—Jesus oftener terms them works than signs or wonders, because they were not wonders in his eyes. *Ye will marvel*—So they did, when he raised Lazarus.

Verse 21. *For*—He declares which are those greater works,—raising the dead, and judging the world. The power of quickening whom he will follows from the power of judging. These two, quickening and judging, are proposed verses 21, 22. The acquittal of believers, which presupposes judgment, is treated of in the twenty-fourth verse; the quickening some of the dead, verse 25; and the general resurrection, verse 28.

Verse 22. *For neither doth the Father judge*—Not without the Son: but he doth “judge by that man whom he hath ordained,” Acts xvii. 31.

Verse 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping condemnation, by faith; or unwillingly, when feeling the wrath of the Judge. This demonstrates the equality of the Son with the Father. If our Lord were God only by office or investiture, and not in the unity of the divine essence, and in all respects equal in Godhead with the Father, he could not be honoured even as, that is, with the same honour that they

eth not the Son honoureth not the Father
 24 that sent him. Verily, verily, I say unto
 you, He that heareth my word, and believeth
 on him that sent me, hath everlasting life,
 and cometh not into condemnation; but is
 25 passed from death to life. Verily, verily, I
 say to you, The hour is coming, and now is,
 when the dead shall hear the voice of the
 Son of God: and they that hear shall live.
 26 For as the Father hath life in himself; so
 hath he given to the Son also to have life in
 27 himself; And hath given him authority to
 execute judgment likewise, because he is
 28 the Son of Man. Marvel not at this: for the
 time is coming, in which all that are in the
 29 graves shall hear his voice, And shall come
 forth; they that have done good, to the resur-
 rection of life; and they that have done
 30 evil, to the resurrection of damnation. I
 can do nothing of myself: as I hear, I judge;
 and my judgment is just; because I seek
 not my own will, but the will of him that
 31 sent me. If I testify of myself, my testimony
 32 is not valid. There is another that testifieth
 of me; and I know that the testimony which
 he testifieth of me is valid.
 33 Ye sent to John, and he bare testimony to
 34 the truth. But I receive not testimony from
 man: but these things I say, that ye may
 35 be saved. He was a burning and a shining
 light: and ye were willing for a season to
 36 rejoice in his light. But I have a greater
 testimony than that of John: for the works
 which the Father hath given me to fulfil,

honoured the Father. *He that honoureth not the Son—With the same equal honour, greatly dishonoureth the Father that sent him.*

Verse 24. *And cometh not into condemnation—Unless he make shipwreck of the faith.*

Verse 25. *The dead shall hear the voice of the Son of God—So did Jairus's daughter, the widow's son, and Lazarus.*

Verse 26. *He hath given to the Son—By eternal generation. To have life in himself—Absolute, independent.*

Verse 27. *Because he is the Son of Man—He is appointed to judge mankind, because he was made man.*

Verse 28. *The time is coming—When not two or three, but all, shall rise.*

Verse 29. *The resurrection of life—That resurrection which leads to life everlasting.*

Verse 30. *I can do nothing of myself—It is impossible I should do any thing separately from my Father. As I hear—Of the Father, and see, so I judge and do; because I am essentially united to him. See verse 19.*

Verse 31. *If I testify of myself—That is, if I alone, (which indeed is impossible,) my testimony is not valid.*

Verse 32. *There is another—The Father, verse 37. And I know that, even in your judgment, his testimony is beyond exception.*

Verse 33. *He bare testimony—That I am the Christ.*

Verse 34. *But I have no need to receive, &c. But those things—Concerning John, whom ye yourselves reverence. I say that ye may be saved—So really and seriously did he will their salvation. Yet they were not saved. Most, if not all, of them died in their sins.*

Verse 35. *He was a burning and a shining light—Inwardly burning with love and zeal; outwardly shining in all holiness. And even ye were willing for a season—A short time only*

the very works that I do, testify of me, that
 37 the Father hath sent me. And the Father
 who hath sent me, he hath testified of me.
 Ye have neither heard his voice at any time,
 38 nor seen his form. And ye have not his
 word abiding in you: for whom he hath sent,
 39 ye believe not. Search the scriptures; in
 them ye are assured ye have eternal life:
 40 and it is they that testify of me. Yet ye will
 41 not come to me, that ye may have life. I
 42 receive not honour from men. But I know
 you, that ye have not the love of God in
 43 you. For I am come in my Father's name,
 and ye receive me not: If another shall
 come in his own name, him ye will re-
 44 ceive. How can ye believe, while ye receive
 honour one of another, and seek not the
 45 honour that is from God only? Think not
 that I will accuse you to the Father: there
 is one that accuseth you, even Moses, in
 46 whom ye trust. For had ye believed Moses,
 ye would have believed me: for he wrote of
 47 me. But if ye believe not his writings, how
 shall ye believe my words?

CHAPTER VI.

* AFTER these things Jesus went over the
 2 A sea of Galilee, the sea of Tiberias. And
 a great multitude followed him, because
 they had seen the miracles which he did on
 3 the diseased. But Jesus went up into the
 mountain, and sat there with his disciples.
 4 And the passover, a feast of the Jews, was
 5 nigh. Jesus then lifting up his eyes, and

Verse 37. *He hath testified of me—Namely, at my baptism. I speak not of my supposed father, Joseph. Ye are utter strangers to Him of whom I speak.*

Verse 38. *Ye have not his word—All who believe have the word of the Father (the same with the word of the Son) abiding in them; that is, deeply engrafted in their hearts.*

Verse 39. *Search the scriptures—A plain command to all men. In them ye are assured ye have eternal life—Ye know they show you the way to eternal life. And these very scriptures testify of me.*

Verse 40. *Yet ye will not come unto me—As they direct you.*

Verse 41. *I receive not honour from men—I need it not. I seek it not from you for my own sake.*

Verse 42. *But I know you—With this ray he pierces the hearts of the hearers. And this, doubtless, he spake with the tenderest compassion.*

Verse 43. *If another shall come—Any false Christ.*

Verse 44. *While ye receive honour—That is, while ye seek the praise of men rather than the praise of God. At the feast of pentecost, kept in commemoration of the giving the law from mount Sinai, their sermons used to be full of the praises of the law, and of the people to whom it was given. How mortifying then must the following words of our Lord be to them, while they were thus exulting in Moses and his law!*

Verse 45. *There is one that accuseth you—By his writings.*

Verse 46. *He wrote of me—Everywhere; in all his writings; particularly Deut. xviii. 15, 18.*

Verse 1. *After these things—The history of between ten and eleven months is to be supplied here from the other evangelists.*

• Matt. xiv. 13; Mark vi. 32; Luke ix. 10.

seeing a great multitude coming to him, saith to Philip, Whence shall we buy bread, that these may eat? (But this he said trying him: for he himself knew what he intended to do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that each of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith to him, Here is a lad, who hath five barley loaves and two small fishes: but what are they among so many? Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand. Then Jesus took the loaves; and having given thanks distributed to the disciples, and the disciples to them that were eat down; and likewise of the fishes as much as they would. When they were filled, he saith to his disciples, Gather up the fragments which remain, that nothing be lost. They therefore gathered them, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men, having seen the miracle which Jesus did, said, Of a truth this is the prophet that was to come into the world. Jesus therefore knowing that they were about to come and take him by force, to make him a king, again retired to the mountain all alone.

16 "In the evening, his disciples went down to the sea, and entering into the vessel, they went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea ran high, a great wind blowing. And having rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the vessel: and they were afraid. But he saith to them, It is I, be not afraid. Then they willingly received him into the vessel: and

immediately the vessel was at the land to which they were bound.

22 The day following, the multitude who had stood on the other side of the sea, because they saw there was no other vessel there, save that one into which his disciples went, and that Jesus went not into the vessel with his disciples, but that his disciples were gone away alone: (But there came other little vessels from Tiberias near the place where they had eaten bread, after the Lord had given thanks.) When they saw that Jesus was not there, neither his disciples, they also went aboard the vessels, and came to Capernaum, seeking Jesus.

25 And having found him on the other side of the sea, they said to him, Rabbi, when earnest thou hither? Jesus answered them and said, Verily, verily, I say to you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were satisfied. Labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of Man will give you: for him hath God the Father sealed. Then said they to him, What shall we do, that we may work the works of God?

28 Jesus answered and said to them, This is the work of God, that ye believe on him whom he hath sent. They said therefore to him, What sign dost thou shew, that we may see, and believe thee? what dost thou work? Our fathers ate manna in the wilderness; as it is written, † He gave them bread from heaven to eat. Then said Jesus to them, Verily, verily, I say unto you, Moses gave you not the bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he that cometh down from heaven, and giveth life to the world. Then said they to him, Lord, ever give us this bread. And Jesus said to

Verse 5. *Jesus went up*—Before the people overtook him.

Verse 6. *Jesus saith to Philip*—Perhaps he had the care of providing victuals for the family of the apostles.

Verse 15. *He retired to the mountain alone*—Having ordered his disciples to cross over the lake.

Verse 22. *Who had stood on the other side*—They were forced to stay a while, because there were then no other vessels; and they stayed the less unwillingly, because they saw Jesus was not embarked.

Verse 26. Our Lord does not satisfy their curiosity, but corrects the wrong motive they had in seeking him. *Because ye did eat*—Merely for temporal advantage. Hitherto Christ had been gathering hearers: he now begins to try their sincerity, by a figurative discourse concerning his passion, and the fruit of it, to be received by faith.

Verse 27. *Labour not for the meat which perisheth*—For bodily food: not for that only, not chiefly; not at all, but in subordination to grace, faith, love, the meat which endureth to everlasting life. *Labour*—Work for this. *For everlasting life*—So our Lord expressly commands, Work for life, as well as for life, from a principle of faith and love. *Him hath the Father sealed*—By this very miracle, as well as by his whole testimony concerning him. See John iii. 35. Sealing is a mark of the authenticity of a writing.

Verse 28. *The works of God*—Works pleasing to God.

Verse 29. *This is the work of God*—The work most pleasing to God, and the foundation of all others. *That ye believe*—He expresses it first properly, afterwards figuratively.

Verse 30. *What sign dost thou*—Amazing, after what they had just seen!

Verse 31. *Our fathers ate manna*—This sign Moses gave them. *He gave them bread from heaven*—From the lower, sublunary heaven: to which Jesus opposes the highest heaven: in which sense he says seven times, verses 32, 33, 38, 50, 58, 59, that he himself came down from heaven.

Verse 32. *Moses gave you not bread from heaven*—It was not Moses who gave the manna to your fathers; but my Father who now giveth the true bread from heaven.

Verse 33. *He that giveth life to the world*—Not, like the manna, to one people only; and that from generation to generation. Our Lord does not yet say, I am that bread; else the Jews would not have given him so respectful an answer, verse 34.

Verse 34. *Give us this bread*—Meaning it still in a literal sense: yet they seem now to be not far from believing.

Verse 35. *I am the bread of life*—Having and giving life. *He that cometh, he that believeth*—Equivalent expressions. *Shall never hunger, thirst*—shall be satisfied, happy, for ever.

† Psalm lxxviii. 24.

them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I told you, That though ye have seen me, ye believe not. All that the Father giveth me will come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, should have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured about him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how then saith he, I came down from heaven? Jesus answered and said to them, Murmur not among yourselves. No man can come unto me, unless the Father who hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, * And they shall be all taught of God. Every man therefore that hath heard, and learned of the Father, cometh to me. Not that any man hath seen the Father, save he who is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life.

40 Your fathers ate manna in the wilderness,

Verse 36. *I have told you*—Namely, verse 26.

Verse 37. *All that the Father giveth me*—All that feel themselves lost, and follow the drawings of the Father, he in a peculiar manner giveth to the Son. *Will come to me*—By faith. *And him that thus cometh to me I will in no wise cast out*—I will give him pardon, holiness, and heaven; if he endure to the end “to rejoice in his light.”

Verse 39. *Of all which he hath already given me*—See John xvii. 6, 12. If they endure to the end. But Judas did not.

Verse 40. Here is the sum of the three foregoing verses. *This is the will of him that sent me*—This is the whole of what I have said. This is the eternal, unchangeable will of God. Every one who truly believeth shall have everlasting life. *Every one that seeth and believeth*—The Jews saw, and yet believed not. *And I will raise him up*—As this is the will of him that sent me, I will perform it effectually.

Verse 44. Christ having checked their murmuring, continues what he was saying, verse 40. *No man comes to me unless my Father draw him*—No man can believe in Christ, unless God give him power. He draws us first by good desires, not by compulsion, not by laying the will under any necessity; but by the strong and sweet, yet still resistable, motions of his heavenly grace.

Verse 45. *Every man that hath heard*—The secret voice of God, he, and he only, believeth.

Verse 46. *Not that any one*—Must expect him to appear in a visible shape. *He who is from or with God*—In a more eminent manner than any creature.

Verse 50. *Not die*—Not spiritually; not eternally.

Verse 51. *If any eat of this bread*—That is, be-

lieve in me. *He shall live for ever*—In other words, He that believeth to the end shall be saved. *My flesh which I will give you*—This whole discourse concerning his flesh and blood refers directly to his passion, and but remotely, if at all, to the Lord's supper.

Verse 52. Observe the degrees: the Jews are tried here; the disciples, verses 60, 66; the apostles, verse 67.

Verse 53. *Unless ye eat the flesh of the Son of Man*—Spiritually; unless ye draw continual virtue from him by faith. *Eating his flesh*—is only another expression for believing.

Verse 55. *Meat, drink indeed*—With which the soul of a believer is as truly fed, as his body with meat and drink.

Verse 57. *I live by the Father*—Being one with him. *He shall live by me*—Being one with me. Amazing union!

Verse 58. *This is*—That is, I am the bread—Which is not like the manna your fathers ate, who died notwithstanding.

Verse 60. *This is an hard saying*—Hard to the children of the world, but sweet to the children of God. Scarce ever did our Lord speak more sublimely, even to the apostles in private. *Who can hear*—Endure it?

Verse 62. *What if ye shall see the Son of Man ascend where he was before*—How much more incredible will it then appear to you, that he should give you his flesh to eat?

Verse 63. *It is the spirit*—The spiritual meaning of these words, by which God giveth life. *The flesh*—The bare, carnal, literal meaning, profiteth nothing. *The words which I have spoken, they are spirit*—Are to be taken in a spiritual sense. *And*—When they are so understood, *they are life*—That is, a means of spiritual life to the hearers.

Verse 64. *But there are some of you who believe not*—And so receive no life by them, because you

some of you who believe not. (For Jesus had known from the beginning who they were that believed not, and who would betray him.) And he said, Therefore said I to you, That no man can come to me, unless it be given him by my Father.

From this time many of his disciples went back, and walked no more with him. Then said Jesus to the twelve, Are ye also minded to go away? Then Simon Peter answered him, saying, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and known that thou art the Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve? yet one of you is a devil. He spake of Judas Iscariot the son of Simon: for he it was that would betray him, being one of the twelve.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. Now was the Jews' feast of tabernacles was nigh. His brethren therefore said to him, Depart hence, and go into Judea, that thy disciples there also may see the works which thou doest. For no man doeth anything in secret, but desireth to be publicly known. If thou doest these things, show thyself to the world.

take them in a gross, literal sense. For Jesus knew from the beginning—Of his ministry. Who would betray him—Therefore it is plain, God does foresee future contingencies:

“But His foreknowledge causes not the fault, Which had no less proved certain unforeknown.”

Verse 65. Unless it be given—And it is given to those only who will receive it on God's own terms.

Verse 66. From this time many of his disciples went back—So our Lord now began to purge his floor. The proud and careless were driven away, and those remained who were meet for the Master's use.

Verse 68. Thou hast the words of eternal life—Thou, and thou alone, speakest the words which show the way to life everlasting.

Verse 69. And we—Who have been with thee from the beginning, whatever others do, have known—Are absolutely assured, that thou art the Christ.

Verse 70. Jesus answered them—And yet even ye have not all acted suitably to this knowledge. Have I not chosen or elected you twelve? But they might fall from even that election. Yet one of you—On this glorious warning, Judas ought to have repented. Is a devil—is now influenced by one.

Verse 1. After these things Jesus walked in Galilee—That is, continued there for some months after the second passover. For he would not walk—Continue, in Judea. Because the Jews—Those of them who did not believe; and in particular the chief priests, scribes, and pharisees, sought an opportunity to kill him.

Verse 2. The feast of tabernacles—The time, manner, and reason of this feast may be seen, Lev. xxiii. 34, &c.

Verse 3. His brethren—So called according to the Jewish way of speaking. They were his cousins, the sons of his mother's sister. Depart hence—From this obscure place.

Verse 4. For no man doeth any thing—Of this

5 (For neither did his brethren believe on him.) Jesus saith to them, My time is not yet come: your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up to the feast: I go not up to this feast yet; because my time is not yet fully come. Having said these things to them, he abode in Galilee.

But when his brethren were gone up, then he also went up to the feast, not openly, but as it were privately. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the multitude concerning him: for some said, He is a good man: others said, Nay; but he seduceth the people. However, no man spake openly of him, for fear of the Jews.

Now at the middle of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How doth this man know letters, having never learned? Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man be willing to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and there is no unrighteousness in him. Did not Moses give you the

kind. In secret; but rather desireth to be of public use. If thou really doest these things—These miracles which are reported. Show thyself to the world—To all men.

Verse 6. Jesus saith, Your time is always ready—This or any time will suit you.

Verse 7. The world cannot hate you—Because ye are of the world. But me it hateth—And all that bear the same testimony.

Verse 10. He also went up to the feast—This was his last journey but one to Jerusalem. The next time he went up, he suffered.

Verse 11. The Jews—The men of Judea, particularly of Jerusalem.

Verse 12. There was much murmuring among the multitude—Much whispering; many private debates with each other, among those who were come from distant parts.

Verse 13. However, no man spake openly of him—Not in favour of him. For fear of the Jews—Those that were in authority.

Verse 14. Now at the middle of the feast—Which lasted eight days. It is probable this was on the sabbath day. Jesus went up into the temple—Directly, without stopping anywhere else.

Verse 15. How doth this man know letters, having never learned—How comes he to be so well acquainted with sacred literature, as to be able thus to expound the scripture, with such propriety and gracefulness, seeing he has never learned this at any place of education?

Verse 16. My doctrine is not mine—Acquired by any labour of learning. But his that sent me—Immediately infused by him.

Verse 17. If any man be willing to do his will, he shall know of the doctrine, whether it be of God—This is a universal rule, with regard to all persons and doctrines. He that is thoroughly willing to do it, shall certainly know what the will of God is.

Verse 18. There is no unrighteousness in him—No deceit or falsehood.

Verse 19. But ye are unrighteous; for ye violate the very law which ye profess so much zeal for.

law, yet none of you keepeth the law! Why
 20 seek ye to kill me? The people answered
 and said, Thou hast a devil: who seeketh to
 21 kill thee? Jesus answered and said to them,
 I did one work, and ye all marvel at it.
 22 Moses gave you circumcision: (not that it is
 of Moses, but of the fathers;) and ye cir-
 23 cumcise a man on the sabbath. If a man
 receive circumcision on the sabbath, that
 the law of Moses may not be broken; are
 ye angry at me, because I entirely healed a
 24 man on the sabbath? Judge not according
 to appearance, but judge righteous judg-
 ment.
 25 Then said some of them of Jerusalem, Is
 26 not this he whom they seek to kill? And,
 lo, he speaketh boldly, and they say nothing
 to him. Do the rulers know indeed that
 27 this is the Christ? Howbeit we know this
 man whence he is: but when Christ cometh,
 28 none knoweth whence he is. Then cried
 Jesus in the temple as he taught, saying,
 Do ye both know me, and know whence
 I am? and yet I am not come of myself,
 but he that sent me is true, whom ye know
 29 not. But I know him: for I am from him,
 30 and he hath sent me. Then they sought to
 seize him: but no man laid hands on him,
 31 because his hour was not yet come. And
 many of the multitude believed on him, and
 said, When Christ cometh, will he do more
 miracles than these which this man hath
 32 done? The pharisees heard the multitude
 whispering such things concerning him;
 and the pharisees and the chief priests sent

33 officers to seize him. Then said Jesus to
 them, Yet a little time I am with you, and
 34 then I go to him that sent me. Ye shall
 seek, and shall not find me: and where I
 35 am, ye cannot come. Then said the Jews
 among themselves, Whither will he go, that
 we shall not find him? will he go to the
 dispersed among the Greeks, and teach the
 36 Greeks? What saying is this that he said,
 Ye shall seek me, and shall not find me:
 and where I am, ye cannot come?
 37 On the last, the great day of the feast,
 Jesus stood and cried, saying, If any man
 38 thirst, let him come to me, and drink. * He
 that believeth on me, out of his belly, as the
 scripture hath said, shall flow rivers of
 39 living water. This he spake of the Spirit,
 which they who believed on him were to re-
 ceive: for the Holy Ghost was not yet
 40 given; because Jesus was not yet glorified.
 Many of the multitude therefore, hearing
 this discourse, said, Certainly this is the
 41 prophet. Others said, This is the Christ.
 But some said, Doth Christ come out of
 42 Galilee? Hath not the scripture said, That
 Christ cometh of the seed of David, and
 from † Bethlehem, the town where David
 43 was? So there was a division among the
 44 people concerning him. And some of them
 would have seized him; but no man laid
 45 hands on him. So the officers came to the
 chief priests and pharisees; and they said
 to them, Why have ye not brought him?
 46 The officers answered, Never man spake
 47 like this man. The pharisees answered, Are

Verse 20. The people answered, Thou hast a devil—
 A lying spirit. Who seeketh to kill thee?—These,
 coming from distant parts, probably did not know
 the design of the priests and rulers.

*Verse 21. I did—*At the pool of Bethesda. One
 work—Out of many. And ye all marvel at it—Are
 amazed, because I did it on the sabbath day.

*Verse 22. Moses gave you circumcision—*The sense
 is, Because Moses enjoined you circumcision,
 (though indeed it was far more ancient than
 him,) you think it no harm to circumcise a man
 on the sabbath: and are ye angry at me (which
 anger had now continued sixteen months) for
 doing so much greater a good, for healing a man,
 body and soul, on the sabbath!

*Verse 27. When Christ cometh, none knoweth
 whence he is—*This Jewish tradition was true with
 regard to his divine nature: in that respect
 none could "declare his generation." But it
 was not true with regard to his human nature;
 for both his family and the place of his birth
 were plainly foretold.

*Verse 28. Then cried Jesus—*With a loud and
 earnest voice. Do ye both know me, and know
 whence I am—Ye do indeed know whence I am
 as a man; but ye know not my divine nature,
 nor that I am sent from God.

*Verse 29. I am from him—*My eternal genera-
 tion. And he hath sent me—His mission follows
 from his generation. These two points answer
 those. "Do ye know me?" Do ye "know
 whence I am?"

*Verse 30. His hour—*The time of his suffering.

*Verse 33. Then said Jesus—*Continuing his dis-
 course, from the twenty-ninth verse, which
 they had interrupted.

*Verse 34. Ye shall seek me—*Whom ye now des-
 pise. These words are, as it were, the text
 which is commented upon in this and the fol-
 lowing chapter. Where I am—Christ's so fre-

quently saying, while on earth, "Where I am,"
 when he spake of his being in heaven, intimates
 his perpetual presence there in his divine na-
 ture; though his going thither was a future
 thing with regard to his human nature.

*Verse 35. Will he go to the dispersed among the
 Greeks—*The Jews scattered abroad in heathen
 nations, Greece particularly. Or, will he teach the
 Greeks? The heathens themselves!

Verse 37. On the last day, the great day of the feast—
 On this day there was the greatest concourse
 of people, and they were then wont to fetch
 water from the fountain of Siloam, which the
 priests poured out on the great altar, singing one
 to another, "With joy shall ye draw water
 from the wells of salvation." On this day,
 likewise, they commemorated God's miracu-
 lously giving water out of the rock, and offered
 up solemn prayers for seasonable rains.

*Verse 38. He that believeth—*This answers to,
 "Let him come" to me. And whosoever doth
 come to him by faith, his inmost soul shall be
 filled with living water, with abundance of peace,
 joy, and love, which shall likewise flow from
 him to others. As the scripture hath said—Not ex-
 pressly, in any one particular place. But here
 is a general reference to all those scriptures
 which speak of the effusion of the Spirit by the
 Messiah, under the similitude of pouring out
 water.

*Verse 39. The Holy Ghost was not yet given—*That
 is, those fruits of the Spirit were not yet given,
 even to true believers, in that full measure.

*Verse 40. The prophet—*Whom we expect to be
 the forerunner of the Messiah.

*Verse 42. From Bethlehem—*And how could they
 forget that Jesus was born there? Had not
 Herod given them terrible reason to remember
 it?

• Zech. xiv. 5.

† Micah v. 2.

48 ye also deceived? Hath any of the rulers
49 believed on him, or of the pharisees? But
this populace who know not the law are
50 accursed. Nicodemus (he that came to him
by night, being one of them) saith to them,
51 Both our law judge a man, before it hear
52 him, and know what he doeth? They an-
swered and said to him, Art thou also a
Galilean? Search, and see, that out of
53 Galilee ariseth no prophet. And every man
VIII. went to his own house. **B**UT Jesus
went to the mount of Olives.

2 And early in the morning he returned to
the temple, and all the people came to him;
3 and sitting down he taught them. And the
scribes and pharisees bring a woman taken
in adultery; and having set her in the midst,
4 They say to him, Master, this woman was
5 taken actually committing adultery. Now
* Moses hath commanded us in the law to
stone such: what therefore sayest thou?
6 This they spoke, tempting him, that they
might have to accuse him. But Jesus
stooping down wrote with his finger on the

7 ground. And as they continued asking him,
he raised himself, and said to them, He that
is without sin among you, let him first cast
8 the stone at her. Then stooping down again
9 he wrote on the ground. But they who
heard it went out one by one, beginning at
the eldest; and Jesus was left alone, and
10 the woman in the midst. Then Jesus rais-
ing himself up said to her, Woman, where
are thy accusers? hath no man condemned
11 thee? She saith, No man, Sir. And Jesus
saith unto her, Neither do I condemn thee:
go, and sin no more.

12 Then spake Jesus again to them, I am the
light of the world: he that followeth me
shall in no wise walk in darkness, but shall
13 have the light of life. The pharisees there-
fore said to him, Thou testifiest of thyself;
14 thy testimony is not valid. Jesus answered
and said to them, Though I testify of myself,
yet my testimony is valid: for I know
whence I came, and whither I go; but ye
know not whence I came, or whither I go.
15 Ye judge after the flesh; I judge no man.
16 And yet if I judge, my judgment is valid:

Verne 48. *Hath any of the rulers—Men of rank or
eminence. Or of the pharisees—Men of learning or
religion, beloved on him?*

Verne 49. *But this populace, who know not the law—
This ignorant rabble. Are accursed—Are by that
ignorance exposed to the curse of being thus
accursed.*

Verne 50. *Nicodemus, he that came to him by night
—Having now a little more courage. Being one
of them—Being present as a member of the great
council. Saith to them—Do not we ourselves act
as if we knew not the law, if we pass sentence
on a man before we hear him?*

Verne 52. *They answered—By personal reflection:
the argument they could not answer, and there-
fore did not attempt it. Art thou also a Galilean—
One of his party? Out of Galilee ariseth no prophet
—They could not but know the contrary. They
knew Jonah rose out of Gath-hepher, and Na-
hum from another village in Galilee. Yea, and
Thabbe, the town of Elijah the Tishbite, was in
Galilee also. They might likewise have known
that Jesus was not born in Galilee, but at Beth-
lehem, even from the public register there, and
from the genealogies of the family of David.
They were conscious this poor answer would
not bear examination; and so took care to pre-
vent a reply.*

Verne 53. *And every man went to his own house—
So that short, plain question of Nicodemus
spoiled all their measures, and broke up the
council! "A word spoken in season, how good
is it;" especially when God gives it his blessing!*

Verne 5. *Moses hath commanded us to stone such—
If they spoke accurately, this must have been a
woman who, having been betrothed to a hus-
band, had been guilty of this crime before the
marriage was completed; for such only Moses
commanded to be stoned. He commanded, in-
deed, that other adulteresses should be put to
death; but the manner of death was not speci-
fied.*

Verne 6. *That they might have to accuse him—Either
of usurping the office of a judge, if he condemned
her; or of being an enemy to the law, if he ac-
quitted her. Jesus stooping down wrote with his
finger on the ground—God wrote once in the Old
Testament; Christ once in the New: perhaps*

the words which he afterwards spoke, when
they continued asking him. By this silent action
he, 1. Fixed their wandering, hurrying thoughts,
in order to awaken their conscience: and, 2.
Signified that he was not then come to condemn,
but to save, the world.

Verne 7. *Is that is without sin—He that is not
guilty (his own conscience being the judge)
either of the same sin, or of some nearly re-
sembling it. Let him first—As a witness, cast the
stone at her.*

Verne 9. *Beginning at the eldest—Or, the elders.
Jesus was left alone—By all those scribes and
pharisees who proposed the question. But many
others remained, to whom our Lord directed his
discourse presently after.*

Verne 10. *Hath no man condemned thee—Has no
judicial sentence been passed upon thee?*

Verne 11. *Neither do I condemn thee—Neither do
I take upon me to pass any such sentence. Let
this deliverance lead thee to repentance.*

Verne 12. *He that followeth me shall not walk in
darkness—In ignorance, wickedness, misery. But
shall have the light of life—He that closely, humbly,
steadily follow me, shall have the divine light
continually shining upon him, diffusing over his
soul, knowledge, holiness, joy, till he is guided
by it to life everlasting.*

Verne 13. *Thou testifiest of thyself; thy testimony is
not valid—They retort upon our Lord his own
words, John v. 31, "If I testify of myself, my
testimony is not valid." He had then added,
"There is another who testifieth of me." To the
same effect he replies here, verse 14, *Though I tes-
tify of myself, yet my testimony is valid—For I am
inseparably united to the Father. I know—And
from firm and certain knowledge proceeds the
most unexceptionable testimony. Whence I came,
and whither I go—To these two heads may be re-
ferred all the doctrine concerning Christ. The
former is treated of, verse 16, &c.; the latter,
verse 21, &c. For I know whence I came—That is,
For I came from God, both as God and as man;
and I know it, though ye do not.**

Verne 15. *Ye judge after the flesh—As the flesh,
that is, corrupt nature, dictates. I judge no man
—Not thus; not now; not at my first coming.*

Verne 16. *I am not alone—No more in judging
than in testifying. But I and the Father that sent
me—His Father is in him, and he is in the Father,
John xiv. 10, 11. And so the Father is no more*

for I am not alone, but I and the Father
 17 that sent me. Even in your law it is written,
 18 *The testimony of two men is valid. I am
 one that testify of myself, and the Father
 19 that sent me testifieth of me. Then said
 they to him, Where is thy Father? Jesus
 answered, Ye neither know me, nor my Fa-
 20 ther: if ye had known me, ye would have
 known my Father also. These words spake
 he in the treasury, as he taught in the tem-
 ple: and no man seized him; for his hour
 was not yet come.

21 Then said Jesus again to them, I go, and
 ye shall seek me, and shall die in your sin:
 22 whither I go, ye cannot come. The Jews
 said therefore, Will he kill himself because
 he saith, Whither I go, ye cannot come.
 23 And he said to them, Ye are of them that
 are beneath; I am of them that are above:
 ye are of this world; I am not of this world.
 24 Therefore I said, Ye shall die in your sins:
 for if ye believe not that I AM, ye shall die
 25 in your sins. Then said they to him, Who
 art thou? And Jesus saith to them, Even
 26 what I say to you from the beginning. I
 have many things to say and to judge of you:
 but he that sent me is true; and I speak to
 the world the things which I have heard
 27 from him. They understood not that he
 28 spake to them of the Father. Jesus there-
 fore said to them, When ye shall have lifted
 up the Son of Man, then shall ye know that
 I AM, and that I do nothing of myself; but

alone without the Son, then the Son is without
 the Father, Prov. viii. 22, 23, 30. His Father
 and he are not one and another God, but one
 God, (though distinct persons,) and so insepara-
 ble from each other. And though the Son came
 from the Father, to assume human nature, and
 perform his office as the Messiah upon earth,
 as God is sometimes said to come from heaven,
 for particular manifestations of himself; yet
 Christ did not leave the Father, nor the Father
 leave him, any more than God leaves heaven
 when he is said to come down to the earth.

Verse 18. *Then said they to him, Where is thy
 Father?* Jesus answered—Showing the perverso-
 ness of their question; and teaching that they
 ought first to know the Son, if they would know
 the Father. Where the Father is he shows,
 verse 23. Meantime, he plainly intimates that
 the Father and he were distinct persons, as they
 were two witnesses: and yet one in essence,
 as the knowledge of him includes the knowledge
 of the Father.

Verse 23. *Ye are*—Again he passes over their
 interruption, and proves what he advanced,
 verse 21. *Of them that are beneath*—From the
 earth. *I am of them that are above*—Here he directly
 shows whence he came, even from heaven, and
 whither he goes.

Verse 24. *If ye believe not that I AM*—Here, as
 in the fifty-eighth verse, our Lord claims the
 divine name, I AM, Exod. iii. 14. But the Jews,
 as if he had stopped short, and not finished the
 sentence, answered, *Who art thou?*

Verse 25. *Even what I say to you from the beginning*
 —The same which I say to you, as it were in
 one discourse, with one even tenor, from the
 time I first spake to you.

Verse 26. *I have many things to say and to judge*
of you—I have much to say concerning your
 inexcusable unbelief. *But he that sent me is true*—
 Whether ye believe, or no. *And I speak the things*

as my Father hath taught me, I speak these
 things. And he that sent me is with me:
 the Father hath not left me alone; for I do
 30 always the things that please him. As he
 spake these words many believed on him.

31 Then said Jesus to the Jews who believed
 on him, If ye continue in my word, ye are
 32 my disciples indeed; And ye shall know the
 truth, and the truth shall make you free.
 33 They answered him, We are Abraham's off-
 spring, and were never enslaved to any man:
 how sayest thou, Ye shall be made free.
 34 Jesus answered them, Verily, verily, I say
 unto you, He that committeth sin is the
 35 slave of sin. And the slave abideth not in
 the house for ever: but the Son abideth
 36 ever. If therefore the Son shall make you
 37 free, ye will be free indeed. I know that ye
 are Abraham's offspring; yet ye seek to kill
 me, because my word hath no place in you.
 38 I speak that which I have seen with my Fa-
 ther: and ye do that which ye have heard
 39 from your father. They answered and said
 to him, Abraham is our father. Jesus saith
 to them, If ye were the children of Abraham,
 40 ye would do the works of Abraham. But
 now ye seek to kill me, a man who have told
 you the truth, which I have heard from
 41 God: Abraham did not thus. Ye do the
 deeds of your father. They said to him, We
 were not born of fornication; we have one
 42 Father, even God. Jesus said to them, If
 God were your Father, ye would love me:

which I have heard from him—I deliver truly what
 he hath given me in charge.

Verse 27. *They understood not*—That by him that
 sent him he meant God the Father. Therefore
 in the twenty-eighth and twenty-ninth verses
 he speaks plainly of the Father, and again claims
 the divine name, I AM.

Verse 28. *When ye shall have lifted up*—On the
 cross. *Ye shall know*—And so many of them did.
That I AM—God over all. *And that I do nothing*
of myself—Being one with the Father.

Verse 29. *The Father hath not left me alone*—Never,
 from the moment I came into the world.

Verse 32. *The truth*—Written in your hearts
 by the Spirit of God. *Shall make you free*—From
 guilt, sin, misery, Satan.

Verse 33. *They*—The other Jews that were by,
 not those that believed, as appears by the whole
 tenor of the conversation. *We were never enslaved*
to any man—A bold, notorious untruth: at that
 very time they were enslaved to the Ro-
 mans.

Verse 34. *Jesus answered*—Each branch of their
 objection, first concerning freedom, then con-
 cerning their being Abraham's offspring, verses
 37, &c. *He that committeth sin is, in fact, the slave*
of sin.

Verse 35. *And the slave abideth not in the house*—
 All sinners shall be cast out of God's house, as
 the slave was out of Abraham's. *But I, the Son,*
abide therein for ever.

Verse 36. *If I therefore make you free, ye*—Shall
 partake of the same privilege; being made free
 from all guilt and sin, ye shall abide in the
 house of God for ever.

Verse 37. *I know that ye are Abraham's offspring*
 —As to the other branch of the objection, I know
 that ye are Abraham's offspring, after the flesh;
 but not in a spiritual sense. Ye are not followers
 of the faith of Abraham: my word hath no place in
 your hearts.

Verse 41. *Ye do the deeds of your father*—He is
 not named yet. But when they presumed to

for I proceeded forth, and come from God; I am come not of myself, but he hath sent me.
 43 Why do ye not understand my discourse? even because ye cannot hear my word. Ye are of your father the devil, and your will is to do the desires of your father. He was a murderer from the beginning, and abode not in the truth, for there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
 45 But because I speak the truth, ye believe me not. Which of you convicteth me of sin? And if I speak the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said to him, Say we not well that thou art a Samaritan, and hast a devil?
 49 Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. I seek not my own glory: there is one that seeketh it, and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. Then said the Jews to him, Now we know that thou hast a devil. Abraham is dead, and the prophets; yet thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who is dead? the

call God their father, then he is expressly called the devil, verse 44.

Verse 42. *I proceeded forth*—As God. *And come*—As Christ.

Verse 43. *Ye cannot*—Such is your stubbornness and pride. *Hear*—Receive, obey, *my word*—Not being “desirous to do my will,” ye cannot understand my doctrine, John vii. 17.

Verse 44. *He was a murderer*—In inclination. *From the beginning*—Of his becoming a devil. *And abode not in the truth*—Commencing murderer and a liar at the same time. And certainly he was a “killer of men” (as the Greek word properly signifies) from the beginning of the world. For from the very creation he designed and contrived the ruin of men. *When he speaketh a lie, he speaketh of his own*—For he is the proper parent, and, as it were, creator of it. See the origin, not only of lies, but of evil in general!

Verse 45. *Because I speak the truth*—Which liars hate.

Verse 46. *Which of you convicteth me of sin*—And is not my life as unreplicable as my doctrine? Does not my whole behaviour confirm the truth of what I teach?

Verse 47. *He that is of God*—That either loves or fears him. *Heareth*—With joy and reverence. *God's words*—Which I preach.

Verse 48. *Say we not well*—Have we not just cause to say, *Thou art a Samaritan*—An enemy to our church and nation. *And hast a devil*—Art possessed by a proud and lying spirit?

Verse 49. *I honour my Father*—I seek his honour only.

Verse 50. *I seek not my own glory*—That is, as I am the Messiah, I consult not my own glory. I need not. For my Father consulteth it, and will pass sentence on you accordingly.

Verse 51. *If a man keep my word*—So will my Father consult my glory. We keep his doctrine by believing; his promises, by hoping; his commands, by obeying. *He shall never see death*—That is, death eternal. He shall live for ever. Hereby he proves that he was no Samaritan. For the Samaritans in general were Sadducees.

Verse 52. *If I honour myself*—Referring to their words, “Whom makest thou thyself?”

prophets also are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, He is our God. Yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like you: but I know him, and keep his word. Your father Abraham longed to see my day: and he saw it, and was glad. Then said the Jews to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I AM. Then they took up stones to cast at him: but Jesus concealed himself, and went out of the temple, going through the midst of them, and so passed on.

CHAPTER IX.

AND as he passed on, he saw a man blind from his birth. And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he was born blind?
 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God might be made manifest through him.
 4 I must work the works of him that sent me, while it is day: the night is coming, when

Verse 56. *He saw it*—By faith, in types, figures, and promises. As particularly in Melchizedek; in the appearance of Jehovah to him in the plains of Mamre, Gen. xviii. 1; and in the promise, that in his “seed all the nations of the earth should be blessed.” Possibly he had likewise a peculiar revelation, either of Christ's first or second coming.

Verse 57. *Thou art not yet fifty years old*—At the most. Perhaps the gravity of our Lord's countenance, together with his afflictions and labours, might make him appear older than he really was. *Hast thou seen Abraham*—Which they justly supposed must have been, if Abraham had seen him.

Verse 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct answer to the objection of the Jews, and shows how much greater he was than Abraham.

Verse 59. *Then took they up stones*—To stone him as a blasphemer. *But Jesus concealed himself*—Probably by becoming invisible. *And so passed on*—With the same ease as if none had been there.

Verse 2. *Who sinned, this man, or his parents, that he was born blind*—That is, Was it for his own sins, or for the sins of his parents? They suppose, (as many of the Jews did, though without any ground from scripture,) that he might have sinned in a pre-existent state, before he came into the world.

Verse 3. *Jesus answered, Neither hath this man sinned, nor his parents*—It was not the manner of our Lord to answer any questions that were of no use but to gratify an idle curiosity. Therefore he determines nothing concerning this. The scope of his answer is, It was neither for any sins of his own, nor of his parents; but that the power of God might be displayed.

Verse 4. *The night is coming*—Christ is the light. When the light is withdrawn, night comes. *When no man can work*—No man can do any thing towards working out his salvation after this life is ended. Yet Christ can work always. But he was to work upon earth only during the day, or season which was appointed for him.

5 no man can work. While I am in the world,
 6 I am the light of the world. Having said
 this, he spat on the ground, and made clay
 with the spittle, and anointed the eyes of the
 7 blind man with the clay, And said to him,
 Go, wash at the pool of Siloam, (which is
 by interpretation, Sent.) He went there-
 fore, and washed, and came seeing.
 8 Then the neighbours, and they who had
 seen him before when he was blind, said, Is
 9 not this he who used to sit begging? Some
 said, This is he: others, He is like him: but
 10 he said, I am he. They said to him, How
 11 were thine eyes opened? He answered and
 said, A man called Jesus made clay, and
 anointed my eyes, and said to me, Go to the
 pool of Siloam, and wash: And I went and
 12 washed, and received sight. Then said they
 to him, Where is he? He said, I know not.
 13 They bring to the pharisees the man who
 had aforetime been blind. (It was the sabbath,
 when Jesus made the clay, and opened
 14 his eyes.) Again the pharisees also asked
 him how he had received his sight. He said
 to them, He put clay on my eyes, and I
 15 washed, and see. Therefore said some of
 the pharisees, This man is not of God, be-
 cause he keepeth not the sabbath. Others
 said, How can a man that is a sinner do such
 16 miracles? And there was a division among
 17 them. They say to the blind man again,
 What sayest thou of him, for that he hath
 opened thine eyes? He said, He is a pro-
 phet. But the Jews did not believe con-
 cerning him, that he had been blind and
 received his sight, till they had called the
 parents of him who had received his sight.

Verse 5. *I am the light of the world*—I teach men inwardly by my Spirit, and outwardly by my preaching, what is the will of God; and I show them, by my example, how they must do it.

Verse 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a man that had sight. But what could it do towards curing the blind? It reminds us, that God is no farther from the event, when he works either with or without means, and that all the creatures are only that which his almighty operation makes them.

Verse 7. *Go wash at the pool of Siloam*—Perhaps our Lord intended to make the miracle more taken notice of. For a crowd of people would naturally gather round him, to observe the event of so strange a prescription. And it is exceeding probable, the guide who must have led him in traversing a great part of the city, would mention the errand he was going upon, and so call those who saw him to a greater attention.

From the fountain of Siloam, which was without the walls of Jerusalem, a little stream flowed into the city, and was received in a kind of basin, near the temple, and called, the pool of Siloam. Which is by interpretation, Sent—And so was a type of the Messiah, who was sent of God. He went and washed, and came seeing—He believed, and obeyed, and found a blessing. Had he been wise in his own eyes, and reasoned like Namaan, on the impropriety of the means, he had justly been left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace! May we leave thee to choose how thou wilt bestow favours, which it is our highest interest to receive on any terms.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then
 20 doth he now see? His parents answered them and said, We know that this is our
 21 son, and that he was born blind: But how he now seeth, we know not; or who hath opened his eyes, we know not. He is of age; ask him: he will speak concerning
 22 himself. His parents said this, because they feared the Jews: for the Jews had already agreed, that if any man should own him to be Christ, he should be put out of the syna-
 23 gogue. Therefore said his parents, He is of age; ask him.

24 Therefore they called a second time the man that had been blind, and said to him, Give glory to God; we know that this man
 25 is a sinner. He answered and said, That he is a sinner, I know not: one thing I
 26 know, that I was blind, and now see. They said to him again, What did he to thee? how
 27 opened he thine eyes? He answered them, I have told you already, and ye did not hearken: why would ye hear it again? are
 28 ye also willing to be his disciples? Then they reviled him, and said, Thou art a disci-
 ple of that fellow; but we are disciples of
 29 Moses. We know that God spake to Moses: but we know not this fellow, whence he is.
 30 The man answered and said to them, Why, herein is a marvellous thing, that ye know not whence he is, although he hath opened
 31 my eyes. We know that God heareth not sinners: but if a man be a worshipper of
 32 God, and do his will, him he heareth. Since the world began it was not heard that any man opened the eyes of one that was born

Verse 11. *A man called Jesus*—He seems to have been before totally ignorant of him.

Verse 14. *Anointing the eyes with any kind of medicine on the sabbath* was particularly forbidden by the tradition of the elders.

Verse 16. *This man is not of God*—Not sent of God. How can a man that is a sinner—That is, one living in wilful sin, do such miracles?

Verse 17. *What sayest thou of him, for that he hath opened thine eyes*—What inference dost thou draw herefrom?

Verse 22. *He should be put out of the synagogue*—That is, be excommunicated.

Verse 27. *Are ye also*—As well as I, at length convinced, and willing to be his disciples?

Verse 29. *We know not whence he is*—By what power and authority he does these things.

Verse 30. *The man answered*—Utterly illiterate as he was. And with what strength and clearness of reason! So had God opened the eyes of his understanding, as well as his bodily eyes. Why, herein is a marvellous thing, that ye—The teachers and guides of the people, should not know that a man who has wrought a miracle, the like of which was never heard of before, must be from heaven, sent by God.

Verse 31. *We*—Even we of the populace. Know that God heareth not sinners—Not impenitent sinners, so as to answer their prayers in this manner. The honest courage of this man in adhering to the truth, though he knew the consequence, Verse 22, gives him claim to the title of a confessor.

Verse 33. *He could do nothing*—Of this kind; nothing miraculous.

Verse 34. *Born in sin*—And therefore, they supposed, born blind. They cast him out—Of the synagogue; excommunicated him.

23 blind. If this man were not of God, he
24 could do nothing. They answered and said
to him, Then wash altogether learn in sin,
and dost thou teach us? And they cast
him out.

25 Jesus heard that they had cast him out,
and having found him, he said to him, Dost
26 thou believe on the Son of God? He an-
swered and said, Sir, who is he, that I may
27 believe on him? Jesus said to him, Thou
hast both seen him, and he that talketh with
28 thee is he. And he saith, Lord, I believe.
29 And he worshipped him. Jesus said, For
judgment am I come into the world, that
they who see not may see; and that they
30 who see may become blind. And some of
the pharisees that were with him heard this,
31 and said to him, Are we blind also? Jesus
said to them, If ye had been blind, ye would
32 have had no sin: but now ye say, We see;
therefore your sin remaineth.

CHAPTER X.

VERILY, verily, I say to you, He that
ascendeth not by the door into the sheep-
fold, but climbeth up some other way, he is
2 a thief and a robber. But he that entereth

verse 35. *Having found him*—For he had sought
him.

verse 36. *Who is he, that I may believe*—This
implies some degree of faith already. He was
ready to receive whatever Jesus said.

verse 38. *Lord, I believe*—What an excellent
spirit was this man of! of an deep and strong an-
understanding, (as he had just shown, in the
confusion of the pharisees,) and yet of so teach-
able a temper!

verse 39. *For judgment am I come into the world*—
That is, the consequence of my coming will be,
that by the just judgment of God, while the blind
in body and soul receive their sight, they who
honest they are will be given up to still greater
blindness than before.

verse 41. *If ye had been blind*—Involuntarily ig-
norant: if ye had not had so many means of know-
ing. I would have had no sin comparatively to
what ye have now. But now ye say—Ye your-
selves acknowledge. We say therefore your sin re-
maineth—Without excuse, without remedy.

verse 1. *He that entereth not by the door*—By
Christ. He is the only lawful entrance into the
sheepfold. The church. He is a thief and a robber.
In God's account, such were all those teachers
to whom our Lord had just been speaking.

verse 3. *To him the doorkeeper openeth*—Christ is
considered as the shepherd, verse 11; as "the
door," in the first and following verses. And as
it is not unworthy of Christ, to be styled "the
door," by which both the sheep and the true
pastor enter; so neither is it unworthy of God
the Father, to be styled the doorkeeper, see Acts
xiv. 27; xvi. 14; Gal. iv. 19; Rev. iii. 8. And the
sheep hear his voice.—The circumstances that follow
exactly agree with the customs of the ancient
eastern shepherds. They called their sheep by
name, went before them, and the sheep followed
them, no real Christians hear, listen to, under-
stand, and obey, the voice of a shepherd whom
Christ hath sent. And he knoweth them his
own, dearer than any friend or brother; ad-
vice, advice, advice, such "by name, and lead-
eth them out in the path of righteousness,"
beside the waters of comfort.

verse 4. *He goeth before them*—In all the ways of
God; teaching them, in every point, by ex-

ample as well as by precept. And the sheep follow
him. They trust in his voice. For they know his
voice. Having the witness in themselves, that
his words are "the wisdom and the power of
God." Reader, art thou a shepherd of souls?
Then answer to this, in it thou wilt find
thy flock!

verse 5. *They will not follow a stranger*—One
whom Christ hath not sent; who doth not an-
swer the preceding description. He they will
not follow. And who can constrain them to it?
But will flee from him. As from the plague. For
they know not the voice of strangers. They cannot
follow it; it is harsh and grating to them. They
do nothing of that kind.

verse 6. *They*—The pharisees, to whom our
Lord more immediately speaks, as appears from
the close of the foregoing chapter.

verse 7. *I am the door*—Christ is both the door,
and the shepherd, and all things.

verse 8. *Whosoever will come*—Independently on
me, assuming any part of my character, pre-
tending like your elders and rabbis, to a power
over the consciences of men, attempting to make
laws in the church, and to teach their own tra-
ditions as the way of salvation: all these pro-
phets and expounders of God's word, that enter
not by the door of the sheepfold, but run before
I have sent them by my Spirit. But I am more
in particular to speak of those that had under-
taken this office since he began his ministry. Are
these? Standing temporal preachers to themselves,
and rulers—murdering and murdering the sheep.

verse 9. *If any one*—As a sheep, enters to fly
—Through faith. He shall be safe. From the wolf,
and from those murdering shepherds. And shall
go in and out, shall continually stand on the
shepherds whom I have sent. And shall find pas-
ture—Food for his soul in all circumstances.

verse 10. *The thief cometh not, but to steal, and to
kill, and to destroy*—That is, putting also on
the consequence of a shepherd's coming, who
does not "enter in by me."

verse 11. *And the thief*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 12. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 13. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 14. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
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rulers, which denominated a man an
hireling; for "the hireling is worthy of his
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rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
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rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 18. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 19. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 20. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 21. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 22. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 23. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 24. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 25. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 26. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

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rulers, which denominated a man an
hireling; for "the hireling is worthy of his
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rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

verse 29. *And the hireling*—It is not the heathen
rulers, which denominated a man an
hireling; for "the hireling is worthy of his
hire," Jesus Christ himself being the judge; yea,
and "the Lord hath ordained, that they who
preach the gospel should live of the gospel!"

wolf seizeth them, and scattereth the sheep.
 13 The hireling fleeth, because he is an hire-
 14 ling, and careth not for the sheep. I am the
 good shepherd, and know my sheep, and am
 15 known of mine; (As the Father knoweth
 me, and I know the Father;) and I lay
 16 down my life for the sheep. I have also
 other sheep, which are not of this fold: I
 must bring them likewise, and they will
 17 hear my voice; and there shall be one flock,
 and one shepherd. Therefore doth my Father
 love me, because I lay down my life,
 18 that I may take it again. No one taketh it
 from me, but I lay it down of myself. I
 have power to lay it down, and I have power
 to take it again. This commission have I
 19 received of my Father. There was again a
 division amongst the Jews because of these
 20 sayings. Many of them said, He hath a devil,
 21 and is mad; why hear ye him? Others said,
 These are not the words of one that hath

a devil. Can a devil open the eyes of the
 blind?

22 Now the feast of the dedication came on
 23 at Jerusalem, and it was winter. And
 Jesus was walking in the temple in Solo-
 24 mon's portico. Then came the Jews round
 about him, and said to him, How long dost
 thou keep us in suspense? If thou be the
 25 Christ, tell us plainly. Jesus answered
 them, I have told you, yet ye do not believe:
 the works that I do in my Father's name,
 26 they testify of me. But, as I have told you,
 ye do not believe, because ye are not of my
 27 sheep. My sheep hear my voice, and I
 28 know them, and they follow me: And I give
 them eternal life; and they shall never
 perish, neither shall any pluck them out of
 my hand. My Father, who gave them me,
 is greater than all; and none shall pluck
 30 them out of my Father's hand. I and the
 Father are one.

but the loving hire; the loving the hire more
 than the work; the working for the sake of the
 hire. He is an hireling, who would not work,
 were it not for the hire; to whom this is the
 great, if not only, motive of working. O God!
 if a man who works only for hire is such a
 wretch, a mere thief and a robber, what is he
 who continually takes the hire, and yet does not
 work at all! *The wolf*—Signifies any enemy who,
 by force or fraud, attacks the Christian's faith,
 liberty, or life. *So the wolf seizeth, and scattereth the
 flock*—He seizeth some, and scattereth the rest:
 the two ways of hurting the flock of Christ.

Verse 13. *The hireling fleeth, because he is an hire-
 ling*—Because he loves the hire, not the sheep.

Verse 14. *I know my sheep*—With a tender re-
 gard and special care. *And am known of mine*—
 With an holy confidence and affection.

Verse 15. *As the Father knoweth me, and I know
 the Father*—With such a knowledge as implies an
 inexpressible union. *And I lay down my life*—
 Speaking of the present time; for his whole life
 was only a going unto death.

Verse 16. *I have also other sheep*—Whom he fore-
 knew. *Which are not of this fold*—Not of the Jew-
 ish church or nation, but gentiles. *I must bring
 them likewise*—into my church, the general assem-
 bly of those whose names are written in heav-
 en. *And there shall be one flock*—(Not one "fold,"
 a plain false print,) no corrupt or divided flocks
 remaining. *And one shepherd*—Who laid down his
 life for the sheep, and will leave no hireling
 among them. This unity both of the flock and
 the shepherd shall be completed in its season.
 The shepherd shall bring all into one flock; and
 the whole flock shall hear the one shepherd.

Verse 17. *I lay down my life, that I may take it
 again*—I cheerfully die to expiate the sins of
 men, to the end that I may rise again for their
 justification.

Verse 18. *I lay it down of myself*—By my own free
 act and deed. *I have power to lay it down, and I
 have power to take it again*—I have an original
 power and right of myself, both to lay it down
 as a ransom, and to take it again after full
 satisfaction is made for the sins of the whole
 world. *This commission have I received of my Father*
 —Which I readily execute.

He chiefly spoke of the Father, before his suf-
 fering; of his own glory, after it. Our Lord's
 receiving this commission, as Mediator, is not
 to be considered as the ground of his power to
 lay down and resume his life. For this he had
 in himself, as having an original right to dispose
 thereof, antecedent to the Father's commission.

But this commission was the reason why he
 thus used his power in laying down his life. He
 did it in obedience to his Father.

Verse 21. *These are not the words*—The word in
 the original takes in actions too.

Verse 22. *It was the feast of the dedication*—Insti-
 tuted by Judas Maccabens, 1 Macc. iv. 69, when
 he purged and dedicated the altar and temple
 after they had been polluted. So our Lord
 observed festivals, even of human appointment.
 Is it not, at least, innocent for us to do the
 same?

Verse 23. *In Solomon's portico*—Josephus informs
 us, that when Solomon built the temple, he filled
 up a part of the adjacent valley, and built a
 portico over it towards the east. This was a
 noble structure, supported by a wall four hun-
 dred cubits high; and continued even to the
 time of Albinus and Agrippa, which was several
 years after the death of Christ.

Verse 26. *Ye do not believe, because ye are not of my
 sheep*—Because ye do not, will not, follow me:
 because ye are proud, unholy, lovers of praise,
 lovers of the world, lovers of pleasure, not of
 God.

Verse 27, 28, 29. *My sheep hear my voice, and I
 know them, and they follow me, &c.*—Our Lord still
 alludes to the discourse he had had before this
 festival. As if he had said, My sheep are they
 who, 1. Hear my voice by faith: 2. Are known,
 that is, approved, by me, as loving me: and,
 3. Follow me, keep my commandments, with a
 believing, loving heart. And to those who, 1.
 Truly believe, (observe three promises annexed
 to three conditions,) I give eternal life. He does
 not say, I WILL give, but I give; for "he that
 believeth HATH everlasting life." Those whom,
 2. I know truly to love me, "shall never perish,"
 provided they abide in my love. 3. Those who
 follow me, neither men nor devils can pluck out
 of my hand. "My Father, who hath," by an un-
 changeable decree, "given me" all that believe,
 love, and obey, "is greater than all" in heaven
 or earth; "and none is able to pluck them out
 of his hand."

Verse 30. *I and the Father are one*—Not by con-
 sent of will only, but by unity of power, and
 consequently of nature. *Are*—This word confutes
 Sabellius, proving the plurality of persons. *One*
 —This word confutes Arius, proving the unity of
 nature in God. Never did any prophet before,
 from the beginning of the world, use any one
 expression of himself, which could possibly be
 so interpreted as this and other expressions
 were by all that heard our Lord speak. There

31 Then the Jews again took up stones to
 32 stone him. Jesus answered them, Many
 good works have I shewed you from my
 Father; for which of those works do ye
 33 stone me? The Jews answered him, We
 stone thee not for a good work; but for blas-
 phemy; and because thou, being a man,
 34 makest thyself God. Jesus answered them,
 Is it not written in your law, *I said, Ye are
 35 gods? If he call them gods, to whom the
 word of God came; (and the scripture can-
 36 not be broken;) say ye of him, whom God
 hath sanctified and sent into the world, Thou
 blasphemest; because I said, I am the Son
 37 of God? If I do not the works of my Father,
 38 believe me not. But if I do, though ye be-
 lieve not me, believe the works: that ye may
 know, and believe, that the Father is in me,
 39 and I in him. Therefore they sought again
 to seize him: but he escaped out of their
 hands.
 40 And he went away again beyond Jordan
 to the place where John baptized at first;
 41 and there he abode. And many came to
 him, and said, John did no miracle: but all
 things that John spake of this man were
 42 true. And many believed on him there.

CHAPTER XI.

NOW one Lazarus, of Bethany, the town of
 Mary and her sister Martha, was sick.
 2 (It was that Mary who anointed the Lord
 with ointment, and wiped his feet with
 her hair, whose brother Lazarus was sick.)
 3 Therefore his sisters sent to him, saying,
 Lord, behold, he whom thou lovest is sick.
 4 Jesus hearing it said, This sickness is not
 to death, but for the glory of God, that the

fore, if he was not God, he must have been the
 vilest of men.

Verse 35. *If he—God. Called them gods, unto whom
 the word of God came—That is, to whom God was
 then speaking. And the scripture cannot be broken*
*—That is, nothing which is written therein can
 be censured or rejected.*

Verse 36. *Say ye of him whom the Father hath sancti-
 fied, and sent into the world—This sanctification,
 whereby he is essentially the Holy One of God,
 is mentioned as prior to his mission, and, toge-
 ther with it, implies, Christ was God in the
 highest sense, infinitely superior to that wherein
 those judges were so called.*

Verse 38. *That ye may know and believe—In some,
 a more exact knowledge precedes, in others, it
 follows, suitably. I am in the Father, and the Father
 in me. I and the Father are one—These two sen-
 tences illustrate each other.*

Verse 40. *To the desert place where John baptized*
—And gave so honourable a testimony of him.

Verse 41. *John did no miracle—An honour re-
 served for Him whose forerunner he was.*

Verse 1. *One Lazarus—It is probable, Lazarus
 was younger than his sisters. Bethany is named,
 the town of Mary and Martha, and Lazarus is men-
 tioned after them, verse 6. Ecclesiastical history
 informs us, that Lazarus was now thirty years
 old, and that he lived thirty years after Christ's
 ascension.*

Verse 2. *It was that Mary who afterwards anoint-
 ed, &c.—She was more known than her elder
 sister Martha, and as such is named before her.*

Verse 4. *This sickness is not to death, but for the*

5 Son of God may be glorified thereby. Now
 Jesus loved Martha, and her sister, and
 6 Lazarus. So after he had heard that he was
 sick, he abode still two days in the place
 7 where he was. Then after this he saith to
 the disciples, Let us go into Judea again.
 8 The disciples say to him, Master, the Jews
 but now sought to stone thee; and goest thou
 9 thither again? Jesus answered, Are there
 not twelve hours in the day? If any man
 walk in the day, he stumbleth not, because
 10 he seeth the light of this world. But if any
 man walk in the night, he stumbleth, because
 11 the light is not in him. Thus he spake:
 and after that he saith to them, Our friend
 Lazarus sleepeth; but I go to awake him.
 12 Then the disciples said, Lord, if he sleep,
 13 he will recover. Jesus spake of his death:
 but they thought he had spoken of the natu-
 14 ral rest in sleep. Then said Jesus to them
 15 plainly, Lazarus is dead. And I am glad
 for your sake I was not there, that ye may
 16 believe; but let us go to him. Then said
 Thomas, called Didymus, to his fellow dis-
 ciples, Let us also go, that we may die with
 him.

17 When Jesus came, he found he had been
 18 now four days in the tomb. Now Bethany
 was near Jerusalem, about fifteen furlongs
 19 off: And many of the Jews were come to
 Martha and Mary, to comfort them concern-
 20 ing their brother. When Martha heard that
 Jesus was coming, she went and met him:
 21 but Mary sat in the house. Then said Mar-
 tha to Jesus, Lord, if thou hadst been here,
 22 my brother had not died. But I know, even
 now, that whatsoever thou wilt ask of God,
 23 God will give it thee. Jesus saith to her,

*glory of God—The event of this sickness will not
 be death, in the usual sense of the word, a final
 separation of his soul and body, but a manifesta-
 tion of the glorious power of God.*

Verse 7. *Let us go into Judea—From the country
 east of Jordan, whither he had retired some time
 before, when the Jews sought to stone him,
 John x. 39, 40.*

Verse 9. *Are there not twelve hours in the day—The
 Jews always divided the space from sunrise to
 sunset, were the days longer or shorter, into
 twelve parts: so that the hours of their day
 were all the year the same in number, though
 much shorter in winter than in summer. If any
 man walk in the day, he stumbleth not—As if he had
 said, So there is such a space, a determinate
 time, which God has allotted me. During that
 time, I stumble not, amidst all the snares that
 are laid for me. Because he seeth the light of this
 world—And so I see the light of God surrounding
 me.*

Verse 10. *But if a man walk in the night—If he
 have not light from God; if his providence does
 no longer protect him.*

Verse 11. *Our friend Lazarus sleepeth—This he
 spoke just when he died. Sleepeth—Such is the
 death of good men in the language of heaven.
 But the disciples did not yet understand this
 language. And the slowness of our understand-
 ing makes the scripture often descend to our
 barbarous manner of speaking.*

Verse 16. *Thomas in Hebrew, as Didymus in
 Greek, signifies a twin. With him—With Jesus,
 whom he supposed the Jews would kill. It
 seems to be the language of despair.*

Verse 20. *Mary sat in the house—Probably not
 hearing what was said.*

34 Thy brother shall rise again. Martha said to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection, and the life: he that believeth in me, though he die, yet shall he live: And whosoever liveth and believeth in me shall not die for ever. Believest thou this? She saith to him, Yea, Lord: I believe thou art the Christ, the Son of God, who was to come into the world. Having said this, she went, and privately called Mary her sister, saying, The Master is come, and calleth for thee. As soon as she heard it, she arose quickly, and came to him. Jesus was not yet come into the town, but was at the place where Martha had met him. The Jews then who were with her in the house, and comforted her, seeing Mary, that she arose up quickly and went out, followed her, saying, She is going to the tomb to weep there. When Mary was come where Jesus was, and saw him, she fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned deeply, and troubled himself. And said, Where have ye laid him? They say to him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this person, who opened the eyes of the blind, have even caused that this man should not

35 have died? Jesus again groaning in himself cometh to the tomb. It was a cave, and a stone lay upon it. Jesus saith, Take away the stone. Martha, the sister of the deceased, saith to him, Lord, by this time he stinketh: for he hath been buried four days. Jesus saith to her, Said I not to thee, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from where the dead lay. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but I spake this because of the people who stand by, that they may believe that thou hast sent me. And having spoken thus, he cried with a loud voice, Lazarus, come forth. And he that had been dead came forth, bound hand and foot with graveclothes: and his face was wrapped about with a napkin. Jesus saith to them, Loose him, and let him go. Many therefore of the Jews who were come to Mary, and had seen the things which Jesus had done, believed on him. But some of them went to the Pharisees, and told them what things Jesus had done. Then the chief priests and elders assembled a council, and said, What do we? For this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans will come and subvert both our place and nation. And one of them, Caiaphas, being the high priest that year, said to them, Ye know no-

Verse 22. *Whosoever thou wilt ask, God will give it thee*—No that she already believed he could raise him from the dead.

Verse 25. *I am the resurrection—Of the dead, And the life—Of the living. He that believeth in me, though he die, yet shall he live*—In life everlasting.

Verse 32. *She fell at his feet*—This Martha had not done. As she makes amends for her slowness in coming.

Verse 33. *He groaned*—No he restrained his tears: so he stopped them soon after, verse 38. *He troubled himself*—An expression amazingly eloquent, and full of the highest propriety. For the affections of Jesus were not properly passions, but voluntary emotions, which were wholly in his own power. And this tender trouble, which he now voluntarily sustained, was full of the highest order and reason.

Verse 35. *Jesus wept*—out of sympathy with those who were in tears all around him, as well as from a deep sense of the misery sin had brought upon human nature.

Verse 38. *Could not this person have even caused that this man should not have died*—Yet they never dreamed that he could raise him again. What a strange mixture of faith and unbelief!

Verse 39. *It was a cave*—No Abraham, Isaac, and Jacob, and their wives, except Rachel, were buried in the grave of Machpelah, Gen. xlii. 29–31. These caves were commonly in rocks, which abounded in that country, either hollowed by nature, or hewn by art. And the entrance was shut up with a great stone, which sometimes had a monumental inscription.

Verse 39. *Lord, by this time he stinketh*—Thus did reason and faith struggle together.

Verse 40. *Said I not*—It appears by this, that Christ had said more to Martha than is before recorded.

Verse 41. *Jesus lifted up his eyes*—Not as if he applied to his Father for assistance: there is not

the least show of this. He wrought the miracle with an air of absolute sovereignty, as the Lord of life and death. But it was as if he had said, I thank thee that, by the disposal of thy providence, thou hast granted my desire, in this remarkable opportunity, of exerting my power, and shewing forth thy praise.

Verse 43. *He cried with a loud voice*—That all who were present might hear. *Lazarus, come forth*—Jesus called him out of the tomb as easily as if he had been not only alive, but awake also.

Verse 44. *And he came forth, bound hand and foot with graveclothes*—Which were wrapped round such hand and such feet. *And his face was wrapped about with a napkin*—If the Jews buried as the Egyptians did, the face was not covered with it, but it only went round the forehead, and under the chin; so that he might easily see his way.

Verse 45. *Many believed on him*—And as the son of God was glorified, according to what our Lord had said, verse 4.

Verse 46. *But some of them went to the Pharisees*—What a dreadful confirmation of that weighty truth, "If they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead!"

Verse 47. *What do we?—What I believe*. Yes, but death yields to the power of Christ sooner than infidelity.

Verse 48. *All men will believe*—And receive him as the Messiah. And this will give such umbrage to the Romans, that they will come and subvert both our place—Temple. And nation—both our church and state. Were they really afraid of this, or was it a fair colour only? Certainly it was no more: for they could not but know, that He that raised the dead was able to conquer the Romans.

Verse 49. *That year*—That memorable year in which Christ was to die. It was the last and chief of Daniel's seventy weeks, the fortieth

50 thing, Nor consider it is expedient for us,
51 that one man should die for the people, and
52 that the whole nation perish not. He spake
53 not this of himself: but being high priest
54 that year, he prophesied, that Jesus should
55 die for the nation; And not for that nation
56 only, but that he might also gather into one
57 all the children of God that were scattered
58 abroad. Therefore from that day they con-
59 sulted together to put him to death.
60 Jesus therefore walked no longer openly
61 among the Jews; but went thence into the
62 country near the wilderness, to a city called
63 Ephraim, and there continued with his dis-
64 ciples. And the passover of the Jews was
65 nigh: and many went up to Jerusalem, to
66 purify themselves. Then sought they for
67 Jesus, and said one to another, standing in
68 the temple, What think ye, that he will not
69 come to the feast? Now both the chief priests
70 and pharisees had given order, that, if any
71 man knew where he was, he should show it,
72 that they might apprehend him.

CHAPTER XII.

73 **T**HEN Jesus six days before the passover
74 came to Bethany, where Lazarus was
75 who had been dead, whom he had raised from
76 the dead. There they made him a supper;
77 and Martha served: but Lazarus was one of
78 them who sat at table with him. Then Mary,
79 taking a pound of ointment of very costly
80 spikenard, anointed the feet of Jesus, and
81 wiped his feet with her hair: and the house
82 was filled with the odour of the ointment.
83 But one of his disciples, Judas Iscariot, who
84 was about to betray him, saith, Why was
85 not this ointment sold for three hundred

year before the destruction of Jerusalem, and
was celebrated for various causes in the Jewish
history. Therefore that year is so peculiarly
mentioned. Galatians was the high-priest both
before and after it. *Ye know nothing*—He reproves
their slow deliberations in so clear a case.

Verse 50. *It is expedient, that one man should die
for the people*—So God overruled his tongue; for
he spake not of himself—By his own spirit only; but
by the spirit of prophecy. And thus he gave
unawares as clear a testimony to the priestly,
as Pilate did to the kingly, office of Christ.

Verse 52. *That he might gather into one church all
the children of God that were scattered abroad*—Through
all ages and nations.

Verse 55. *Many went up, to purify themselves*—That
they might remove all hinderances to their eat-
ing the passover.

Verse 1. *Six days before the passover*—Namely, on
the sabbath; that which was called by the Jews
“the great sabbath.” This whole week was
anciently termed, “the great and holy week.”
Jesus came—From Ephraim, John xi. 54.

Verse 2. It seems, Martha was a person of
some figure, from the great respect which was
paid to her and her sister, in visits and con-
dolences on Lazarus’s death, as well as from the
costly ointment mentioned in the next verse.
And probably it was at their house our Lord
and his disciples lodged, when he returned from
Jerusalem to Bethany, every evening of the last
week of his life, upon which he was now en-
tered.

Verse 3. *Then Mary, taking a pound of ointment*—
There were two persons who poured ointment
on Christ: one, toward the beginning of his mi-

6 pence, and given to the poor? This he said,
not because he cared for the poor; but be-
cause he was a thief, and had the purse, and
7 bare what was put therein. Then Jesus said,
Let her alone: against the day of my burial
8 hath she kept this. Ye have the poor al-
ways with you; but me ye have not always.
9 Now much people of the Jews knew that
he was there; and came not only for the
sake of Jesus, but also to see Lazarus, whom
10 he had raised from the dead. But the chief
priests consulted, how to kill Lazarus also;
11 because on his account many of the Jews
went away, and believed on Jesus.

12 *The next day a great multitude who were
come to the feast, having heard that Jesus
13 was coming to Jerusalem, Took branches
of palm trees, and went out to meet him, and
cried, Hosanna: blessed in the name of the
Lord is he that cometh, the King of Israel.
14 And Jesus, having found a young ass, rode
15 thereon; as is written, I Fear not, daughter
of Zion: behold, thy King cometh, sitting
16 on an ass’s colt. These things his disciples
understood not at first: but when Jesus had
been glorified, then they remembered that
these things were written of him, and that
17 they had done these things to him. And
the multitude who were with him when he
called Lazarus out of the tomb, and raised
18 him from the dead, bare witness. For this
cause also the multitude went to meet him,
because they heard he had done this miracle.
19 The pharisees therefore said to each other,
Perceive ye how ye prevail nothing? behold,
the world is gone after him.

20 Now among those who came up to worship
at the feast there were certain Greeks:

istry, at or near Nain, Luke vii. 37, &c.; the
other, six days before his last passover, at
Bethany; the account of whom is given here,
as well as by St. Matthew and Mark.

Verse 7. *Against the day of my burial*—Which now
draws nigh.

Verse 10. *The chief priests consulted, how to kill
Lazarus also*—Here is the plain reason why the
other evangelists, who wrote while Lazarus was
living, did not relate his story.

Verse 12. *The next day—On Sunday. Who were
come to the feast*—So that this multitude consisted
chiefly of Galileans, not men of Jerusalem.

Verse 15. *Fear not*—For his weakness forbids
fear, as well as the end of his coming.

Verse 16. *These things his disciples understood not
at first*—The design of God’s providential dispen-
sations is seldom understood at first. We ought
therefore to believe, though we understand
not; and to give ourselves up to the divine dis-
posal. The great work of faith is, to embrace
those things which “we know not now,” but
“shall know hereafter.” When he had been glo-
rified—At his ascension.

Verse 17. *When he called Lazarus out of the tomb*—
How admirably does the apostle express as well
the greatness of the miracle, as the facility with
which it was wrought! The earliness of the
scripture style, on the most grand occurrences,
is more sublime than all the pomp of orators.

Verse 18. *The multitude went to meet him, because
they heard*—From those who had seen the miracle.
So in a little time both joined together to go be-
fore and to follow him.

* Matt. xxi. 8; Mark xi. 8; Luke xix. 36.
Psal. cxviii. 26. Meek. ix. 9.

21 Those came to Philip of Bethsaida in Galilee, and asked him, saying, Sir, we desire to
 22 see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell
 23 Jesus. And Jesus answered them, saying, The hour is come, that the Son of Man
 24 should be glorified. Verily, verily, I say unto you, Unless a grain of wheat that fall-
 25 eth into the ground die, it remaineth alone: but if it die, it bringeth forth much fruit.
 26 * He that loveth his life shall lose it; and he that hateth his life in this world shall
 27 preserve it to life eternal. If any man serve me, let him follow me; and where I am,
 28 there shall also my servant be: if any man serve me, him will the Father honour.
 29 Now is my soul troubled; and what shall I say? Father, save me from this hour: but
 30 for this cause I came, for this hour. Father, glorify thy name. Then a voice came from
 31 heaven, I have both glorified, and I will glorify it again. The multitude who stood,
 32 and heard it, said it thundered: others said, An angel spake to him. Jesus answered
 33 and said, This voice came not because of me, but for yoursakes. Now is the judgment
 34 of this world: now shall the prince of this

35 world be cast out. And I, when I am lifted up from the earth, will draw all men to me.
 36 (He spake this, signifying what death he should die.) The multitude answered him,
 37 We have heard [†] out of the law that the Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? who is this Son of Man? Then Jesus said to them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you: for he that walketh in darkness knoweth not whither he goeth.
 38 While ye have the light, believe in the light, that ye may become children of light. These things spake Jesus, and retiring concealed himself from them.
 39 But though he had done so many miracles before them, yet they believed not on him:
 40 So that the word of the prophet Isaiah was fulfilled, which he said, [‡] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, according to what
 41 Isaiah said again, [§] He hath blinded their eyes, and hardened their heart; that they might not see with their eyes, and under-stand with their heart, and be converted,

Verse 20. *Certain Greeks*—A prelude of the gen-
 tile church. That those were circumcised, does
 not appear: but they came up on purpose to
 worship the God of Israel.

Verse 21. *Those came to Philip, of Bethsaida in Galilee*—Perhaps they used to lodge there, in
 their journey to Jerusalem; or they might be-
 lieve a Galilean would be more ready to serve
 them herein than a Jew. *Sir*—They spake to
 him as to one they were little acquainted with.
We would see Jesus—A modest request. They could
 scarce expect that he would now have time to
 talk with them.

Verse 23. *The hour is come, that the Son of Man should be glorified*—With the Father, and in the
 sight of every creature. But he must suffer first.

Verse 24. *Unless a grain of wheat die*—The late
 resurrection of Lazarus gave our Lord a natural
 occasion of speaking on this subject. And, agree-
 able to his infinite knowledge, he singles out,
 from among so many thousands of seeds, almost
 the only one that dies in the earth; and which,
 therefore, was an exceeding proper similitude,
 peculiarly adapted to the purpose for which he
 uses it. The like is not to be found in any other
 grain, except millet and the large bean.

Verse 25. *He that loveth his life*—More than the
 will of God. *Shall lose it*—Eternally. *And he that
 hateth his life*—In comparison of the will of God,
 shall preserve it.

Verse 26. *Let him follow me*—By hating his life.
And where I am—In heaven. *If any man serve me
 thus, him will the Father honour.*

Verse 27. *Now is my soul troubled*—He had va-
 rious foretastes of his passion. *And what shall I
 say*—Not, What shall I choose? For his heart
 was fixed in choosing the will of his Father;
 but he laboured for utterance. The two follow-
 ing clauses, *Save me from this hour*—For this cause
 I came into the world; for the sake of this hour
 of suffering; seem to have glanced through his
 mind in one moment. But human language could
 not so express it.

Verse 28. *Father, glorify thy name*—Whatever I
 suffer. Now the trouble was over. *I have glori-
 fied it*—By thy entrance into this hour. *And I
 will glorify it*—By thy passing through it.

• Matt. x. 39.

Verse 29. *The multitude who stood, and heard*—A
 sound, but not the distinct words. In the most
 glorious revelations there may remain some-
 thing obscure, to exercise our faith. *Said it thun-
 dered*—Thunder did frequently attend a voice
 from heaven. Perhaps it did so now.

Verse 31. *Now*—This moment. And from this
 moment Christ thirsted more than ever, till his
 baptism was accomplished. *Is the judgment of this
 world*—That is, Now is the judgment given con-
 cerning it, whose it shall be. *Now shall the prince
 of this world*—Satan, who had gained possession
 of it by sin and death. *Be cast out*—That is, judged,
 condemned, cast out of his possession, and out
 of the bounds of Christ's kingdom.

Verse 32. *Lifted up from the earth*—This is an
 federalism, which signifies dying. Death in gen-
 eral is all that it usually imported; but our Lord
 made use of this phrase, rather than others that
 were equivalent, because it so well suited the
 particular manner of his death. *I will draw all
 men*—Gentiles, as well as Jews. And those who
 follow my drawings Satan shall not be able to
 keep.

Verse 34. *How sayest thou, The Son of Man must
 be lifted up*—How can those things be reconciled?
 Very easily. He first dies, and then abideth for
 ever. *Who is this Son of Man*—Is he the Christ?

Verse 35. *Then Jesus said to them*—Not answer-
 ing them directly, but exhorting them to improve
 what they had heard already. *The light*—I and
 my doctrine.

Verse 36. *The children of light*—The children of
 God; wise, holy, happy.

Verse 37. *Though he had done so many miracles be-
 fore them*—So that they could not but see them.

Verse 38. *The arm of the Lord*—The power of
 God, manifested by Christ, in his preaching,
 miracles, and work of redemption.

Verse 39. *Therefore now they could not believe*—
 That is, by the just judgment of God, for their
 obstinacy and wilful resistance of the truth, they
 were at length so left to the hardness of their
 hearts, that neither the miracles nor doctrine
 of our Lord could make any impression upon
 them.

† Psalm cx. 4.

‡ Isaiah lli. 1.

§ Isaiah vi. 10; Matt. xlii. 14; Acts xxi. 26.

41 that I might hear them. These things said
 42 Isaiah, when he saw his glory, and spoke of
 him. Nevertheless many even of the rulers
 believed on him; but they did not confess
 him because of the pharisees, lest they
 43 should be put out of the synagogue: for
 they loved the praise of man more than the
 praise of God.
 44 Jesus said with a loud voice, He that he-
 reafter on me, believeth not on me, but on
 45 him that sent me. And he that seeth me
 46 seeth him that sent me. I am come a light
 into the world, that whosoever believeth on
 47 me may not continue in darkness. If any
 man hear my words, and believe not, I judge
 him not: for I am not come to judge the
 48 world, but to save the world. He that re-
 jelecth me, and receiveth not my words,
 hath one that judgeth him: the word which
 I have spoken, that shall judge him at the
 49 last day. For I have not spoken of myself;
 but the Father who sent me, he gave me
 50 commandment, what I should say, and how
 I should speak. And I know that his com-
 mandment is life everlasting; what there-
 fore I speak to you, as the Father hath said
 to me, so I speak.

CHAPTER XIII.

NOW before the feast of the passover,
 Jesus knowing his hour was come to
 pass out of this world to the Father, having
 loved his own who were in the world, loved
 2 them to the end. And while they were at
 supper, the devil having now put it into the
 heart of Judas Iscariot, the son of Simon, to
 3 betray him; Jesus knowing the Father had
 given all things into his hands, and that he

was come forth from God, and was going to God;
 4 bleeth from supper, and layeth aside his
 garments; and taking a towel girdeth himself.
 5 After that, he poured water into the basin,
 and began to wash the feet of the disciples,
 and to wipe them with the towel wherewith
 6 he was girded. Then cometh he to Simon
 Peter, who saith to him, Lord, dost thou
 7 wash my feet? Jesus answered and said
 to him, What I do thou knowest not now;
 8 but thou shalt know hereafter. Peter saith
 to him, Thou shalt never wash my feet.
 Jesus answered him, If I wash thee not,
 9 thou hast no part with me. Simon Peter
 saith to him, Lord, not my feet only, but also
 10 my hands and my head. Jesus saith to him,
 He who hath been washed needeth only to
 wash his feet, and is clean all over: and ye
 11 are clean, but not all. For he know who
 would betray him; therefore he said, Ye
 are not all clean.
 12 So after he had washed their feet, and
 taken his garments, sitting down again he
 said to them, Know ye what I have done to
 13 you? Ye call me Master and Lord: and ye
 14 say well, for so I am. If I then, your Lord
 and Master, have washed your feet; ye
 15 ought also to wash one another's feet. For
 I have given you an example, that ye also
 may do as I have done to you. Verily,
 16 verily, I say unto you, The servant is not
 greater than his lord; neither he that is
 17 sent greater than he that sent him. If ye
 know these things, happy are ye if ye do
 18 them. I speak not of you all: I know whom
 I have chosen; that the scripture may be
 fulfilled, * He that toucheth bread with my
 19 both lift up his heel against me. Now I tell

violence, or guile. It is enough that we can
 love and obey now, and that we shall know
 hereafter.

Verse 8, *If I wash thee not.*—If thou dost not
 submit to my will, Thou hast no part with me.
 Thou art not my disciple. In a more general
 sense, it may mean, If I do not wash thee in
 my blood, and purify thee by my spirit, thou
 canst have no communion with me, nor any
 share in the blessings of my kingdom.

Verse 9, *Lord, not my feet only.*—How vain would
 man be wiser than God! Yet this was well
 meant, though ignorant, earnestness.

Verse 10, *And so ye, having been already
 cleansed, need only to wash your feet.*—That is,
 to walk holy and unblemished.

Verse 14, *I ought also to wash one another's feet.*—
 And why did they not? Why do ye not read of
 any one apostle ever washing the feet of any
 other? Because they understood their Lord
 better. They knew he never designed that this
 should be literally taken. He designed to teach
 them the great lesson of humble love, as well
 as to confer inward purity upon them. And here-
 by he teaches us, 1, In every possible way to
 assist each other in attaining that purity. 2, To
 wash each other's feet, by performing all sorts
 of good offices to each other, even those of the
 lowest kind, when opportunity serves, and the
 necessity of any calls for them.

Verse 16, *The servant is not greater than his lord.*—
 Nor therefore ought to think much of either
 doing or suffering the same things.

Verse 18, *I speak not of you all.*—When I call you
 "happy," I know one of you twelve whom I choose

Verse 41, *When he saw his glory.*—Christ's, Isaiah
 vi. 1, &c. And it is there expressly said to be
 the glory of the Lord, Jehovah, the supreme
 God.

Verse 44, *Jesus said with a loud voice.*—This which
 follows to the end of the chapter is, with St.
 John, the epilogue of our Lord's public dis-
 course, and a kind of recapitulation of them.
Believeth not on me.—Not on my glory, but also
 on him that sent me.—Because the Father hath
 sent the Son, and because he and the Father
 are one.

Verse 45, *And he that seeth me.*—By the eye of
 faith.

Verse 47, *I judge him not.*—Not now. For I am
 not now come to judge the world.—See, Christ came to
 save even them that finally perish! Even these
 are a part of that world which he lived and died
 to save.

Verse 50, *His commandment.*—Kept, is life ever-
 lasting. That is, the way to it, and the beginning
 of it.

Verse 1, *Before the feast.*—Namely, on Wednes-
 day in the paschal week. *Having loved his own.*
 His apostles, *loved them to the end.* Of his life.

Verse 2, *Having now.*—Probably now first.

Verse 3, *Jesus knowing.*—Though conscious of
 his own greatness, thus humbled himself.

Verse 4, *Layeth aside his garments.*—That part
 of them which would have hindered him.

Verse 5, *Into the basin.*—A large vessel was
 usually placed for this very purpose, wherever
 the Jews supped.

Verse 7, *What I do thou knowest not now; but thou
 shalt know hereafter.*—We do not now know per-
 fectly any of his works, either of creation, pro-

20 Jesus, put Lazarus, saith to him, Layd,
how is it that thou art about to manifest thy-
25 self to us, and not to the world? Jesus an-
swered and said to him, If any man love me,
he will keep my words: and my Father will
have him, and we will come to him, and
30 make him abide with him. He that loveth
me not, keepeth not my words: and the
word which ye hear is not mine, but the
Father's who sent me.

These things have I spoken to you, while
I remained with you. But the Comforter,
the Holy Ghost, whom the Father will send
in my name, he will teach you all things, and
will bring all things to your remembrance,
whatsoever I have said to you. Hence I
will leave with you, my peace I will give

Ученый из Швейцарии заявил, что он не имеет возможности

Youn P. De Koon Kooner Ya have begun to know him.

Vol. 10, 1 and in the future; 4th and 5th 1 and 2, 3 and 4, 1 and 2, 1 and 3, with the latter in 1 and 2, 1 and 3, and in 1 and 2.

Immediately after lunch he starts to type and goes to work.

[illegible]

that is elegantly applied to those who have lost
any dear friend. I gave to you. What was ex-
actly and promptly to be, our loved spouse of us
if it were already.

Verus filius dicitur: *ye are me*—That is, ye shall certainly see me; *because I live, ye shall live also*—Because I am the living One in my divine nature, and shall give again in my human nature, and live his eyes in heaven; therefore, ye shall live the life of faith and love on earth, and hereafter the life of glory.

Verse 40, *at that day*. When ye see me after my resurrection; but more distinctly at the day of judgment.

Yours self, I am impressed. Because you love and obey me, and they do not, therefore I will crucify myself to you, and not to them. *My Father will love him*—The more our men love and obey, the more God will love him. *And we will come to him*, and make our abode with him—Which makes such a large manifestation of the divine presence and love, that the triumph, in justification, is as nothing in comparison of it.

Yuan Ho, in my name. For my sake, in my name, and as my agent, *He will teach you all things necessary for you to know.* Here is a clear promise in the apostles and their successors in the faith, that the Holy Ghost will teach those all that truth which is useful for their souls.

August 27, *Peace I have with you* - Peace in your
 soul I possess with God, and with your own own
 existence. My peace is path clear; that peace
 which I enjoy, and which I create, I give - At
 this instant, *Now* on the world growth transmuting,
 manifest, transient; but along the soul with
 constant, even tranquillity, laid, evermore give
 us this peace! How ardently may we pass
 through the most turbulent surges of life, when
 all is quiet and harmonious within! Thus hast
 made peace through the blood of thy cross; may
 we give all diligence to preserve the inestimable
 gift lavished, till it issue in everlasting peace.

unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye heard me say to you, I go, and come again to you. If ye loved me, ye would have rejoiced, because I go to the Father: for the Father is greater than me. And now I have told you before it cometh to pass, that, when it is come to pass, ye may believe. Hereafter I shall not talk much with you; for the prince of this world is coming, but he hath nothing in me. But that the world may know that I love the Father; and as the Father commanded me, so I do. Arise, let us go hence.

CHAPTER XV.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every one that beareth fruit, he purifieth it, that it may bear more fruit. Now ye are clean through the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can ye, unless ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, he beareth much fruit: but separate from me ye can do nothing. If any one abide not in me, he is cast out as a branch, and is withered; and they gather, and cast them

Verse 28. *God the Father is greater than me*—As he was man. As God, neither is greater or less than the other.

Verse 29. *I have told you*—Of my going and return.

Verse 30. *The prince of this world is coming*—To make his grand assault. But he hath nothing in me—No right, no claim, or power. There is no guilt in me to give him power over me; no corruption to take part with his temptation.

Verse 31. *But*—I suffer him thus to assault me, 1. Because it is the Father's commission to me, John x. 18. 2. To convince the world of my love to the Father, in being "obedient unto death," Phil. ii. 8. *Arise, let us go hence*—Into the city, to the passover. All that has been related from chap. xiii. 31, was done and said on Thursday, without the city. But what follows in the fifteenth, sixteenth, and seventeenth chapters was said in the city, on the very evening of the passover, just before he went over the brook Cedron.

Verse 1. *I am the true vine*—So "the true bread," John vi. 32; that is, the most excellent.

Verse 2. *Every one that beareth fruit he purifieth*—"By obeying the truth," 1 Peter i. 22, and by inward or outward sufferings, Heb. xii. 10, 11. So purity and fruitfulness help each other. That it may bear more fruit—For this is one of the noblest rewards God can bestow on former acts of obedience, to make us yet more holy, and fit for farther and more eminent service.

Verse 3. *Ye are clean*—All of you to whom I now speak are purged from the guilt and power of sin. *By the word*—Which, applied by the Spirit, is the grand instrument of purifying the soul.

Verse 4. *Abide in me*—Ye who are now pure by living faith producing all holiness; by which alone ye can be in me.

Verse 5. *I am the vine, ye are the branches*—Our Lord in this whole passage speaks of no branches but such as are, or at least were once, united to him by living faith.

Verse 6. *If any one abide not in me*—By living

7 into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done for you. Hereby is my Father glorified, that ye bear much fruit: so shall ye be my disciples. As the Father hath loved me, so have I also loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. I have spoken these things to you, that my joy might remain in you, and your joy might be full. This is my commandment, That ye love one another, as I have loved you. No one hath greater love than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. I no longer call you servants; for the servant knoweth not what his lord doth: but I have called you friends: for all things that I have heard from my Father, I have made known to you. Ye have not chosen me, but I have chosen you, and appointed you, that ye may go and bear fruit, and your fruit may remain: that whatsoever ye shall ask of the Father in my name, he may give it you. This I command you, that ye love one another. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love its own: but

faith; not by church communion only. He may thus abide in Christ, and be withered all the time, and cast into the fire at last. He is cast out—Of the vineyard, the invisible church. Therefore he was in it once.

Verse 7. *If ye abide in me, ye shall ask*—Prayers themselves are a fruit of faith, and they produce more fruit.

Verse 8. *So shall ye be my disciples*—Worthy of the name. To be a disciple of Christ is both the foundation and height of Christianity.

Verse 9. *Abide ye in my love*—Keep your place in my affection. See that ye do not forfeit that invaluable blessing. How needless a caution, if it were impossible for them not to abide therein!

Verse 10. *If ye keep my commandments, ye shall abide in my love*—On those terms, and no other, ye shall remain the objects of my special affection.

Verse 11. *That my joy might remain in you*—The same joy which I feel in loving the Father, and keeping his commandments.

Verse 12. *Your joy will be full, if ye so love one another*.

Verse 13. *Greater love*—To his friends. He here speaks of them only.

Verse 14. *Ye are my friends, if ye do whatsoever I command you*—On this condition, not otherwise. A thunderbolt for Antinomianism. Who then dares assert, that God's love does not at all depend on man's works?

Verse 15. *All things*—Which might be of service to you.

Verse 16. *Ye—My apostles. Have not chosen me, but I have chosen you*—As clearly appears from the sacred history. And appointed you, that ye may go and bear fruit—I have chosen and appointed you for this end, that ye may go and convert sinners. And that your fruit may remain—That the fruit of your labours may remain to the end of the world; yea, to eternity. That whatsoever ye shall ask—The consequence of your going and bearing fruit will be, that all your prayers will be heard.

because ye are not of the world, but I have
 chosen you out of the world, therefore the
 world hateth you. Remember the word that
 I said to you, * The servant is not greater
 than his lord. If they have persecuted me,
 they will also persecute you; if they have
 kept my saying, they will keep yours also.
 But all these things will they do to you for
 my name's sake, because they know not him
 that sent me. If I had not come and spoken
 to them, they had not had sin: but now they
 have no excuse for their sin. He that hateth
 me hateth my Father also. If I had
 not done among them the works which no
 other did, they had not had sin: but now
 have they seen them, and yet hated both me
 and my Father. So that the word which is
 written in their law is fulfilled, † They hated
 me without a cause. But when the Com-
 forter is come, whom I will send to you from
 the Father, the Spirit of truth, who pro-
 ceedeth from the Father, he shall testify of
 me: Ye also testify, because ye have been
 with me from the beginning.

CHAPTER XVI.

I HAVE told you these things, that ye may
 not be offended. They will put you out
 of the synagogues: yea, the time cometh,

Verse 10. *Because ye are not of the world, therefore the world hateth you*—Because your maxims, tempers, notions are quite opposite to theirs. For the very same reason must the world in all ages hate those who are not of the world.

Verse 21. *All these things will they do to you, because they know not him that sent me*—And in all ages and nations they who know not God will "for this cause" hate and persecute those that do.

Verse 22. *They had not had sin*—Not in this respect.

Verse 23. *He that hateth me*—An every unbeliever doth. For as the love of God is inseparable from faith, so is the hatred of God from unbelief.

Verse 26. *When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me*—The Spirit's coming, and being sent by our Lord from the Father, to testify of him, are personal characters, and plainly distinguish him from the Father and the Son; and his title as "the Spirit of truth," together with his proceeding from the Father, can agree to none but a divine person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called "the Spirit of Christ," † 1 Peter i. 11; and from his being here said to be sent by Christ from the Father, as well as sent by the Father in his name.

Verse 2. *The time cometh, that whosoever killeth you, will think he doeth that service*—But blessed be God, the time is so far past, that those who bear the name of Christ do not now generally suppose they do him service, by killing each other, for a difference in opinion or mode of worship.

Verse 3. *They have not known the Father nor me*—This is the true root of persecution in all its forms.

Verse 4. *I did not tell you these things at the beginning, because I was with you*—To bear the chief shock in my own person, and to screen you from it.

Verse 5. *None of you asketh me*—Now, when it is

that whosoever killeth you will think he doeth God service. These things will they do, because they have not known the Father nor me. But I have told you these things, that when the time shall come, ye may remember I told you them. I did not tell you these things at the beginning, because I was with you. But now I go to him that sent me; and none of you asketh me, Whither goest thou? But because I have told you these things, sorrow hath filled your heart. But I tell you the truth; It is expedient for you that I go: for if I go not, the Comforter will not come to you; but if I depart, I will send him to you. And he coming will convince the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

I have yet many things to say to you, but ye cannot bear them now. But when he, the Spirit of truth, is come, he will guide you into all the truth: for he will not speak of himself; but whatsoever he shall hear, he will speak; and he will show you the things which are to come. He will glorify me: for he will take of mine, and show it you. All

most reasonable. Peter did ask this before, John xiii. 36.

Verse 7. *It is expedient for you*—In respect of the Comforter, verse 7, &c.; and of me, verse 18, &c.; and of the Father, verse 23, &c.

Verse 8. *He*—Observe his twofold office: toward the world, verse 8, &c.; toward believers, verse 12, &c. *Will convince*—All of the world who do not obstinately resist, by your preaching and miracles. *Of sin, and of righteousness, and of judgment*—He who is convicted of sin, either accepts the righteousness of Christ, or is judged with Satan. An abundant accomplishment of this we find in the Acts of the Apostles.

Verse 9. *Of sin*—Particularly of unbelief, which is the consequence of all sins, and binds them all down upon us.

Verse 10. *Of righteousness, because I go to my Father*—Which the Spirit will testify, though ye do not then see me. But I could not go to him if I were not righteous.

Verse 11. *The prince of this world is judged*—And in consequence, therefore, dethroned, deprived of the power he had so long usurped over men. Yet those who reject the deliverance offered them will remain slaves of Satan still.

Verse 12. *I have yet many things to say*—Concerning my passion, death, resurrection, and the consequences of it. These things we have, not in uncertain traditions, but in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*—Both because of your littleness of faith, and your immoderate sorrow.

Verse 13. *When he is come*—It is universally allowed, that the Father, Son, and Holy Ghost dwell in all believers. And the internal agency of the Holy Ghost is generally admitted. That of the Father and the Son, as represented in this Gospel, deserves our deepest consideration. *All the truth*—All evangelical truth.

Verse 15. *All things that the Father hath are mine*—Could any creature say this?

Verse 16. *A little while, and ye shall not see me*—When I am buried. And again, *a little while, and ye shall see me*—When I am risen. *Because I go to my Father*—I die and rise again, in order to ascend to my Father.

* John xiii. 10; Matt. x. 24; Luke vi. 40.

† Psalm lxxix. 4.

things that the Father hath are mine: therefore I said, He will take of mine, and show it you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then some of his disciples said to each other, What is this that he saith to us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we understand not what he saith. Jesus knew they were desirous to ask him, and said to them, Ye inquire among you of this that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me. Verily, verily, I say unto you, Ye will weep and lament; but the world will rejoice: ye will be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she hath brought forth the child, she no longer remembereth the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh from you. And in that day ye shall not question me about any thing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. I have spoken these things to you in parables: but the time is coming, when I will no longer speak to you

in parables, but will show you plainly of the Father. At that day ye shall ask in my name: and I say not to you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came forth from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples say to him, Lo, now speakest thou plainly, and speakest no parable. Now we are sure thou knowest all things, and needest not that any should question thee: by this we believe that thou camest forth from God. Jesus answered, Ye do now believe. But, lo, the hour is coming, yea, is already come, that ye shall be scattered every one to his own, and shall leave me alone: and yet I am not alone; for the Father is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation: but take courage; I have overcome the world.

CHAPTER XVII.

THESE things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. And this is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest

spoken in the twenty-seventh verse, implying, We believe in God; we believe also in thee.

CHAP. XVII. In this chapter our Lord prays, 1. For himself, verses 1-5; 2. For the apostles, verses 6-19; and again, verses 24-26; 3. For all believers, verses 20-23; and, 4. For the world, verses 24-26. In this prayer he comprises all he had said from chapter xiii. 31, and seals, as it were, all he had hitherto done, beholding things past, present, and to come. This chapter contains the easiest words and the deepest sense of any in all the scripture: yet is here no incoherent rhapsody, but the whole is closely and exactly connected.

Verse 1. *Father*.—This simplicity of appellation highly became the only-begotten Son of God; to which a believer then makes the nearest approach, when he is fullest of love and humble confidence. *The hour is come*.—The appointed time for it. *Glorify thy Son*.—The Son glorified the Father both before and after his own glorification. When he speaks to the Father, he does not style himself the Son of Man.

Verse 2. *As thou hast given him power over all flesh*.—This answers to, "Glorify thy Son." *That he may give eternal life, &c.*.—This answers to, "That thy Son may glorify thee." To all whom thou hast given him.—To all believers. This is a clear proof that Christ designed his sacrifice should avail for all; yea, that *all flesh*, every man, should partake of everlasting life. For as the Father had given him power over all flesh, so he "gave himself a ransom for all."

Verse 3. *To know*.—By loving, holy faith. *Thee the only true God*.—The only Cause and End of all things; not excluding the Son and the Holy Ghost, no more than the Father is excluded from being Lord, 1 Cor. viii. 6; but the false gods of

Verse 19. *Jesus said to them*.—Preventing their question.

Verse 20. *Ye will weep and lament*.—When ye see me dead. *But your sorrow will be turned into joy*.—When ye see me risen.

Verse 22. *I now therefore have sorrow*.—This gives us no manner of authority to assert, all believers must come into a state of darkness. They never need lose either their peace or love, or the witness that they are the children of God. They never can lose these, but either through sin, or ignorance, or vehement temptation, or bodily disorder.

Verse 23. *Ye shall not question me about anything*.—Which you do not now understand. You will not need to inquire of me; for you will know all things clearly. *Whatsoever ye shall ask*.—Knowledge, love, or any thing else. *He will give it*.—Our Lord here gives us a carte blanche. Believer, write down what thou wilt. He had said, John xiv. 13, "I will do it," where the discourse was of glorifying the Father through the Son. Here, speaking of the love of the Father to believers, he saith, *He will give it*.

Verse 24. *Hitherto ye have asked nothing in my name*.—For they had asked him directly for all they wanted.

Verse 26. *At that day ye shall ask*.—For true knowledge begets prayer. *And I say not, that I will pray*.—This in no wise implies that he will not: it means only, The Father himself now loves you, not only because of my intercession, but also because of the faith and love which he hath wrought in you.

Verse 30. *Thou knowest all things*.—Even our hearts. Although no question is asked thee, yet thou answerest the thoughts of every one. *By this we believe that thou camest forth from God*.—They, as it were, echo back the words which he had

5 me to do. And now, Father, glorify thou me with thyself with the glory which I had with thee before the world was.
 6 I have manifested thy name to the men whom thou hast given me out of the world: Thine they were, and thou hast given them me; and they have kept thy word. Now they know, that all things whatsoever thou hast given me are of thee. For I have given them the words which thou gavest me; and they have received them, and have known surely that I came forth from thee, and they have believed that thou hast sent me. I pray for them: I pray not for the world, but for them whom thou hast given me; for they are thine. And all things that are mine are thine, and that are thine are mine; and I am glorified by them. And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thy name them whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them through thy name: those whom thou hast given me I have guarded, and none of them is lost, but the son of perdition; * that the scripture might be fulfilled. And now I am coming to thee; and I speak these things in the world, that they may have my joy fulfilled in them. I have given them thy word;

the heathens. And Jesus Christ—As their Prophet, Priest, and King. *This is life eternal*—It is both the way to, and the essence of, everlasting happiness.

Verse 4. *I have finished the work*—Thus have I glorified thee, laying the foundation of thy kingdom on earth.

Verse 5. *The glory which I had*—He does not say “received.” He always had it, till he emptied himself of it in the days of his flesh.

Verse 6. *I have manifested thy name*—All thy attributes; and, in particular, thy paternal relation to believers. *To the men whom thou hast given me*—The apostles; and so verse 12. *They were thine*—By creation, and by descent from Abraham. *And thou hast given them me*—By giving them faith in what I have spoken. So verse 9.

Verse 7. *Now they know that all things*—Which I have done and spoken. *Are of thee*—And, consequently, right and true.

Verse 8. *They have received them*—By faith.

Verse 9. *I pray not for the world*—Not in these petitions, which are adapted to the state of believers only. (He prays for the world at the twenty-first and twenty-third verses,—“that they may believe,” “that they may know, God hath sent” him.) This no more proves that our Lord did not pray for the world, both before and afterward, than his praying for the apostles alone, verses 6–19, proves that he did not pray for “them also which shall believe through thy word,” verse 20.

Verse 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong expressions, too grand for any mere creature to use; as implying that all things whatsoever, inclusive of the divine nature, perfections, and operations, are the common property of the Father and the Son. And this is the original ground of that peculiar property which both the Father and the Son have in the persons who were given to Christ, as Mediator; according to what is said, in the close of the verse, of his being glorified by them—Namely, believing in him, and so acknowledging his glory,

and the world hath hated them, because they are not of the world, even as I am not of the world. I do not pray that thou wouldst take them out of the world, but that thou wouldst keep them from the evil one. They are not of the world, as I am not of the world. Sanctify them through the truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth.

20 Neither pray I for these alone, but for them also who will believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one, as we are one: I in them, and thou in me, that they may be perfected in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that these also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. Righteous Father,

Verse 11. *Keep them through thy name*—Thy power, mercy, wisdom. *That they may be one*—With us, and with each other; one body, separate from the world. *As we are*—By resemblance to us, though not equality.

Verse 12. *Those whom thou hast given me I have guarded, and none of them is lost, but the son of perdition*—So one even of them whom God had given him is lost. So far was even that decree from being unchangeable! *That the scripture might be fulfilled*—That is, whereby the scripture was fulfilled. *The son of perdition* signifies, one that deservedly perishes; as “a son of death,” 2 Sam. xli. 6, “children of hell,” Matt. xxiii. 15, and “children of wrath,” Ephes. ii. 2, signify persons justly obnoxious to death, hell, wrath.

Verse 13. *In the world*—That is, before I leave the world. *My joy*—The joy I feel at going to the Father.

Verse 15. *That thou wouldst take them out of the world*—Not yet. *But that thou wouldst keep them from the evil one*—Who reigns therein.

Verse 17. *Sanctify*—Consecrate them, by the anointing of thy Spirit, to their office, and perfect them in holiness by means of thy word.

Verse 19. *I sanctify myself*—I devote myself, as a victim, to be sacrificed.

Verse 20. *For them who will believe*—In all ages.

Verse 21. *As thou art in me*—This also is to be understood in a way of similitude, and not of sameness or equality. *That the world may believe*—Here Christ prays for the world. Observe the sum of his whole prayer: 1. Receive me into thy own and my glory: 2. Let my apostles share therewith: 3. And all other believers: 4. And let all the world believe.

Verse 22. *The glory which thou hast given me I have given them*—The glory of the only-begotten shines in all the sons of God. How great is the majesty of Christians!

Verse 24. Here he returns to the apostles. *I will*—He asks as having a right to be heard, and prays, not as a servant, but a Son. *That they may behold my glory*—Herein is the happiness of heaven, 1 John iii. 2.

Verse 25. *Righteous Father*—The admission of

* Psalm cix. 6.

though the world hath not known thee, yet I have known thee, and these have known thee that thou hast sent me. And I have declared to them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

*JESUS having spoken these words went forth with his disciples over the brook Kedron, where was a garden, into which he entered, and his disciples. † And Judas also, who betrayed him, knew the place: for Jesus had often met there with his disciples. 3 Judas then, having received a troop of soldiers and officers from the chief priests and pharisees, cometh thither with lanterns and torches and arms. Then Jesus, knowing all things that were coming upon him, going forth said to them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them. 6 As soon as he said to them, I am he, they went backward, and fell to the ground. He asked them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you, I am he: if therefore ye seek me, let these go: That the saying might be fulfilled, which he had spoken, Of them whom thou hast given me I have lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. 11 The servant's name was Malchus. Then said Jesus to Peter, Put up the sword into its scabbard: the cup which my Father hath given me, shall I not drink it? 12 ¶ Then the soldiers and the captain and

officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, who was high priest that year. Caiaphas was he who had counselled the Jews, that it was expedient one man should die for the people. 15 Now Simon Peter followed Jesus, and another disciple: that disciple was known to the high priest, and went with Jesus into the palace of the high priest. But Peter stood at the door without. Therefore the other disciple, who was known to the high priest, went out, and spake to her that kept the door, and brought in Peter. Then saith the maid, who kept the door, to Peter, Art not thou also one of this man's disciples? 18 He saith, I am not. And the servants and officers, having made a fire of coals, (for it was cold,) stood and warmed themselves: and Peter stood with them, and warmed himself. 19 Then the high priest asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I was continually teaching in the synagogue, and in the temple, whither all the Jews resort; and in secret have I said nothing. 21 Why askest thou me? Ask them that heard me, what I said to them: behold, they know what I said. When he had said thus, one of the officers who stood by gave Jesus a blow, saying, Answerest thou the high priest so? 23 Jesus answered, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound to Caiaphas the high priest. 25 And Simon Peter was standing and warming himself. They said to him, Art not thou also one of his disciples? He denied, and said, I am not. One of the servants of the

believers to God through Christ flows even from the justice of God.

Verse 26. *I have declared to them thy name—Thy new, best name of love. That the love wherewith thou hast loved me—and I—That thou and thy love, and I and my love, may be in them—That they may love me with that love.*

Verse 1. *A garden*—Probably belonging to one of his friends. He might retire to this private place, not only for the advantage of secret devotion, but also that the people might not be alarmed at his apprehension; nor attempt, in the first sallies of their zeal, to rescue him in a tumultuous manner. Kedron was (as the name signifies) a dark, shady valley, on the east side of Jerusalem, between the city and the mount of Olives; through which a little brook ran, which took its name from it. It was this brook which David, a type of Christ, went over, with the people, weeping, in his flight from Absalom.

Verse 3. *A troop of soldiers*—A cohort of Roman foot.

Verse 6. *As soon as he said, I am he, they went backward, and fell to the ground*—How amazing is it, that they should renew the assault, after so sensible an experience both of his power and mercy! But probably the priests among them might persuade themselves and their attendants, that this also was done by Beelzebub; and that it was through the providence of God, not

the indulgence of Jesus, that they received no farther damage.

Verse 8. *If ye seek me, let these (my disciples) go*—It was an eminent instance of his power over the spirits of men, that they so far obeyed this word as not to seize even Peter, when he had cut off the ear of Malchus.

Verse 10. *Then Simon Peter*—No other evangelist names him: nor could they safely. But St. John, writing after his death, might do it without any such inconvenience.

Verse 13. *Annas had been high priest before his son-in-law, Caiaphas*. And though he had for some time resigned that office, yet they paid so much regard to his age and experience, that they brought Christ to Annas first. But we do not read of anything remarkable which passed at the house of Annas; for which reason, his being carried thither is omitted by the other evangelists.

Verse 17. *Art not thou also*—As well as the other. *One of this man's disciples*—She does not appear to have asked with any design to hurt him.

Verse 20. *I spake openly*—As to the manner. *Continually*—As to the time. *In the synagogue and temple*—As to the place. *In secret have I said nothing*—No point of doctrine which I have not taught in public.

Verse 21. *Why askest thou me*—Whom thou wilt not believe.

Verse 22. *Answerest thou the high priest so*—With so little reverence.

Verse 24. *Now Annas had sent him to Caiaphas*—As is implied, verse 16. *Bound*—Being still bound, verse 12.

Verse 28. *They went not into the palace themselves,*

♦ Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39.

† Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47.

‡ John xvii. 12.

§ Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54.

high priest, being kinsman to him whose ear Peter had cut off, saith, Did not I see thee in the garden with him? Peter denied again: and immediately the cock crew.

* Then they lead Jesus from Caiaphas to the governor's palace: and it was early; and they went not into the palace themselves, that they might not be defiled, but might eat the passover. Pilate therefore went out to them, and said, What accusation do ye bring against this man? They answered and said to him, If he were not a malefactor, we should not have delivered him to thee. Then said Pilate to them, Take ye him, and judge him according to your law. The Jews said to him, It is not lawful for us to put any man to death: So the saying of Jesus was fulfilled, which he spake, signifying what death he should die. Then Pilate returned into the palace, and called Jesus, and said to him, Art thou the King of the Jews? Jesus answered him, Sayest thou this of thyself, or did others tell thee of me? Pilate answered, Am I a Jew? Thy own nation, even the chief priests, have delivered thee to me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I might not be delivered to the Jews: but my kingdom is not from hence. Pilate said to him, Art thou a king then? Jesus answered, Thou sayest. I am a King. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice. Pilate saith to him, What is truth? And having said this, he went out again to the Jews, and saith to them, I find no fault in him. But ye have a custom, that I should release to you one at the passover: will ye therefore that I

release to you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

THEN Pilate therefore took Jesus, and scourged him. And the soldiers having platted a crown of thorns put it on his head, and put on him a purple robe, and said, Hail, King of the Jews! and they smote him on the cheeks. Pilate went out again, and saith to them, Lo, I bring him forth to you that ye may know I find no fault in him. Then Jesus came forth, wearing the crown of thorns, and the purple robe. And he saith to them, Behold the man! But when the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith to them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid: And returned into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer. Then Pilate saith to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power over me, unless it were given thee from above: therefore he that delivered me to thee hath the greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not a friend to Cæsar: whosoever maketh himself a king, speaketh against Cæsar. Pilate, hearing this saying, brought Jesus forth, and sat on the judgment-seat in a place called the Pavement, but in Hebrew, Gabbatha, (It was the preparation of the pass-

over: perhaps meaning, What signifies truth? Is that a thing worth hazarding your life for? So he left him presently, to plead with the Jews for him, looking upon him as an innocent, but weak, man.

Verse 7. *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest sense, and therefore accounted blasphemy.

Verse 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent blood.

Verse 9. *Whence art thou*—That is, Whose son art thou?

Verse 11. *Thou couldest have no power over me*—For I have done nothing to expose me to the power of any magistrate. Therefore he that delivered me to thee—Namely, Caiaphas, knowing this, is more blamable than thou.

Verse 13. *Pilate sat down on the judgment-seat*—Which was then without the palace. In a place called, in Greek, the Pavement—On account of a beautiful piece of Mosaic work, with which the floor was adorned. But in Hebrew, Gabbatha—Or the high-place, because it stood on an eminence, so that the judge, sitting on his throne, might be seen and heard by a considerable number of people.

Verse 14. *It was the preparation of the passover*—For this reason both the Jews and Pilate were

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* Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1.
† John iii. 14.

† Matt. xxvii. 26; Mark xv. 10

over, and about the third hour,) and saith
 15 to the Jews, Behold your King! But they
 cried out, Away with him, away with him,
 cruelly him. Pilate saith to them, Shall I
 16 crucify your King? The chief priests an-
 swered, We have no King but Caesar. Then
 delivered he him to them to be crucified.

*And they took Jesus and led him away.
 17 And he bearing his cross went forth to the
 place called the place of a skull, which is
 18 called in Hebrew, Golgotha: Where they
 crucified him, and two others with him, one
 19 on each side, and Jesus in the midst. And
 Pilate wrote an inscription also, and put it
 on the cross. And the writing was, JESUS
 20 OF NAZARETH THE KING OF THE
 21 JEWS. Many of the Jews read this in-
 scription: for the place where Jesus was
 crucified was near the city: and it was writ-
 22 ten in Hebrew, and Greek, and Latin. Then
 said the chief priests to Pilate, Write not,
 23 The King of the Jews; but that he said, I
 am the King of the Jews. Pilate answered,
 24 What I have written I have written. And
 the soldiers, when they had crucified Jesus,
 took his garments, and made four parts, to
 every soldier a part; and also his vesture:
 now the vesture was without seam, woven
 25 from the top throughout. They said there-
 fore one to another, Let us not rent it, but
 cast lots for it, whose it shall be: that the
 scripture might be fulfilled, which saith,
 † They parted my garments among them,
 and cast lots for my vesture. These things
 therefore the soldiers did.

desirous to bring the matter to a conclusion.
 Every Friday was called the preparation; nam-
 ily, for the sabbath. And as often as the pas-
 over fell on a Friday, that day was called the
 preparation of the passover.

Verse 17. *Bearing his cross*—Not the whole cross,
 for that was too large and heavy, but the trans-
 verse beam of it, to which his hands were af-
 terwards fastened. This they used to make the
 person to be executed carry.

Verse 19. *Jesus of Nazareth the King of the Jews*
 —Undoubtedly these were the very words, al-
 though the other evangelists do not express them
 at large.

Verse 20. *It was written in Latin*—For the ma-
 jesty of the Roman empire. *In Hebrew*—Because
 it was the language of the nation. *And in Greek*
 —For the information of the Hellenists, who
 spoke that language, and came in great numbers
 to the feast.

Verse 22. *What I have written I have written*—That
 shall stand.

Verse 23. *The vesture*—The upper garment.

Verse 24. *They parted my garments among them*
 —No circumstance of David's life bore any resem-
 blance to this, or to several other passages in
 the twenty-second Psalm. So that in this scrip-
 ture, as in some others, the prophet seems to
 have been thrown into a preternatural ecstasy,
 wherein, personating the Messiah, he spoke
 barely what the Spirit dictated, without any re-
 gard to himself.

Verse 25. *His mother's sister*—But we do not
 read she had any brother. She was her father's
 heir, and as such transmitted the right of the
 kingdom of David to Jesus. *Mary, the wife of Cle-*
opas—Called likewise Alpheus, the father, as

25 Now there stood by the cross of Jesus his
 mother, and his mother's sister, Mary the
 26 wife of Clopas, and Mary Magdalene. Jesus
 therefore seeing his mother, and the disci-
 ple standing by, whom he loved, saith to his
 27 mother, Woman, behold thy son! Then
 saith he to the disciple, Behold thy mother!
 And from that hour the disciple took her to
 his own home.

28 After this, Jesus knowing that all things
 were now accomplished, that the scripture
 29 might be fulfilled, saith, I thirst. Now there
 was set a vessel full of vinegar: and filling a
 sponge with † vinegar, and putting it on a
 stalk of hyssop, they put it to his mouth.
 30 When Jesus had taken the vinegar, he said,
 It is finished: and bowing the head, he de-
 livered up his spirit.

31 Now because it was the preparation, lest
 the bodies should remain upon the cross on
 the sabbath, (for that sabbath was a great
 day,) the Jews besought Pilate that their
 legs might be broken, and they might be
 32 taken away. Then came the soldiers, and
 brake the legs of the first, and of the other
 33 who was crucified with him. But coming to
 Jesus, when they saw he was dead already,
 34 they brake not his legs: But one of the sol-
 diers pierced his side with a spear, and
 forthwith there came out blood and water.
 35 And he that saw hath testified it, and his
 testimony is true: and he knoweth that he
 36 saith true, that ye also may believe. For
 these things were done, that the scripture
 might be fulfilled, † A bone of it shall not

Mary was the mother, of James, and Joseph, and
 Simon, and Judas.

Verse 27. *Behold thy mother*—To whom thou art
 now to perform the part of a son, in my place:
 a peculiar honour which Christ conferred on
 him. *From that hour*—From the time of our Lord's
 death.

Verse 29. *A stalk of hyssop*—Which in those
 countries grows exceeding large and strong.

Verse 30. *It is finished*—My suffering; the pur-
 chase of man's redemption. *He delivered up his*
spirit—To God, Matt. xxvii. 50.

Verse 31. *Lest the bodies should remain on the cross*
on the sabbath—Which they would have accounted
 a profanation of any sabbath, but of that in
 particular. *For that sabbath was a great day*—Being
 not only a sabbath, but the second day of the
 feast of unleavened bread, from whence they
 reckoned the weeks to pentecost; and also the
 day for presenting and offering the sheaf of new
 corn: so that it was a triple solemnity.

Verse 34. *Forthwith there came out blood and water*
 —It was strange, seeing he was dead, that blood
 should come out; more strange that water also;
 and most strange of all that both should come
 out immediately, at one time, and yet distinctly.
 It was pure and true water, as well as pure and
 true blood. The regeneration of the beholder
 and testifier of it shows both the truth and
 greatness of the miracle and mystery.

Verse 35. *His testimony is true*—Valid, unex-
 ceptionable. *And he knoweth*—And his conscience
 beareth him witness that he testifieth this for
 no other end than that ye may believe.

Verse 36. *A bone of it shall not be broken*—This was
 originally spoken of the paschal lamb, an emi-
 nent type of Christ.

Verse 37. *They shall look on him whom they have*

• Matt. xxvii. 31; Mark xv. 20; Luke xxiii. 26.
 † Psalm xlii. 15.

‡ Psalm lxxi. 21

§ Exod. xii. 46.

37 he broken. And again another scripture saith, * They shall look on him whom they have pierced.

38 And after these things Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) asked Pilate leave to take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And Nicodemus also came, (who at first had come to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pounds. So they took the body of Jesus, and wrapped it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, in which no man had ever been laid. There therefore they laid Jesus because of the preparation day of the Jews; for the sepulchre was nigh.

CHAPTER XX.

† THE first day of the week cometh Mary Magdalene early, while it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Then Peter went out, and the other disciple, and came to the sepulchre. They both ran together: but the other disciple outran Peter, and came first to the sepulchre. And stooping down, he seeth the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that had been about his head, not lying with the linen clothes, but folded up in a

pieced—He was pierced by the soldier's spear. They who have occasioned his sufferings by their sins (and who has not!) shall either "look upon him" in this world with penitential sorrow; or with terror, when he cometh in the clouds of heaven, Rev. i. 7.

Verses 38, 39. *Joseph of Arimathea asked Pilate, And Nicodemus also came*—Acknowledging Christ, when even his chosen disciples forsook him. In that extremity Joseph was no longer afraid, Nicodemus no longer ashamed.

Verses 41. *In the place where he was crucified*—There was a garden in the same tract of land; but the cross did not stand in the garden.

Verses 42. *Because of the preparation*—That is, they chose the rather to lay him in that sepulchre which was nigh, because it was the day before the sabbath, which also was drawing to an end; so that they had no time to carry him far.

Verses 5. *Peter went out*—Of the city.

Verses 6, 7. *Peter seeth the linen clothes lie, and the napkin folded up*—The angels, who ministered to him when he rose, undoubtedly folded up the napkin and linen clothes.

Verses 8. *He saw*—That the body was not there. And believed—That they had taken it away, as Mary said.

Verses 9. *For as yet*—They had no thought of his rising again.

8 place by itself. Then the other disciple, who came first to the sepulchre, went in, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went home again.

11 † But Mary stood without at the sepulchre weeping: and as she wept, she stooped down into the sepulchre, and seeth two angels in white sitting, where the body of Jesus had laid, one at the head, and one at the feet. And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I know not where they have laid him. And having said this, she turned herself back, and seeth Jesus standing, but knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary. She turning saith to him, Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and your Father; and to my God, and your God. Mary Magdalene cometh and telleth the disciples that she had seen the Lord, and that he had spoken these things to her.

10 † The same day, the first day of the week, at evening, the doors being shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace be unto you. And having said this, he showed them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as the Father hath sent me, even so send I you.

Verses 10. *They went home*—Not seeing what they could do farther.

Verses 11. *But Mary stood*—With more constancy.

Verses 16. *Jesus saith to her, Mary*—With his usual voice and accent.

Verses 17. *Touch me not*—Or rather, Do not cling to me; (for she held him by the feet, Matt. xxviii. 9;) detain me not now. You will have other opportunities of conversing with me. For I am not ascended to my Father—I have not yet left the world. But go immediately to my brethren—Thus does he intimate, in the strongest manner, the forgiveness of their fault, even without ever mentioning it. These exquisite touches, which everywhere abound in the evangelical writings, show how perfectly Christ knew our frame. I ascend—He anticipates it in his thoughts, and so speaks of it as a thing already present. To my Father, and your Father; my God, and your God—This uncommon expression shows that the only-begotten Son has all kind of fellowship with God. And a fellowship with God the Father, some way resembling his own, he bestows upon his brethren. Yet he does not say, *Our God*; for no creature can be raised to an equality with him; but "my God, and your God;" intimating that the Father is his in a singular and incommunicable manner; and ours, through him, in such a kind as a creature is capable of.

Verses 21. *Peace be unto you*—This is the founda-

* Zech. xii. 10.

† Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1.

† Mark xvi. 9. † Mark xvi. 14; Luke xxiv. 22

- 22 And having said this, he breathed on them, and saith to them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.
- 21 But Thomas called Didymus, one of the twelve, was not with them when Jesus came.
- 25 The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see the print of the nails in his hands, and put my finger into the place of the nails, and thrust my hand into his side, I will not believe.
- 26 And after eight days his disciples were again within, and Thomas with them: Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.
- 27 Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said to him, My Lord and my God. Jesus saith to him, Because thou hast seen me, thou hast believed: happy are they that have not seen, and yet have believed.
- 30 And Jesus wrought many other miracles also in the presence of his disciples, which are not written in this book: But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life through his name.

CHAPTER XXI.

AFTER these things Jesus manifested himself again to the disciples at the sea of Tiberias; he manifested himself thus. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in

tion of the mission of a true gospel minister,—peace in his own soul, 2 Cor. iv. 1. *As the Father hath sent me, so send I you*—Christ was the Apostle of the Father, Heb. iii. 1; Peter and the rest, the apostles of Christ.

Verse 22. *He breathed on them*—New life and vigour. *And saith—As ye receive this breath out of my mouth, so receive ye the Spirit out of my fulness.* The Holy Ghost—Influencing you in a peculiar manner, to fit you for your great embassy. This was an earnest of pentecost.

Verse 23. *Whose soever sins ye remit*—According to the tenor of the gospel; that is, supposing them to repent and believe. *They are remitted; and whose soever sins ye retain,* (supposing them to remain impenitent,) *they are retained*—So far is plain. But here arises a difficulty: Are not the sins of one who truly repents, and unfeignedly believes in Christ, “remitted” without sacerdotal absolution; and are not the sins of one who does not repent or believe “retained” even with it? What, then, does this commission imply? Can it imply any more than, 1. A power of declaring with authority the Christian terms of pardon; whose sins are remitted, and whose retained? as in our daily form of absolution. And, 2. A power of inflicting and remitting ecclesiastical censures? that is, of excluding from, and readmitting into, a Christian congregation.

Verse 26. *After eight days*—On the next Sunday.

Verse 28. *And Thomas said, My Lord and my God*—The disciples had said, “We have seen the Lord.” Thomas now not only acknowledges him to be the Lord, as he had done before, and to be risen, as his fellow-disciples had affirmed, but also confesses his Godhead: and that more ex-

Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith to them, I go a fishing. They say to him, We also go with thee. They went out; and entered into the vessel; but caught nothing that night. When the morning was come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith to them, Children, have ye any meat? They answered him, No. And he said to them, Cast your net on the right side of the vessel, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Then the disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter, hearing that it was the Lord, girt on his upper coat, (for he was stripped,) and threw himself into the sea. And the other disciples came in the vessel, (for they were not far from land, about two hundred cubits,) drawing the net full of fishes. When they came to land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith to them, Bring of the fishes which ye have taken now. Simon Peter went on board, and drew the net to land, full of great fishes, an hundred and fifty and three: and though there were so many, the net was not broken. Jesus saith to them, Come ye and dine. And none of the disciples presumed to ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth to them, and fish likewise. This was the third time that Jesus showed himself to his disciples, after he was risen from the dead.

15 When they had dined, Jesus saith to Simon Peter, Simon, son of Jonah, lovest

placitly than any other had yet done. And all this he did without thrusting his hand into his side.

Verse 30. *Jesus wrought many miracles, which are not written in this book*—Of St. John; nor indeed of the other evangelists.

Verse 31. *But these things are written that ye may believe*—That ye may be confirmed in believing. Faith cometh sometimes by reading; though ordinarily by hearing.

Verse 2. *There were together*—At home, in one house.

Verse 4. *They knew not that it was Jesus*—Probably their eyes were holden.

Verse 6. *They were not able to draw it, for the multitude of fishes*—This was not only a demonstration of the power of our Lord, but a kind supply for them and their families, and such as might be of service to them when they waited afterward in Jerusalem. It was likewise an emblem of the great success which should attend them as “fishers of men.”

Verse 7. *Peter girt on his upper coat, (for he was stripped of it before,)*—Reverencing the presence of his Lord. *And threw himself into the sea*—To swim to him immediately. The love of Christ draws men through fire and water.

Verse 12. *Come ye and dine*—Our Lord needed not food. *And none presumed*—To ask a needless question.

Verse 14. *The third time*—That he appeared to so many of the apostles together.

Verse 15. *Simon, son of Jonah*—The appellation Christ had given him when he made that glorious confession, Matt. xvi., the remembrance of which might make him more deeply sensible of his late

thou me more than these *do*? He saith to him, Yea, Lord; thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonah, lovest thou me? He saith to him, Yea, Lord; thou knowest that I love thee. He saith to him, Feed my sheep. He saith to him the third time, Simon, *son* of Jonah, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, Feed my 18 sheep. Verily, verily, I say unto thee, When thou wast young, thou didst gird thyself, and walk whither thou wouldest; but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and carry 19 thee whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith

denial of him whom he had so confessed. *Lovest thou me*—Thrice our Lord asks him, who had denied him thrice. *More than these*—Thy fellow-disciples, *do*? Peter thought so once, Matt. xxvi. 33; but he now answers only, *I love thee*, without adding “more than these.” *Thou knowest*—He had now learned by sad experience, that Jesus knew his heart. *My lambs*—The weakest and tenderest of the flock.

Verse 17. *Because he said the third time*—As if he did not believe him.

Verse 18. *When thou art old*—He lived about thirty-six years after this. *Another shall gird thee*—They were tied to the cross till the nails were driven in. *And shall carry thee*—With the cross. *Where thou wouldest not*—According to nature; to the place where the cross was set up.

Verse 19. *By what death he should glorify God*—It is not only by acting, but chiefly by suffering, that the saints glorify God. *Follow me*—Showing hereby likewise what death he should die.

Verse 20. *Peter turning*—As he was walking after Christ. *Seeth the disciple whom Jesus loved following him*—There is a peculiar spirit and tenderness in this plain passage. Christ orders St. Peter to follow him in token of his readiness to be crucified in his cause. St. John stays not for the call; he rises and follows him too; but says not one word of his own love or zeal. He chose that the action only should speak this; and even

20 to him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee? Peter seeing him saith to Jesus, 21 Lord, and what *shall* this man *do*? Jesus saith to him, If I will that he tarry till I come, what *is it* to thee? follow thou me. 22 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus did not say to him, that he should not die; but, If I will that he tarry till I come, what *is it* to thee?

23 This is the disciple who testified of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

when he records the circumstance, he tells us not what that action meant, but with great simplicity relates the fact only. If here and there a generous heart sees and emulates it, be it so; but he is not solicitous that men should admire it. It was addressed to his beloved Master, and it was enough that he understood it.

Verse 22. *If I will that he tarry*—Without dying. *Till I come*—To judgment. Certainly he did tarry till Christ came to destroy Jerusalem. And who can tell when or how he died? *What is it to thee*—Who art to follow me long before.

Verse 23. *The brethren*—That is, the Christians. Our Lord himself taught them that appellation, John xx. 17. *Yet Jesus did not say to him, that he should not die*—Not expressly. And St. John himself, at the time of writing his Gospel, seems not to have known clearly whether he should die or not.

Verse 24. *This is the disciple who testified*—Being still alive after he had wrote. *And we know that his testimony is true*—The church added these words to St. John's Gospel, as Tertius did those to St. Paul's Epistle to the Romans, xvi. 22.

Verse 25. *If they were to be written particularly*—Every fact, and all the circumstances of it. *I suppose*—This expression, which softens the hyperbole, shows that St. John wrote this verse.

NOTES ON THE ACTS OF THE APOSTLES.

THIS book, in which St. Luke records the actions of the apostles, particularly of St. Peter and St. Paul, whose companion in travel he was, is as it were the centre between the Gospels and the Epistles. It contains, after a very brief recapitulation of the evangelical history, a continuation of the history of Christ, the event of his predictions, and a kind of supplement to what he before spake to his disciples by the Holy Ghost now given unto them. It contains also the seeds and first stamina of all those things which are enlarged upon in the Epistles.

The Gospels treat of Christ the Head: the Acts show that the same things befall his body, which is animated by his Spirit, persecuted by the world, defended and exalted by God.

In this book is shown the Christian doctrine, and the method of applying it to Jews, heathens, and believers; that is, to those who are to be converted, and those who are converted: the hinderances of it in particular men, in several kinds of men, in different ranks and nations: the propagation of the gospel, and that grand revolution among both Jews and heathens: the victory thereof, in spite of all opposition from all the power, malice, and wisdom of the whole world, spreading from one chamber into temples, houses, streets, markets, fields, inns, prisons, camps, courts, chariots, ships, villages, cities, islands; to Jews, heathens, magistrates, generals, soldiers, eunuchs, captives, slaves, women, children, sailors; to Athens, and at length to Rome.

The parts of it are seven:—

1. Pentecost, with its antecedents, C. i., ii.
2. Transactions with the Jews, in Jerusalem, in all Judea, and in Samaria, C. iii.—ix.
3. Transactions at Cesarea, and the reception of the gentiles, C. x., xi.
4. The first course of Barnabas and Paul among the gentiles, C. xiii., xiv.
5. The embassy to, and council at, Jerusalem, concerning the liberty of the gentiles, C. xv.
6. The second course of St. Paul, C. xvi.—xix.
7. His third, as far as Rome, C. xix.—xxviii.

THE ACTS.

CHAPTER I.

THE former treatise have I composed, O Theophilus, of all things which Jesus began to do and to teach, Until the day he was taken up, after having through the Holy Ghost given commandment to the apostles whom he had chosen: To whom also he presented himself alive after his passion, by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the kingdom of God: And, having assembled them together, he com-

manded them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye have heard from me. For John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. And when they were come together, they asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, the Holy Ghost

Verse 1. *The former treatise*—In that important season which reached from the resurrection of Christ to his ascension “the former treatise” ends, and this begins: this describing the acts of the Holy Ghost by the apostles, as that does the acts of Jesus Christ. *Of all things*—In a summary manner. *Which Jesus began to do, until the day*—That is, of all things which Jesus did, from the beginning till that day.

Verse 2. *After having given commandment*—In the third verse St. Luke expresses in general terms what Christ said to his apostles during those “forty days.” But in the fourth and following verses, he declares what he said on the day of his ascension. He had brought his former account down to that day. And from that day begins the Acts of the Apostles.

Verse 3. *Being seen by them forty days*—That is, many times during that space. *And speaking of the things pertaining to the kingdom of God*—Which was the sum of all his discourses with them before his passion also.

Verse 4. *Wait for the promise of the Father, which*

ye have heard from me—When he was with them a little before, as it is recorded, Luke xxiv. 49.

Verse 5. *Ye shall be baptized with the Holy Ghost*—And so are all true believers, to the end of the world. But the extraordinary gifts of the Holy Ghost also are here promised.

Verse 6. *Dost thou at this time*—At the time thou now speakest of? “not many days hence?” *Restore the kingdom to Israel*—They still seemed to dream of an outward, temporal kingdom, in which the Jews should have dominion over all nations. It seems, they came in a body, having before concerted the design, to ask when this kingdom would come.

Verse 7. *The times or the seasons*—“Times,” in the language of the scripture, denote a longer, “seasons,” a shorter, space. *Which the Father hath put in his own power*—To be revealed, when and to whom it pleaseth him.

Verse 8. *But ye shall receive power—and shall be witnesses to me*—That is, ye shall be empowered to witness my gospel, both by your preaching and suffering.

being come upon you; and shall be witnesses to me both in Jerusalem, and in all Judæa, and Samaria, and to the uttermost part of the earth. And having spoken these things, while they beheld, he was taken up; and a cloud received him from their sight. And while they were steadfastly looking up to heaven as he went up, behold, two men in white apparel stood by them; who also said, Ye men of Galilee, why stand ye gazing into heaven? this Jesus who is taken up from you into heaven shall come as ye have seen him going into heaven. Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 * And when they were come in, they went up into the upper room, where both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Jude the brother of James tarried.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and his brethren.

15 And in these days Peter, standing up in the midst of the disciples, (the number of persons together was about an hundred and twenty,) said, Men, brethren, this scripture must needs have been fulfilled, which the Holy Ghost spake before by the mouth of David, concerning Judas, who was guide to them that apprehended Jesus. For he was numbered with us, and had obtained

18 part of this ministry. Now this man purchased a field with the reward of iniquity; and falling down on his face, he burst asunder in the middle, and all his bowels gushed out. And it was known to all that dwell at Jerusalem; so that that field is called in their own tongue, Akeldama, that is, The field of blood. For it is written in the book of Psalms, ¶ Let his habitation be desolate, and let no man dwell therein: and ¶ his bishopric let another take. Wherefore of these men who have been with us all the time that the Lord Jesus was going in and out over us, Beginning from the baptism of John, till the day he was taken up from us, one must be a witness with us of his resurrection. And they appointed two, Joseph called Barnabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen, To take part of this ministry and apostleship, from which Judas by transgression fell, to go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

AND when the day of pentecost was come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing violent wind, and it filled all the house where they were sitting. And there appeared to them distinct tongues as

Verse 12. *A sabbath day's journey*—The Jews generally fix this to two thousand cubits, which is not a mile.

Verse 13. *They went up into the upper room*—The upper rooms, so frequently mentioned in scripture, were chambers in the highest part of the house, set apart by the Jews for private prayer. There, on account of their being so retired and convenient, the apostles now used for all the offices of religion.

Verse 14. *His brethren*—His near kinsmen, who, for some time, did not believe; it seems, not till near his death.

Verse 15. *The number of persons together*—Who were together in the upper room. *Were an hundred and twenty*—But he had undoubtedly many more in other places; of whom more than five hundred saw him at once after his resurrection, 1 Cor. xv. 6.

Verse 18. *This man purchased a field with the reward of iniquity*—That is, a field was purchased with the reward of his iniquity; though very possibly Judas might design the purchase. *And falling down on his face*—It seems the rope broke before, or was, he died.

Verse 19. *In their own tongue*—This expression, *that is, The field of blood*, St. Luke seems to have added to the words of St. Peter, for the use of Theophilus and other readers who did not understand Hebrew.

Verse 20. *His bishopric*—That is, his apostleship.

Verse 21. *All the time that the Lord Jesus was going in and out*—That is, conversing familiarly. *Over us*—As our Master.

Verse 22. *To be a witness with us of his resurrection*—And of the circumstances which preceded and followed it.

Verse 23. *And they appointed two*—So far the faithful could go by consulting together, but no farther. Therefore here commenced the proper use of the lot, whereby a matter of importance, which cannot be determined by any ordinary method, is committed to the divine decision.

Verse 25. *Fell*—By his transgression—Something before his death. *To go to his own place*—That which his crimes had deserved, and which he had chosen for himself, far from the other apostles, in the region of death.

Verse 1. *At the pentecost of Sinai in the Old Testament, and the pentecost of Jerusalem in the New*, were the two grand manifestations of God, the legal and the evangelical; the one from the mount, and the other from heaven; the terrible and the merciful one. *They were all with one accord in one place*—So here was a conjunction of company, minds, and place; the whole hundred and twenty being present.

Verse 2. *And suddenly there was a sound from heaven*—So will the Son of Man come to judgment. *And it filled all the house*—That is, all that part of the temple where they were sitting.

Verse 3. *And there appeared distinct tongues as of fire*—That is, small flames of fire. This is all which the phrase, “tongues of fire,” means in the language of the Seventy. Yet it might intimate God's touching their tongues as it were (together with their hearts) with divine fire: his giving them such words as were active and penetrating, even as flaming fire.

Verse 4. *And they began to speak with other tongues*—The miracle was not in the ears of the hearers, (as some have unaccountably supposed,) but in the mouth of the speakers. And this family praising God together, with the tongues

* Matt. x. 2 | Mark iii. 11 | Luke vi. 13.

| Psalm xli. 9.

| Psalm lxxix. 25.

| Psalm cix. 5.

4 of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded, because every man heard them speaking in his own language. And they were amazed and marvelled, saying one to another, Behold, are not all these who are speaking Galileans? And how hear we every one, in our own native language, Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Africa about Cyrene, and Roman sojourners, (Jews and proselytes,) Cretans and Arabians, we hear them speaking in our tongues the wonderful works

12 of God? And they were all amazed, and were in doubt, saying one to another, What can this mean? But others mocking, said, They are full of sweet wine.

14 Then Peter, standing up with the eleven, lifted up his voice, and said to them, Men of Judea, and all ye that dwell at Jerusalem, be this known to you, and hearken to my words; These are not drunken, as ye suppose, for it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel: * And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And in those days I will pour out of my Spirit upon my servants and upon my handmaids; and they 19 shall prophesy: And I will show prodigies in heaven above, and signs on earth beneath;

of all the world, was an earnest that the whole world should in due time praise God in their various tongues. *As the Spirit gave them utterance*—Moses, the type of the law, was of a slow tongue; but the gospel speaks with a fiery and flaming one.

Verse 5. *And there were dwelling in Jerusalem Jews*—Gathered from all parts, by the peculiar providence of God.

Verse 6. *The multitude came together, and were confounded*—The motions of their minds were swift and various.

Verse 9. *Judea*—The dialect of which greatly differed from that of Galilee. *Asia*—The country strictly so called.

Verse 10. *Roman sojourners*—Born at Rome, but now living at Jerusalem. These seem to have come to Jerusalem after those who are above mentioned. All of them were partly Jews by birth, and partly proselytes.

Verse 11. *Cretans*—One island seems to be mentioned for all. *The wonderful works of God*—Probably those which related to the miracles, death, resurrection, and ascension of Christ, together with the effusion of his Spirit, as a fulfilment of his promises, and the glorious dispensations of gospel grace.

Verse 12. *They were all amazed*—All the devout men.

Verse 13. *But others mocking*—The world begins with mocking, thence proceeds to cavilling, Acts iv 7; to threats, verse 17; to imprisoning, Acts v 18; to blows, verse 40; to slaughter, Acts vii. 58. These mockers appear to have been some of the natives of Judea, and inhabitants of Jerusalem, (who understood only the dialect of the country,) by the apostle's immediately directing his discourse to them in the next verse. *They are full of sweet wine*—So the Greek word properly signifies: there was no new wine so early in the year as pentecost. Thus natural men are wont to ascribe supernatural things to mere natural causes; and many times as impudently and unskilfully as in the present case.

Verse 14. *Then Peter, standing up*—All the gestures, all the words, of Peter show the utmost sobriety. *Lifted up his voice*—With cheerfulness and boldness. *And said to them*—This discourse has three parts, each of which, verses 14, 22, 29, begins with the same appellation, *Men*; only to the last part he prefixes with more familiarity the additional word, *Brethren, Men of Judea*—That is, ye that were born in Judea. St. Peter spoke in Hebrew, which they all understood.

Verse 16. *It is but the third hour of the day*—That

is, nine in the morning. And on the solemn festivals the Jews rarely ate or drank any thing till noon.

Verse 16. *But this is that which was spoken by the prophet*—But there is another and better way of accounting for this.

Verse 17. The times of the Messiah are frequently called *the last days*, the gospel being the last dispensation of divine grace. *I will pour out of my Spirit*—Not on the day of pentecost only. *Upon all flesh*—On persons of every age, sex, and rank. *And your young men shall see visions*—In young men the outward senses are most vigorous, and the bodily strength is entire, whereby they are best qualified to sustain the shock which usually attends the visions of God. In old men the internal senses are most vigorous, suited to divine dreams. Not that the old are wholly excluded from the former, nor the young from the latter.

Verse 18. *And upon my servants*—On those who are literally in a state of servitude.

Verse 19. *And I will show prodigies in heaven above, and signs on earth beneath*—Great revelations of grace are usually attended with great judgments on those who reject it. In heaven—Fulfilled of, verse 20. On earth—Described in this verse. Such signs were those mentioned, verse 22, before the passion of Christ; which are so mentioned as to include those at the very time of the passion and resurrection, at the destruction of Jerusalem, and at the end of the world.

Terrible indeed were those prodigies in particular which preceded the destruction of Jerusalem; such as the flaming sword hanging over the city, and the fiery comet, pointing down upon it for a year; the light that shone upon the temple and the altar in the night, as if it had been noon-day; the opening of the great and heavy gate of the temple without hands; the voice heard from the most holy place, "Let us depart hence;" the admonition of Jesus, the son of Ananias, crying for seven years together, "Woe, woe, woe;" the vision of contending armies in the air, and of intrenchments thrown up against a city there represented; the terrible thunders and lightnings, and dreadful earthquakes, which every one considered as portending some great evil: all which, through the singular providence of God, are particularly recorded by Josephus. *Blood*—War and slaughter. *Fire*—Burnings of houses and towns; involving all in clouds of smoke.

Verse 20. *The moon shall be turned into blood*—A

20 blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the day of the Lord, 21 the great and illustrious day, come: But it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved. 22 Men of Israel, hear these words; Jesus of Nazareth, a man pointed out to you of God by miracles and wonders and signs, which God wrought by him in the midst of you, 23 as yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: as it was not possible 25 that he should be held under it. For David speaketh concerning him, * I have seen the Lord always before my face, for he is on my 26 right hand, that I may not be moved. Therefore my heart is glad, and my tongue exulteth; yea, and my flesh shall rest in hope: 27 For thou wilt not leave my soul in hades, neither wilt thou suffer thy Holy One to see 28 corruption. Thou hast made known to me the ways of life; thou wilt fill me with joy 29 by thy countenance. Men and brethren, I may say to you freely of the patriarch David,

bloody colour. *Before the day of the Lord*—Eminently, the last day; though not excluding any other day or season, wherein the Lord shall manifest his glory, in taking vengeance of his adversaries.

Verse 21. *But whosoever shall call on the name of the Lord*—This expression implies the whole of religion, and particularly prayer uttered in faith. *Shall be saved*—From all those plagues; from sin and hell.

Verse 23. *Him, being delivered by the determinate counsel and foreknowledge of God*—The apostle here anticipates an objection, Why did God suffer such a person to be so treated? did he not know what wicked men intended to do; and had he not power to prevent it? Yea, he knew all that those wicked men intended to do. And he had power to blast all their designs in a moment. But he did not exert that power, because he “so loved the world;” because it was “the determinate counsel” of his love, to redeem mankind from eternal death, by the death of his only-begotten Son.

Verse 24. *Having loosed the pains of death*—The word properly means, the pains of a woman in travail. *As it was not possible that he should be held under it*—Because the scripture must needs be fulfilled.

Verse 27. *Thou wilt not leave my soul in hades*—The invisible world. But it does not appear that ever our Lord went into hell. His soul, when it was separated from the body, did not go thither, but to paradise, Luke xxiii. 43. The meaning is, Thou wilt not leave my soul in its separate state; not suffer my body to be corrupted.

Verse 28. *Thou hast made known to me the ways of life*—That is, thou hast raised me from the dead. *Thou wilt fill me with joy by thy countenance*—When I ascend to thy right hand.

Verse 29. *The patriarch*—A more honourable title than king.

Verse 31. *He foreseeing this spake of the resurrection of Christ*—St. Peter argues thus: It is plain David did not speak this of himself; therefore he spake of Christ’s rising. But how does that promise

that he is both dead and buried, and his sepulchre is among us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins one should sit on his throne: He foreseeing this spake of the resurrection of Christ, that his soul was not left in hades, neither did his flesh see corruption. This Jesus God hath raised up, 32 whereof all we are witnesses. Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Ghost, he hath shed forth 33 this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, † The Lord said to my 34 Lord, Sit thou on my right hand, Until I 35 make thine enemies thy footstool. Therefore let all the house of Israel know assuredly, that God hath made this Jesus, whom ye crucified, both Lord and Christ.

37 And hearing this, they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what shall we do? And Peter said, Repent, and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to

of a kingdom imply his resurrection? Because he did not receive it before he died, and because his kingdom was to endure for ever, 2 Sam. vii. 13.

Verse 33. *Being exalted by the right hand of God*—By the right hand, that is, the mighty power, of God, our Lord was exalted at his ascension to God’s right hand in heaven.

Verse 34. *Sit thou on my right hand*—In this and the following verse is an allusion to two ancient customs: one, to the highest honour that used to be paid to persons, by placing them on the right hand, as Solomon did Bathsheba when sitting on his throne, 1 Kings ii. 19; and the other, to the custom of the conquerors, who used to tread on the necks of their vanquished enemies, as a token of their entire victory and triumph over them.

Verse 35. *Until I make thine enemies thy footstool*—This text is here quoted with the greatest address, as suggesting, in the words of David, their great prophetic monarch, how certain their own ruin must be if they went on to oppose Christ.

Verse 36. *Lord*—Jesus after his exaltation is constantly meant by this word in the New Testament; unless sometimes where it occurs in a text quoted from the Old Testament.

Verse 37. *They said to the apostles, Brethren*—They did not style them so before.

Verse 38. *Repent*—And hereby return to God. *Be baptized, believing in the name of Jesus, and ye shall receive the gift of the Holy Ghost*—See the Three-One God clearly proved. See Acts xxvi. 20. “The gift of the Holy Ghost” does not mean in this place, the power of speaking with tongues; for the promise of this was not given to all that were afar off, in distant ages and nations; but rather the constant fruits of faith, even righteousness, and peace, and joy in the Holy Ghost. *Whosoever the Lord our God shall call*—(Whether they are Jews or gentiles,) by his word and by his Spirit; and who are not disobedient to the heavenly calling. But it is observable, St. Peter did not yet understand the very words he spoke.

Verse 40. *And with many other words did he testify,*

you, and to your children, and to all that are
 40 as far off, whomsoever the Lord our God shall
 call. And with many other words did he tes-
 tify and exhort, saying, *Save yourselves*
 41 *from this perverse generation.* Then they,
 gladly receiving his word, were baptized:
 and there were added to *them* that day about
 three thousand souls.

42 And they continued steadfast in the teach-
 ing of the apostles, and the fellowship, and
 43 the breaking of bread, and the prayers. And
 fear came upon every soul: and many won-
 ders and signs were wrought by the apostles.
 44 And all that believed were together, and
 45 had all things common; And sold their
 possessions and goods, and divided them to
 46 all, as any one had need. And continuing
 daily with one accord in the temple, and
 breaking the bread at home, they partook
 47 of their food with gladness and singleness of
 heart, Praising God, and having favour with
 all the people. And the Lord added daily
 to the church those who were saved.

CHAPTER III.

NOW Peter and John went up together
 2 into the temple at the hour of prayer,
 the ninth hour. And a certain man lame
 from his mother's womb was carried, whom
 they laid daily at the gate of the temple
 called Beautiful, to ask alms of them that
 3 were entering into the temple; Who seeing

and exhort—In such an accepted time we should
 add line upon line, and not leave off till the
 thing is done. *Save yourselves from this perverse*
generation—Many of whom were probably mock-
 ing still.

Verse 41. *And there were added*—To the hundred
 and twenty.

Verse 42. *And they continued steadfast*—So their
 daily church communion consisted in these four
 particulars: Hearing the word: 2. Having all
 things common: 3. Receiving the Lord's supper:
 4. Prayer.

Ye different sects, who all declare,
 Lo, here is Christ, and Christ is there;
 Your stronger proofs divinely give,
 And show me where the Christians live!

Verse 43. *And fear came upon every soul*—Of those
 who did not join with them; whereby persecu-
 tion was prevented, till it was needful for them.

Verse 45. *And sold their possessions*—Their lands
 and houses. And goods—Their movables. And
 parted them to all, as any one had need—To say, the
 Christians did this only till the destruction of
 Jerusalem, is not true; for many did it long after.
 Not that there was any positive command for
 so doing: it needed not; for love constrained
 them. It was a natural fruit of that love where-
 with each member of the community loved every
 other as his own soul. And if the whole Chris-
 tian church had continued in this spirit, this
 usage must have continued through all ages.
 To affirm, therefore, that Christ did not design
 it should continue, is neither more nor less than
 to affirm that Christ did not design this measure
 of love should continue. I see no proof of this.

Verse 46. *Continuing daily—breaking the bread*—In
 the Lord's supper, as did many churches for
 some ages. *They partook of their food with gladness*
and singleness of heart—They carried the same hap-
 py and holy temper through all their common
 actions; eating and working with the same spirit
 wherewith they prayed and received the Lord's
 supper.

Peter and John about to go into the temple
 4 asked an alms. And Peter, looking at-
 tend-
 5 us. And he gave heed to them, expecting
 6 to receive something of them. Then said
 Peter, Silver and gold have I none; but
 what I have I give thee: In the name of
 Jesus Christ of Nazareth rise up and walk.
 7 And taking him by the right hand, he lifted
 him up: and immediately his feet and ankle
 8 bones were strengthened. And leaping up
 he stood, and walked, and went with them
 into the temple, walking, and leaping, and
 9 praising God. And all the people saw him
 10 walking and praising God. And they know
 him, that this was he who had sat for alms
 at the Beautiful gate of the temple; and
 were filled with wonder and amazement at
 that which had befallen him.

11 And as he held Peter and John, all the
 people ran together to them in the portico
 that is called Solomon's, greatly wondering.
 12 And Peter seeing it answered the people,
 Ye men of Israel, why marvel ye at this? *or*
why do ye fix your eyes on us, as if by our
own power or piety we had made this man
 13 *to walk?* The God of Abraham, and Isaac,
 and Jacob, the God of our fathers, hath
 glorified his Son Jesus; whom ye delivered
 up, and renounced him in the presence of
 Pilate, when he was determined to release
 14 him. But ye renounced the Holy One and

Verse 47. *The Lord added daily such as were saved*
 —From their sins; from the guilt and power of
 them.

Verse 1. *The ninth hour*—The Jews divided the
 time from sunrise to sunset into twelve hours;
 which were, consequently, of unequal length at
 different times of the year, as the days were
 longer or shorter. The third hour, therefore,
 was nine in the morning; the ninth, three in the
 afternoon; but not exactly. For the third was
 the middle space between sunrise and noon;
 which, if the sun rose at five, (the earliest hour
 of its rising in that climate,) was half an hour
 after eight; if at seven, (the latest hour of its
 rising there,) was half an hour after nine. The
 chief hours of prayer were the third and ninth;
 at which seasons the morning and evening sac-
 rifices were offered, and incense (a kind of em-
 blem representing prayer) burnt on the golden
 altar.

Verse 2. *At the gate of the temple called Beautiful*—
 This gate was used by Herod the Great, be-
 tween the court of the gentiles and that of Is-
 rael. It was thirty cubits high, and fifteen broad,
 and made of Corinthian brass, no specimens in
 its workmanship and splendour than those that
 were covered with silver and gold.

Verse 6. *Then said Peter, Silver and gold have I*
none—How unlike his supposed successor! Can
 the bishop of Rome either say or do the same!

Verse 12. *Peter answered the people*—Who were
 running together, and inquiring into the circum-
 stances of the fact.

Verse 13. *The God of our fathers*—This was wisely
 introduced in the beginning of his discourse,
 that it might appear they taught no new reli-
 gion, inconsistent with that of Moses, and were
 far from having the least design to divert their
 regards from the God of Israel. *Hath glorified his*
Son—ly this miracle. *Whom ye delivered up*—
 When God had given him to you, and when ye
 ought to have received him as a most precious

the Just, and desired a murderer to be
 15 granted you; And killed the Prince of life,
 whom God hath raised from the dead;
 16 whereof we are witnesses. And his name
 through faith in his name hath strengthened
 this man, whom ye see and know: yea, the
 faith which is by him hath given him this
 perfect soundness in the presence of you all.
 17 And now, brethren, I know that through ig-
 18 norance ye did it, as did also your rulers. But
 God hath thus fulfilled the things which he
 foretold by the mouth of all the prophets,
 19 that his Christ should suffer. Repent ye
 therefore, and be converted, that your sins
 may be blotted out, that the times of refresh-
 ing may come from the presence of the
 20 Lord; And he may send to you Jesus Christ,
 21 who was before appointed: Whom heaven
 must receive till the times of the restitution
 of all things, which God hath spoken by the
 22 mouth of his holy prophets. For Moses
 truly said to the fathers, *The Lord your
 God shall raise you up a prophet of your
 brethren, like unto me; him shall ye hear

treasure, and to have preserved him with all
 your power.

Verse 14. *Ye renounced the Holy One*—Whom God
 had marked out as such. *And the Just One*—
 Even in the judgment of Pilate.

Verse 16. *His name—Himself*: his power and
 love. *The faith which is by him*—Of which he is the
 Giver, as well as the Object.

Verse 17. *And now, brethren*—A word full of
 courtesy and compassion. *I know*—He speaks
 to their heart. *That through ignorance ye did it*—
 Which lessened, though it could not take away,
 the guilt. *As did also your rulers*—The prejudice
 lying from the authority of the chief priests and
 elders, he here removes, but with great tender-
 ness. He does not call them out, but “your,”
 rulers: for as the Jewish dispensation ceased at
 the death of Christ, consequently so did the
 authority of its rulers.

Verse 18. *But God*—Who was not ignorant,
 permitted this which he had foretold, to bring
 good out of it.

Verse 19. *Be converted*—Be turned from sin and
 Satan, unto God. See Acts xxvi. 20. But this
 term, so common in modern writings, very
 rarely occurs in scripture: perhaps not once in
 the sense we now use it,—for an entire change
 from vice to holiness. *That the times of refresh-
 ing*—Wherein God largely bestows his refreshing
 grace. *May come*—To you also. To others they
 will assuredly come, whether ye repent or no.

Verse 20. *And he may send*—The apostles ge-
 nerally speak of our Lord's second coming as
 being just at hand. *Who was before appointed*—
 Before the foundation of the world.

Verse 21. *Till the times of the restitution of all
 things*—The apostle here comprises at once the
 whole course of the times of the New Testament,
 between our Lord's ascension and his coming
 in glory. The most eminent of these are the
 apostolic age, and that of the spoliated church,
 which will consist of all the Jews and gentiles
 united, after all persecutions and apostasies are
 at an end.

Verse 22. *The Lord shall raise you up a prophet
 like unto me*—And that, in many particulars.
 Moses instituted the Jewish church: Christ in-
 stituted the Christian. With the prophesying of
 Moses was soon joined the effect, the deliver-
 ance of Israel from Egypt: with the prophesying

in all things whatsoever he shall say to you.
 23 And it shall come to pass, that every soul,
 who will not hear that prophet, shall be de-
 24 stroyed from among the people. Yea, and
 all the prophets from Samuel and them that
 followed, whosoever have spoken, have also
 25 foretold these days. Ye are the sons of the
 prophets, and of the covenant which God
 made with our fathers, saying to Abraham,
 †And in thy seed shall all the families of
 26 the earth be blessed. God, having raised
 up his Son, hath sent him to you first, to
 bless you, by turning every one of you from
 your iniquities.

CHAPTER IV.

AND as they were speaking to the people,
 the priests, and the captain of the temple,
 2 and the sadducees came upon them, Being
 grieved that they taught the people, and
 preached through Jesus the resurrection
 3 from the dead. And they laid hands on
 them, and put them in hold till the next
 4 day: for it was now evening. But many of

of Christ that grand effect, the deliverance of
 his people from sin and death. Those who
 could not bear the voice of God, yet desired to
 hear that of Moses: much more do those who
 are wearied with the law desire to bear the
 voice of Christ. Moses spake to the people all
 and only those things which God had commanded
 him; so did Christ. But though he was like
 Moses, yet was he infinitely superior to him in
 person, as well as in office.

Verse 23. *Every soul, who will not hear that prophet,
 shall be destroyed from among the people*—One can-
 not imagine a more masterly address than this,
 to warn the Jews of the dreadful consequence
 of their infidelity, in the very words of their fa-
 vourite prophet, out of a pretended zeal for
 whom they rejected Christ.

Verse 24. *These days*—The days of the Messiah.

Verse 25. *Ye are the sons of the prophets, and of
 the covenant*—That is, heirs of the prophecies. To
 you properly, as the first heirs, belong the pro-
 phecies and the covenant.

Verse 26. *To bless you, by turning you from your
 iniquities*—Which is the great gospel blessing.

Verse 1. *And as they were speaking to the people,
 the priests came upon them*—So wisely did God order
 that they should first bear a full testimony to
 the truth in the temple, and then in the great
 council; to which they could have had no ac-
 cess, had they not been brought before it as
 criminals.

Verse 2. *The priests being grieved*—That the name
 of Jesus was preached to the people. Especially
 they were offended at the doctrine of his resur-
 rection: for as they had put him to death, his ris-
 ing again proved him to be the “Just One,” and so
 brought his blood upon their heads. The priests
 were grieved, lest their office and temple-ser-
 vices should decline, and Christianity take root,
 through the preaching of the apostles, and their
 power of working miracles. *The captain of the
 temple*—Being concerned to prevent all sedition
 and disorder. *The sadducees*—Being displeased at
 the overturning all their doctrines; particularly
 with regard to the resurrection.

Verse 4. *The number of the men*—Beside women
 and children. *Were about five thousand*—So many
 did our Lord now feed at once with the bread
 from heaven!

• Deut. xviii. 15.

† Gen. xii. 3.

them who had heard the word believed; and the number of the men was about five thousand. And on the morrow were gathered together at Jerusalem their rulers, and elders, and scribes, And Annas the high priest, and Calaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And having set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said to them, Ye rulers of the people, and elders of Israel, If we are examined this day of the benefit done to the impotent man, by what means he is healed, Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, by him doth this man stand before you whole.

11 * This is the stone which was set at nought by you builders, which is become the head of the corner. And there is salvation in no other: for there is no other name under heaven given among men, whereby we must be saved.

13 And seeing the boldness of Peter and John, and understanding that they were illiterate and uneducated men, they marvelled; and took knowledge of them, that they had been with Jesus. And beholding the man who had been healed standing with them, they had nothing to say against it.

15 But having ordered them to go out of the council, they conferred among themselves, 16 Saying, What shall we do to these men? for that indeed a signal miracle hath been wrought by them is manifest to all that dwell at Jerusalem; and we cannot deny it.

17 It. Yet that it spread no further among the

people, let us severely threaten them, that they speak no more to any man in this name.

18 And having called them, they charged them not to speak at all nor teach in the name of Jesus. But Peter and John answering said to them, Whether it be just in the sight of God to obey you rather than God, judge ye.

20 For we cannot but speak the things which we have seen and heard. And having threatened them again, they let them go, finding nothing how they might punish them, because of the people: for they all glorified God for that which was done. For the man on whom this miracle of healing had been wrought was above forty years old.

23 And being let go, they went to their own company, and related all that the chief priests and elders had said to them. And having heard it, they lifted up their voice to God with one accord, and said, Lord, thou art the God who madest heaven and earth, and the sea, and all that in them is: Who saidst by the mouth of thy servant David, † Why did the heathen rage, and the people imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed, To do whatsoever thy hand and thy counsel before determined to be done. And now, Lord, behold their threatenings: and give thy servants to speak thy word with all boldness, While thou stretchest forth thy hand to heal; and signs and wonders are done through the name of thy holy child Jesus. And while they were

in all ages caused his word to be preached before the world.

Verses 17. *Let that it spread no further—* For they look upon it as a mere prodigy. So do all the world upon genuine Christianity. *Let us severely threaten them—* Great men, ye do nothing. They have a greater than you to flee to.

Verses 18. *They charged them not to speak—Privately. Nor teach—* Publicly.

Verses 19. *Whether it be just to obey you rather than God, Judge ye—* Was it not by the same Spirit, that Socrates, when they were condemning him to death for teaching the people, said, "O ye Athenians, I embrace and love you: but I will obey GOD RATHER THAN YOU. And if you would spare my life on condition I should cease to teach my fellow-citizens, I would die a thousand times rather than accept the proposal."

Verses 21. *They all glorified God—* So much wiser were the people than those who were over them!

Verses 24. *The sense is, Lord, thou hast all power, and thy word is fulfilled. Men do rage against thee; but it is in vain.*

Verses 27. *Whom thou hast anointed—* To be King of Israel.

Verses 29. *The sense is, But they could do no more than thou wast pleased to permit, according to thy determinate counsel, to save mankind by the sufferings of thy Son. And what was needful for this end thou didst before determine to permit to be done.*

Verses 30. *Thou stretchest forth thy hand—* Exertest thy power

Verses 5. *Rulers, and elders, and scribes—* Who were eminent for power, for wisdom, and for learning.

Verses 6. *Annas—* Who had been the high priest. *And Calaphas—* Who was so then.

Verses 7. *By what name—* By what authority. *Have ye done this—* They seem to speak ambiguously on purpose.

Verses 8. *Then Peter, filled with the Holy Ghost—* That moment. God moves his instruments, not when they please, but just when he sees it needful. *Ye rulers—* He gives them the honour due to their office.

Verses 10. *Be it known to you all—* Probably the herald of God proclaimed this with a loud voice. *Whom God hath raised from the dead—* They knew in their own consciences that it was so: and though they had hired the soldiers to tell a most senseless and incredible tale to the contrary, Matt. xxviii. 12–16, yet it is observable, they did not, so far as we can learn, dare to plead it before Peter and John.

Verses 12. *There is no other name whereby we must be saved—* The apostle uses a beautiful gradation from the temporal deliverance which had been wrought for the poor cripple, by the power of Christ, to that of a much nobler and more important kind, which is wrought by Christ for impotent and sinful souls. It therein follows the admirable custom of his great Lord and Master, who continually took occasion from earthly, to speak of spiritual, things.

Verses 13. *Illiterate and uneducated men—* Even by such men (though not by such only) hath God

praying, the place in which they were assembled was shaken; and they were all filled with the Holy Ghost, and spake the word of God with boldness.

- 32 And the multitude of them that believed were of one heart, and of one soul: and not so much as one said, that ought of the things which he had was his own; but they had all things common. And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great power: and great
- 34 grace was upon them all: For neither was there any one among them that wanted: for whosoever were possessors of houses or lands sold them, and brought the prices of
- 35 the things that were sold, And laid them down at the feet of the apostles: and distribution was made to every one according as any had need.
- 36 And Joses, by the apostles surnamed Barnabas, (which is, being interpreted, A son of consolation,) a Levite, a Cyprian by birth,
- 37 Having an estate, sold it, and brought the money, and laid it at the feet of the apostles.

CHAPTER V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also

Verse 31. *They were all filled*—Afresh. And spake the word with boldness—So their petition was granted.

Verse 32. *And the multitude of them that believed*—Every individual person. *Were of one heart, and one soul*—Their love, their hopes, their passions joined. *And not so much as one*—In so great a multitude: this was a necessary consequence of that union of heart. *Said that ought of the things which he had was his own*—It is impossible any one should, while all “were of one soul.” So long as that truly Christian love continued, they could not but have all things common.

Verse 33. *And great grace*—A large measure of the inward power of the Holy Ghost. *Was upon them all*—Directing all their thoughts, words, and actions.

Verse 34. *For neither was there any one among them that wanted*—We may observe, this is added as the proof that “great grace was upon them all.” And it was the immediate, necessary consequence of it; yea, and must be, to the end of the world. In all ages and nations, the same cause, the same degree of grace, could not but, in like circumstances, produce the same effect. *For whosoever were possessors of houses or lands sold them*—Not that there was any particular command for this: but there was great grace and great love; of which this was the natural fruit.

Verse 35. *And distribution was made*—At first, by the apostles themselves; afterwards by them whom they appointed.

Verse 36. *A son of consolation*—Not only on account of his so largely assisting the poor with his fortune, but also of those peculiar gifts of the Spirit, whereby he was so well qualified, both to comfort and to exhort.

Verse 37. *Having an estate*—Probably of a considerable value. It is not unlikely, that it was in Cyprus. Being a Levite, he had no portion, no distinct inheritance, in Israel.

Verse 1. *But a certain man named Ananias*—It is certain, not a believer; for all that believed “were of one heart, and of one soul.” Probably, not baptized; but intending now to offer himself for baptism.

- being privy to it, and bringing a certain part
- 3 laid it at the feet of the apostles. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep
- 4 back part of the price of the land? While it remained, did it not remain thine? and when it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to
- 5 God. And Ananias hearing these words fell down, and expired: and great fear came on
- 6 all that heard these things. And the young men rising up, wound him up, and, carrying
- 7 him out, buried him. And it was about the space of three hours after, when his wife,
- 8 not knowing what was done, came in. And Peter said to her, Tell me, if ye sold the land for so much? And she said, Yea, for
- 9 so much. And Peter said to her, Why have ye agreed together to tempt the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and
- 10 shall carry thee out. And immediately she fell at his feet and expired: and the young men coming in found her dead, and carrying
- 11 her out, buried her by her husband. And great fear came upon all the church, and upon all that heard these things.
- 12 And many signs and wonders were wrought

Verse 2. *And bringing a certain part*—As if it had been the whole: perhaps, saying it was so.

Verse 3. *To lie to the Holy Ghost*—Who is in us. *And to keep back*—Here was the first instance of it. This was the first attempt to bring propriety of goods into the Christian church.

Verse 4. *While it remained, did it not remain thine*—It is true, “whosoever” among the Christians, not one excepted, “had houses or lands sold them, and laid the price at the feet of the apostles:” but it was in his own choice to be a Christian or not; and, consequently, either to sell his land or keep it. *And when it was sold, was it not in thy power*—For it does not appear that he professed himself a Christian when he sold it. *Why hast thou conceived this thing in thy heart*—So profanely to dissemble on so solemn an occasion! *Thou hast not lied to men only, but to God also*. Hence the Godhead of the Holy Ghost evidently appears; since lying to him, verse 3, is lying to God.

Verse 5. *And Ananias fell down and expired*—And this severity was not only just, considering that complication of vainglory, covetousness, fraud, and impiety, which this action contained; but it was also wise and gracious, as it would effectually deter any others from following his example. It was likewise a convincing proof of the upright conduct of the apostles, in managing the sums with which they were entrusted; and in general of their divine mission. For none can imagine that Peter would have had the assurance to pronounce, and much less the power to execute, such a sentence, if he had been guilty himself of a fraud of the same kind; or had been belying the Holy Ghost in the whole of his pretensions to be under his immediate direction.

Verse 7. *About the space of three hours*—How precious a space! The woman had a longer time for repentance.

Verse 8. *If ye sold the land for so much*—Naming the sum.

Verse 11. *The church*—This is the first time it is mentioned. And here is a native specimen of a New Testament church; which is, a company of men, called by the gospel, grafted into Christ by baptism, animated by love, united by all kind

among the people by the hands of the apostles; (and they were all with one accord in Solomon's portico. And none of the rest durst join themselves to them: but the people magnified them. And the more were multitudes, both of men and women, believing, added to the Lord.) So that they brought out the sick along the streets, and laid them on beds and couches, that even the shadow of Peter coming by might overshadow some of them. And multitudes also of the cities round about came together to Jerusalem, bringing persons sick and troubled by unclean spirits: and they were all healed.

17 But the high priest arising, and all that were with him, (which was the sect of the Sadducees,) were filled with zeal, And laid their hands on the apostles, and put them into the common prison. But an angel of the Lord opened the prison doors by night, and leading them out said, Go, stand and speak in the temple the words of this life. 21 And hearing this they went into the temple early in the morning, and taught. But the high priest being come, and they that were with him, called together the council, even the whole senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, they found them not in the prison; and returning they said, Truly we found the prison shut with all safety, and the keepers standing before the doors; but having opened them, we found no man within. When the captain of the temple and the chief priests heard these things, they doubted of them what this should be. Then came one and told them, Behold, the men whom ye put in prison are

of fellowship, and disciplined by the death of Ananias and Sapphira.

Verse 12. *And they were all*—All the believers. *None of the rest*—No formalists or hypocrites. *Durst join themselves*—In an outward show only, like Ananias and Sapphira.

Verse 14. *But so much the more were true believers added*, because unbelievers kept at a distance.

Verse 17. *The high priest and the sect of the Sadducees*—A goodly company for the priest! He and these deniers of any angel or resurrection were filled with zeal—Angry, bitter, persecuting zeal.

Verse 20. *The words of this*—That is, these words of life; words which show the way to life everlasting.

Verse 23. *We found the prison shut*—The angel probably had shut the doors again.

Verse 24. *They doubted what this should be*—They were even at their wit's end. The world in persecuting the children of God entangle themselves in numberless difficulties.

Verse 28. *Did we not strictly command you not to teach*—See the poor cunning of the enemies of the gospel. They make laws and interdicts at their pleasure, which those who obey God cannot but break; and then take occasion thereby, to censure and punish the innocent as guilty. *Ye would bring the blood of this man upon us*—An artful and invidious word. The apostles did not desire to accuse any man. They simply declared the naked truth.

Verse 29. *Then Peter*—In the name of all the apostles. *Said*—He does not now give them the titles of honour which he did before, Acts iv. 8, but enters directly upon the subject, and justifies

standing in the temple, and teaching the people. Then the captain going with the officers brought them, not with violence; for they feared the people, lest they should be stoned. And having brought them, they set them before the council: and the high priest asked them, Did not we strictly command you not to teach in this name? and lo, ye have filled Jerusalem with your doctrine, and would bring the blood of this man upon us. Then Peter and the other apostles answering said, We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom ye slew, hanging him on a tree. Him hath God exalted a Prince and a Saviour with his right hand, to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things, and also the Holy Ghost, whom God hath given to them that obey him. When they heard this, they were cut to the heart, and took counsel to slay them. But a certain pharisee, named Gamaliel, a doctor of the law, had in honour by all the people, rising up in the council, ordered to put the men out a little space; And said to them, Ye men of Israel, take heed to yourselves what ye are about to do touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom was joined a number of men, about four hundred: who was slain; and all who hearkened to him were scattered, and came to nothing. After this man rose up Judas of Galilee in the days of the enrolment, and drew away much people after him: he also perished; and all who had hearkened unto him were dispersed. And now I say to you, Refrain from these men, and let them alone:

for what he had done. This is, as it were, a continuation of that discourse, but with an increase of severity.

Verse 30. *Hath raised up Jesus*—Of the seed of David, according to the promises made to our fathers.

Verse 31. *Him hath God exalted*—From the grave to heaven. *To give repentance*—Whereby Jesus is received as a prince. *And forgiveness of sins*—Whereby he is received as a Saviour. Hence some infer, that repentance and faith are as mere gifts as remission of sins. Not so: for man co-operates in the former, but not in the latter. God alone forgives sins.

Verse 32. *And also the Holy Ghost*—A much greater witness.

Verse 34. *But a certain pharisee*—As if, as such, believing the resurrection of the dead. *A doctor*—Or teacher. *Of the law*—That is, a scribe; and, indeed, one of the highest rank. *Had in honour by all the people*—Except the Sadducees. *Rising up in the council*—So God can raise defenders of his servants whencesoever and wheresoever he pleases.

Verse 36. *Before these days*—He prudently mentions the facts first, and then makes the inference.

Verse 38. *Let them alone*—In a cause which is manifestly good, we should immediately join. In a cause, on the other hand, which is manifestly evil, we should immediately oppose. But in a sudden, new, doubtful occurrence, this advice is eminently useful. *If this counsel or this work*—He seems to correct himself, as if it were some sudden work, rather than a counsel or design. And so it was; for the apostles had au-

for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; and take heed lest ye be found even fighting against God. And to him they agreed: and having called the apostles, and scourged them, they charged them not to speak in the name of Jesus, and dismissed them. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And they ceased not to teach and preach Jesus Christ daily, in the temple, and from house to house.

CHAPTER VI.

NOW in those days, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve calling the multitude of the disciples together said, It is not right that we should leave the word of God, and serve tables. Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost and wisdom, whom we will set over this business. But we will constantly attend to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith,

counsel, plan, or design of their own: but were mere instruments in the hand of God, working just as he led them, from day to day.

Verse 41. *Rejoicing to suffer shame*—This is a sure mark of the truth; joy in affliction, such as is true, deep, pure.

Verse 1. *There arose a murmuring*—Here was the first breach made on those who were before "of one heart, and of one soul." Partiality crept in unawares on some, and murmuring on others. Ah, Lord, how short a time did pure, genuine, undivided Christianity remain in the world! O the depth! How unsearchable are thy counsels! Marvellous are thy ways, O King of saints! The Hellenists were Jews born out of Palestine. They were so called, because they used the Greek as their mother tongue.

In this partiality of the Hebrews, and murmuring of the Hellenists, were the seeds of a general persecution sown. Did God ever, in any age or country, withdraw his restraining providence, and let loose the world upon the Christians, till there was a cause among themselves? Is not an open, general persecution always both penal and medicinal? a punishment of those that will not accept of milder reproofs, as well as a medicine to heal their sickness? and at the same time a means both of purifying and strengthening those whose heart is still right with God?

Verse 2. *It is not right that we should leave the word of God, and serve tables*—In the first church, the primary business of apostles, evangelists, and bishops was to preach the word of God; the secondary, to take a kind of paternal care (the church being then like a family) for the good especially of the poor, the strangers, and the widows. Afterwards, the deacons of both sexes were constituted for this latter business; and whatever time they had to spare from this they employed in works of spiritual mercy. But their proper office was to take care of the poor. And when some of them afterwards preached the gospel, they did this, not by virtue of their deaconship, but of another commission, that of evangelists, which they probably received, not

and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch: Whom they set before the apostles; and having prayed, they laid their hands upon them. And the word of God grew; and the number of disciples was multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, did great wonders and miracles among the people. But there arose certain of the synagogue, which is called that of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the spirit by which he spake. Then they suborned men, who said, We have heard him speaking blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and coming upon him dragged him away, and brought him to the council, and set up false witnesses, who 13 said, This man teacheth not to speak against the holy place, and the law: For we have heard him say, that this Jesus of Nazareth will destroy this place, and change the rites 15 which Moses delivered us. And all that

before, but after, they were appointed deacons. And it is not unlikely, that others were chosen deacons, or stewards, in their room, when any of these commenced evangelists.

Verse 3. *Of good report*—That there may be no room to suspect them of partiality or injustice. *Full of the Holy Ghost and wisdom*—For it is not a light matter to dispense even the temporal goods of the church. To do even this well, a large measure both of the gifts and grace of God is requisite. *Whom we will set over this business*—It would have been happy for the church, had its ordinary ministers in every age taken the same care to be in concert with the people committed to their charge, which the apostles themselves, extraordinary as their office was, did on this and other occasions.

Verse 4. *We will constantly attend to prayer, and to the ministry of the word*—This is doubtless the proper business of a Christian bishop; to speak to God, in prayer; to men, in preaching his word, as ambassador for Christ.

Verse 5. *And they chose*—It seems seven Hellenists, as their names show. And Nicholas a proselyte—To whom the proselytes would thus more readily apply.

Verse 7. *And the word of God grew*—The hindrances being removed.

Verse 9. *There arose certain of the synagogue, which is called*—It was one and the same synagogue which consisted of these several nations. Saul of Cilicia was doubtless a member of it; whence it is not at all improbable that Gamaliel presided over it. *Libertines*—As they were styled whose fathers were once slaves, and afterwards made free. This was the case of many Jews who had been taken captive by the Romans.

Verse 14. *We have heard him say*—As they might. But yet the consequence they drew would not follow.

Verse 15. *As the face of an angel*—Covered with supernatural light. They reckoned his preaching of Jesus to be the Christ was destroying Moses and the law; and God bears witness to him, with the same glory as he did to Moses when he gave the law by him.

were sitting in the council, looking steadfastly on him, saw his face as the face of an angel.

CHAPTER VII.

THEN said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken: The God of glory appeared to our father Abraham, * being in Mesopotamia, before he dwelt in Haran. And said to him, Come out of thy country, and from thy kindred, and come into a land which I will show thee. And coming out of the land of the Chaldeans, he dwelt in Haran: and from thence, after his father was dead, he removed him into this land, wherein ye now dwell. And he gave him no inheritance in it, no, not to set his foot on: yet he promised to give it him for a possession, even to his seed after him, when he had no child. And God spake thus, That † his seed should sojourn in a strange land; and they will enslave them, and treat them evil, four hundred 7 years. And the nation to whom they shall

Verse 2. *And he said*—St. Stephen had been accused of blasphemy against Moses, and even against God; and of speaking against the temple and the law, threatening that Jesus would destroy the one, and change the other. In answer to this accusation, rehearsing, as it were, the articles of his historical creed, he speaks of God with high reverence, and a grateful sense of a long series of acts of goodness to the Israelites; and of Moses with great respect, on account of his important and honourable employments under God; of the temple, with regard, as being built to the honour of God; yet not with such superstition as the Jews; putting them in mind that no temple could comprehend God: and he was going on, no doubt, when he was interrupted by their clamour, to speak to the last point, the destruction of the temple, and the change of the law by Christ. *Men, brethren, and fathers, hearken*—The sum of his discourse is this: I acknowledge the glory of God revealed to the fathers, verse 2; the calling of Moses, verse 34, &c.; the dignity of the law, verses 3, 38, 44; the holiness of "this place," verses 7, 45, 47. And indeed the law is more ancient than the temple; the promise more ancient than the law. For God showed himself the God of Abraham, Isaac, Jacob, and their children freely, verses 2, &c., 9, &c., 17, &c., 32, 34, 45; and they showed faith and obedience to God, verses 4, 20, &c., 23; particularly by their regard for the law, verse 8; and the promised land, verse 16. Meantime, God never condescended his presence to this one place, or to the observers of the law. For he hath been acceptably worshipped before the law was given or the temple built, and out of this land, verses 2, 9, 33, 44. And that our fathers and their posterity were not tied down to this land, their various sojournings, verses 4, &c., 14, 20, 44, and exile, verse 43, show. But you and your fathers have always been evil, verse 9; have withstood Moses, verses 25, &c., 39, &c.; have despised the land, verse 39; forsaken God, verses 40, &c.; superstitiously honoured the temple, verse 48; resisted God and his Spirit, verse 50; killed the prophets, and the Messiah himself, verse 51; and kept not the law, for which ye contend, verse 53. Therefore God is not bound to you; much less to you alone. And truly this solemn testimony of Stephen is most

be in bondage will I judge, said God: and after that they shall come forth, and serve me in this place. † And he gave him the covenant of circumcision: and so he begat Isaac, and circumcised him the eighth day: and Isaac, Jacob; and Jacob, the twelve patriarchs. ¶ And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he appointed him governor over Egypt and all his house. Now there came a famine over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But Jacob hearing there was corn in Egypt sent our fathers first. And the second time Joseph was made known to his brethren; and Joseph's kindred was made known to Pharaoh. Then Joseph sending called thither his father Jacob and all his kindred, seventy-five souls. So Jacob went down into Egypt, and died, he, and our fathers, And were

worthy of his character, as "a man full of the Holy Ghost, and of faith, and power;" in which though he does not advance so many regular propositions contradictory to those of his adversaries, yet he closely and nervously answers them all. Nor can we doubt but he would, from these premises, have drawn inferences touching the destruction of the temple, the abrogation of the Mosaic law, the punishment of that rebellious people, and, above all, touching Jesus of Nazareth, the true Messiah, had not his discourse been interrupted by the clamours of this multitude, stopping their ears, and rushing upon him. *Men, brethren, and fathers*—All who are here present, whether ye are my equals in years, or of more advanced age. The word which in this and in many other places is rendered "men," is a mere expletive. *The God of glory*—The glorious God. *Appeared to Abraham before he dwelt in Haran*—Therefore Abraham knew God long before he was in this land.

Verse 3. *Which I will show thee*—Abraham knew not where he went.

Verse 4. *After his father was dead*—While Terah lived, Abraham lived partly with him, partly in Canaan; but after he died, altogether in Canaan.

Verse 5. *No, not to set his foot on*—For the field mentioned, verse 16, he did not receive by a divine donation, but bought it; even thereby showing that he was a stranger in the land.

Verse 7. *They shall serve me*—Not the Egyptians.

Verse 8. *And so he begat Isaac*—After the covenant was given, of which circumcision was the seal.

Verse 9. *But God was with him*—Though he was not in this land.

Verse 12. *Sent our fathers first*—Without Benjamin.

Verse 14. *Seventy-five souls*—So the seventy interpreters, (whom St. Stephen follows,) our son and a grandson of Manasseh, and three children of Ephraim, being added to the seventy persons, mentioned Gen. xlv. 27.

Verse 16. *And were carried over to Shechem*—It seems that St. Stephen, rapidly running over so many circumstances of history, has not leisure (nor was it needful where they were so well known) to recite them all distinctly. Therefore he here contracts into one, two different appli-

carried over to Shechem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Hamor the father of Shechem. * And when the time of the promise which God had sworn to Abraham drew near, the people increased and multiplied in Egypt. † Till another king arose, who had not known Joseph. He dealing subtilly with our kindred, evil entreated our fathers, by causing their male infants to be exposed, that they might not live. ‡ In which time Moses was born, and was exceeding beautiful, who was nursed three months in his father's house: And when he was exposed, Pharaoh's daughter took him up, and brought him up for her own son. And Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in deeds. But when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one wronged, he defended and avenged him that was oppressed, smiting the Egyptian: For he supposed his brethren would have understood that God would deliver them by his hand; but they understood it not. And the next day he showed himself to them, as they were quarrelling, and would have persecuted them to peace, saying, Men, ye are brethren; why do ye wrong one another? But he that wronged his neighbour thrust him away, saying, Who ap-

pointed thee a prince and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? And Moses fled at that saying, and was a sojourner in the land of Midian where he begot two sons. † And forty years being expired, the angel of the Lord appeared to him in the wilderness in a flame of fire in a bush. And Moses seeing it wondered at the sight; but as he drew near to behold it, the voice of the Lord came to him, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses trembled, and durst not behold. Then said the Lord to him, Loose the shoes from thy feet: for the place where thou standest is holy ground. I have surely seen the evil treatment of my people which is in Egypt, and have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who appointed thee a prince and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush. He brought them out, doing wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

§ This is that Moses who said to the children of Israel, ¶ The Lord your God will raise you up out of your brethren a prophet like me; him shall ye hear. § This is he

chroas, places, and purchases, as in the former history, to name the buyer, omitting the seller; in the latter, to name the seller, omitting the buyer. Abraham bought a burying-place of the children of Heth, Gen. xxiii. There Jacob was buried. Jacob bought a field of the children of Hamor. There Joseph was buried. You see here how St. Stephen contracts these two purchases into one. This concise manner of speaking, strange as it seems to us, was common among the Hebrews; particularly, when in a case notoriously known, the speaker mentioned but part of the story, and left the rest, which would have interrupted the current of his discourse, to be supplied in the mind of the hearer. And laid in the sepulchre that Abraham bought. The first land which these strangers bought was for a sepulchre. They sought for a country in heaven. Perhaps the whole sentence might be rendered thus: So Jacob went down into Egypt and died, he and our fathers, and were carried over to Shechem, and laid by the sons (that is, descendants) of Hamor the father of Shechem, in the sepulchre that Abraham bought for a sum of money.

Verse 18. Another king. Probably of another family.

Verse 19. Rejoiced.—Cast out to perish by hunger or wild beasts.

Verse 20. In which time.—A and, but a reasonable time.

Verse 21. Pharaoh's daughter took him up.—By which means, being designed for a kingdom, he had all those advantages of education which he could not have had if he had not been exposed.

Verse 22. In all the wisdom of the Egyptians.—Which was then celebrated in all the world, and for many ages after. And mighty in words. Deep, solid, weighty, though not of a ready utterance.

Verse 23. It came into his heart.—Probably by an impulse from God.

Verse 24. Seeing one wronged.—Probably by one of the task masters.

Verse 25. They understood it not.—Such was their stupidity and sloth; which made him afterwards unwilling to go to them.

Verse 26. He showed himself.—Of his own accord, unexpectedly.

Verse 27. Who appointed thee.—Under the pretence of the want of a call by man, the transgressions of God are often repeated.

Verse 28. The angel.—The Son of God; as appears from his styling himself Jehovah. In a flame of fire.—Signifying the majesty of God then present.

Verse 29. Then said the Lord, Loose thy shoes.—An ancient token of reverence. For the place is holy ground.—The holiness of places depends on the peculiar presence of God there.

Verse 30. This Moses whom they refused.—Namely, forty years before. Probably, not they, but their fathers did it, and God imputes it to them. So God frequently imputes the sins of the fathers to those of their children who are of the same spirit. Thus did God send to be a deliverer.—Which is much more than a Judge. By the hand of.—That is, by means of, the angel. This angel who spoke to Moses on Mount Sinai, expressly called himself Jehovah; a name which cannot, without the highest presumption, be assumed by any created angel, since "he whose name alone is Jehovah is the Most High over all the earth," Psalm lxxviii. 18. It was therefore the Son of God who delivered the law to Moses, under the character of Jehovah, and who is here spoken of as the angel of the covenant, in respect of his mediatorial office.

Verse 31. The Lord will raise you up a prophet.—St. Stephen here shows that there is an opposition between Moses and Christ.

Verse 32. This is he. Moses. With the angel, and with our fathers.—As a mediator between them.

that was in the church in the wilderness with the angel who spake to him in mount Sinai, and with our fathers: who received the living oracles to give to us: * Whom our fathers would not obey, but thrust him from them, and in their hearts turned back into Egypt, saying to Aaron, Make us gods to go before us: for this Moses, who brought us out of the land of Egypt, we know not what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands. And God turned and gave them up to worship the host of heaven; as it is written in the book of the prophets, † Have ye offered victims and sacrifices to me for forty years in the wilderness, O house of Israel? Yea, ye took up the shrine of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of the testimony in the wilderness, as he had appointed, who spake to Moses, to make it according to the model which he had seen. ‡ Which also our fathers having received brought in with Joshua

into the possession of the gentiles, whom God drove out from the face of our fathers, till the days of David; Who found favour in the sight of God, and petitioned to find an habitation for the God of Jacob. But Solomon built him an house. Yet the Most High dwelleth not in temples made with hands; as saith the prophet, || Heaven is my throne, and earth my footstool; what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Ye stiffnecked and uncircumcised in heart and ears, ye always resist the Holy Ghost: as your fathers, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them that foretold the coming of the Just One; of whom ye have now been the betrayers and murderers: Who have received the law by the administration of angels, and have not kept it. And hearing these things they were cut to the heart, and gnashed their teeth upon him. But he, being full of the Holy Ghost, looking steadfastly up to heaven, saw the glory of God, and Jesus standing on the right hand of

Who received the living oracles—Every period beginning with, "And the Lord said unto Moses," is properly an oracle. But the oracles here intended are chiefly the ten commandments. These are termed "living," because all "the word of God," applied by his Spirit, "is living and powerful," Hebrews iv. 12; enlightening the eyes, rejoicing the heart, converting the soul, raising the dead.

Verse 40. *Make us gods to go before us*—Back into Egypt.

Verse 41. *And they made a calf*—In imitation of Apis, the Egyptian god. *And rejoiced in the works of their hands*—In the god they had made.

Verse 42. *God turned*—From them in anger. *And gave them up*—Frequently, from the time of the golden calf, to the time of Amos, and afterwards. *The host of heaven*—The stars are called an army, or host, because of their number, order, and powerful influence. *In the book of the prophets*—Of the twelve prophets, which the Jews always wrote together in one book. *Have ye offered*—The passage of Amos referred to, chap. v. 25, &c., consists of two parts; of which the former confirms verse 41, of the sin of the people; the latter, the beginning of verse 42, concerning their punishment. *Have ye offered to me*—They had offered many sacrifices; but God did not accept them as offered to him; because they sacrificed to idols also, and did not sacrifice to him with an upright heart.

Verse 43. *Ye took up*—Probably not long after the golden calf; but secretly; else Moses would have mentioned it. *The shrine*—A small, portable chapel, in which was the image of their God. Moloch was the planet Mars, which they worshipped under an human shape. *Remphan*—That is, Saturn, they represented by a star. *And I will carry you beyond Babylon*—That is, beyond Damascus (which is the word in Amos) and Babylon. This was fulfilled by the king of Assyria, 2 Kings xvii. 6.

Verse 44. *Our fathers had the tabernacle of the testimony*—"The testimony" was, properly, the two tables of stone on which the ten commandments were written. Hence the ark which contained them is frequently called "the ark of the testimony;" and the whole tabernacle in this place.

The tabernacle of the testimony, according to the model which he had seen—When he was caught up in the visions of God, on the mount.

Verse 45. *Which our fathers having received*—From their ancestors. *Brought into the possession of the gentiles*—Into the land which the gentiles possessed before. So that God's favour is not a necessary consequence of inhabiting this land. All along St. Stephen intimates two things: 1. That God always loved good men in every land; 2. That he never loved bad men even in this.

Verse 46. *Who petitioned to find an habitation for the God of Jacob*—But he did not obtain his petition. For God remained without any temple, till Solomon built him an house—Observe how wisely the word is chosen with respect to what follows.

Verse 49. *Yet the Most High inhabiteth not temples made with hands*—As Solomon declared at the very dedication of the temple, 1 Kings viii. 27. *The Most High*—Whom, as such, no building can contain.

Verse 49. *What is the place of my rest*—Have I need to rest?

Verse 51. *Ye stiffnecked*—Not bowing the neck to God's yoke. *And uncircumcised in heart*—So they showed themselves, verse 54. *And ears*—As they showed, verse 57. So far were they from receiving the word of God into their hearts, that they would not hear it even with their ears. *Ye*—And your fathers. *Always*—As often as ever ye are called. *Resist the Holy Ghost*—Testifying, by the prophets, of Jesus and the whole truth. This is the sum of what he had shown at large.

Verse 53. *Who have received the law by the administration of angels*—God, when he gave the law on mount Sinai, was attended "with thousands of his angels," Gal. iii. 19; Psalm lxxviii. 17.

Verse 55. *But he, looking steadfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious representation, God miraculously operating on his imagination, as on Ezekiel's, when he "sat in his house at Babylon," and saw Jerusalem, and seemed to himself "transported thither," Ezek. viii. 1-4. And probably other martyrs, when called to suffer the last extremity, have had extraordinary assistance of some similar kind.

* Exod. xxxii. 1. † Amos v. 25. ‡ Josh. iii. 14.

|| Isaiah lxvi. 1.

66 God, And said, Behold, I see the heavens
 57 opened, and the Son of Man standing on the
 right hand of God. Then they cried with a
 loud voice, and stopped their ears, and
 58 rushed upon him with one accord, And cast-
 ing him out of the city stoned him; and the
 witnesses laid down their clothes at the feet
 59 of a young man, whose name was Saul. And
 they stoned Stephen, invoking and saying,
 60 Lord Jesus, receive my spirit. And kneeling
 down he cried with a loud voice, Lord, lay
 not this sin to their charge. And having
 said this, he fell asleep: and Saul was con-
 senting to his death.

CHAPTER VIII.

AND at that time there arose a great per-
 secution against the church which was in
 Jerusalem; and they were all dispersed
 through the countries of Judea and Samaria,
 2 except the apostles. And devout men bur-
 ied Stephen, and made great lamentation
 3 over him. But Saul made havock of the
 church, entering into every house, and
 haling men and women committed them to
 4 prison. Therefore, they that were dispersed
 went everywhere preaching the word.
 5 And Philip coming down to a city of Sa-
 maria preached Christ to them. And the
 people with one accord gave heed to the
 things which Philip spoke, hearing and
 7 seeing the miracles which he did. For un-
 clean spirits, crying with a loud voice, came
 out of many that had them: and many sick

Verse 56. *I see the Son of Man standing*—As it
 were just ready to receive him. Otherwise he
 is said to "sit" at the right hand of God.

Verse 57. *They rushed upon him*—Before any sen-
 tence passed.

Verse 58. *And the witnesses laid down their clothes
 at the feet of a young man, whose name was Saul*—O
 Saul, couldest thou have believed, if one had
 told thee, that thou thyself shouldst be stoned in
 the same cause; and shouldst triumph in
 committing thy soul, likewise, to that Jesus
 whom thou art now blaspheming! His dying
 prayer reached thee, as well as many others.
 And the martyr Stephen, and Saul the persecu-
 tor, (afterwards his brother both in faith and
 martyrdom,) are now joined in everlasting friend-
 ship, and dwell together in the happy company
 of those who "have made their robes white in
 the blood of the Lamb."

Verse 59. *And they stoned Stephen, invoking and
 saying, Lord Jesus, receive my spirit*—This is the
 literal translation of the words, the name of
 God not being in the original. Nevertheless,
 such a solemn prayer to Christ, in which a de-
 parting soul is thus committed into his hands, is
 such an act of worship as no good man could
 have paid to a mere creature; Stephen here
 worshipped Christ in the very same manner in
 which Christ worshipped the Father on the
 cross.

Verse 1. *At that time there was a great persecution
 against the church*—Their adversaries, having tasted
 blood, were the more eager. *And they were all
 dispersed*—Not all the church: if so, who would
 have remained, for the apostles to teach, or
 Saul to persecute? But all the teachers, except
 the apostles, who, though in the most danger,
 stayed with the flock.

Verse 2. *Devout men*—Who feared God more
 than persecution. And yet were they not of

8 of the palsy and lame were healed. And
 9 there was great joy in that city. But a cer-
 tain man, named Simon, had been before in
 the city using magic, and astonishing the
 Samaritans, saying that he was some great
 10 one: To whom they all gave heed, from the
 least to the greatest, saying, This man is
 11 the great power of God. They gave heed to
 him, because he had a long time astonished
 12 them with witchcraft. But when they be-
 lieved Philip preaching the things of the
 kingdom of God, and the name of Jesus
 Christ, they were baptized, both men and
 13 women. And Simon himself believed also:
 and being baptized he continued with Philip,
 and was astonished, beholding the signs and
 14 mighty miracles which were done. And
 the apostles who were at Jerusalem, hearing
 that Samaria had received the word of God,
 15 sent to them Peter and John: Who, being
 come down, prayed for them, that they might
 16 receive the Holy Ghost: For as yet he was
 fallen upon none of them: only they had
 been baptized in the name of the Lord Jesus.
 17 Then they laid hands on them, and they
 18 received the Holy Ghost. And Simon,
 seeing that through laying on of the hands
 of the apostles the Holy Ghost was given,
 19 offered them money, Saying, Give me also
 this power, that on whomsoever I lay hands,
 20 he may receive the Holy Ghost. But Peter
 said to him, Thy money perish with thee,
 because thou hast thought to purchase the
 21 gift of God with money. Thou hast neither

little faith! else they would not have made so
 great lamentation.

Verse 3. *Saul made havock of the church*—Like
 some furious beast of prey. So the Greek word
 properly signifies. Men and women—Regarding
 neither age nor sex.

Verse 4. *Therefore they that were dispersed went
 everywhere*—These very words are re-assumed,
 after, as it were, a long parenthesis, Acts xl. 19,
 and the thread of the story continued.

Verse 5. *Stephen being taken away, Philip, his
 next colleague, (not the apostle,) rises in his
 place.*

Verse 9. *A certain man, using magic*—So there
 was such a thing as witchcraft once; in Asia,
 at least, if not in Europe or America.

Verse 12. *But when they believed*—What Philip
 preached, they then saw and felt the real power
 of God, and submitted thereto.

Verse 13. *And Simon believed*—That is, was con-
 vinced of the truth.

Verse 14. *And the apostles hearing that Samaria—
 The inhabitants of that country. Had received
 the word of God*—By faith. *Sent Peter and John*—
 He that sends must be either superior, or at
 least equal, to him that is sent. It follows, that
 the college of the apostles was equal, if not su-
 perior, to Peter.

Verse 15. *The Holy Ghost*—In his miraculous
 gifts, or his sanctifying graces! Probably in
 both.

Verse 18. *Simon offered them money*—And hence
 the procuring any ministerial function or eccle-
 siastical benefice by money is termed "simony."

Verse 21. *Thou hast neither part*—By purchase.
Nor lot—Given gratis. *In this matter*—This gift
 of God. *For thy heart is not right before God*—Pro-
 bably St. Peter discerned this long before he
 declared it; although it does not appear that
 God gave to any of the apostles an universal
 power of discerning the hearts of all they con-

part nor lot in this matter: for thy heart is
 22 not right in the sight of God. Repent
 therefore of this thy wickedness, and pray
 23 God, if perhaps the thought of thy heart
 may be forgiven thee. For I see thou art
 in the gall of bitterness, and the bond of
 24 iniquity. And Simon answering said, Pray
 ye to the Lord for me, that none of these
 things which ye have spoken may come upon
 25 me. They then, having testified and spoken
 the word of the Lord, returned toward Jeru-
 salem, and preached the gospel in many
 villages of the Samaritans.

26 And an angel of the Lord spake to Philip,
 saying, Arise, and go toward the south by
 the way leading down from Jerusalem to
 27 Gaza, which is desert. And he arose and
 went: and, lo, an Ethiopian, an eunuch of
 great authority under Candace, queen of the
 Ethiopians, who was over all her treasure,
 28 and had come to Jerusalem to worship, Was
 returning, and sitting in his chariot read the
 29 prophet Isaiah. Then the Spirit said to
 Philip, Go near, and join thyself to this
 30 chariot. And Philip running to him heard
 him read the prophet Isaiah, and said, Un-
 31 derstandest thou what thou readest? And
 he said, How can I, unless some one guide
 me? And he desired Philip to come up and
 32 sit with him. The portion of scripture which
 he was reading was this, * He was led as a
 sheep to the slaughter; and like a lamb
 dumb before his shearers, so he opened not

33 his mouth: In his humiliation his judgment
 was taken away: and who shall declare his
 generation? for his life is taken from the
 34 earth. And the eunuch answering Philip
 said, I pray thee, of whom speaketh the
 prophet this? of himself, or of some other
 35 man? Then Philip opening his mouth, and
 beginning from this scripture, preached
 36 Jesus to him. And as they went on the way,
 they came to a certain water: and the eu-
 37 nuch said, Behold, water; what hindereth
 me to be baptized? And Philip said, If thou
 believest with all thy heart, thou mayest.
 And he answered and said, I believe that
 38 Jesus is the Son of God. And he command-
 ed the chariot to stop: and they both went
 down into the water, both Philip and the
 39 eunuch; and he baptized him. And when
 they were come up out of the water, the
 Spirit of the Lord caught away Philip, that
 the eunuch saw him no more: and he went
 40 on his way rejoicing. But Philip was found
 at Azotus: and passing through he preach-
 ed in all the cities, till he came to Cesarea.

CHAPTER IX.

versed with, any more than an universal power
 of healing all the sick they came near. This we
 are sure Paul had not; though he was not in-
 ferior to the chief of the apostles. Otherwise,
 he would not have suffered the illness of Epaph-
 roditus to have brought him so near to death,
 Phil. ii. 25-27; nor have left so useful a fellow-
 labourer as Trophimus sick at Miletus, 2 Tim.
 iv. 20.

Verse 22. *Repent, if perhaps the thought of thy heart
 may be forgiven thee*—Without all doubt, if he had
 repented, he would have been forgiven. The
 doubt was, whether he would repent. *Thou art
 in the gall of bitterness*—In the highest degree of
 wickedness, which is bitterness; that is, misery
 to the soul. *And in the bond of iniquity*—Fast bound
 therewith.

Verse 26. *The way which is desert*—There were
 two ways from Jerusalem to Gaza; one desert,
 the other through a more populous country.

Verse 27. *An eunuch*—Chief officers were an-
 ciently called eunuchs, though not always liter-
 ally such; because such used to be chief mini-
 sters in the eastern courts. *Candace, queen of the
 Ethiopians*—So all the queens of Ethiopia were
 called.

Verse 28. *Sitting in his chariot, he read the prophet
 Isaiah*—God meeteth those that remember him
 in his ways. It is good to read, hear, seek in-
 formation, even in a journey. Why should we
 not redeem all our time?

Verse 30. *And Philip running to him said, Under-
 standest thou what thou readest*—He did not begin
 about the weather, news, or the like. In speak-
 ing for God, we may frequently come to the
 point at once, without circumlocution.

Verse 31. *He desired Philip to come up, and sit with
 him*—Such was his modesty, and thirst after in-
 struction.

Verse 32. *The portion of scripture*—By reading
 that very chapter, the fifty-third of Isaiah, many

Jews, yea, and athelists, have been converted.
 Some of them history records. God knoweth
 them all.

Verse 33. *In his humiliation his judgment was taken
 away*—That is, When he was a man, he had no
 justice shown him. To take away a person's
 judgment, is a proverbial phrase for oppressing
 him. *And who shall declare, or count, his generation*
 —That is, Who can number his seed, Isai. lili.
 10, which he hath purchased by laying down his
 life?

Verse 36. *And as they went on the way, they came
 to a certain water*—Thus even the circumstances
 of the journey were under the direction of God.
 The kingdom of God suits itself to external cir-
 cumstances, without any violence; as air yields
 to all bodies, and yet pervades all. *What hinder-
 eth us to be baptized*—Probably he had been cir-
 cumcised: otherwise Cornelius would not have
 been the first fruits of the gentiles.

Verse 38. *And they both went down*—Out of the
 chariot. It does not follow that he was baptized
 by immersion. The text neither affirms nor in-
 timates anything concerning it.

Verse 39. *The Spirit of the Lord caught away Philip*
 —Carried him away with a miraculous swiftness,
 without any action or labour of his own. This
 had befallen several of the prophets.

Verse 40. *But Philip was found at Azotus*—Pro-
 bably none saw him from his leaving the eunuch
 till he was there.

Verse 42. *Bound*—By the connivance, if not
 authority, of the governor, under Arcetas the king.
 See verses 14, 24.

Verse 3. *And suddenly*—When God suddenly and
 vehemently attacks a sinner, it is the highest
 act of mercy. So Saul, when his rage was come
 to the height, is taught not to "breathe slaugh-
 ter." And what was wanting in time to condemn
 him in his discipleship, is compensated by the

Damascus : and suddenly there shone about
 4 him a light from heaven : And falling to the
 earth, he heard a voice saying to him, Saul,
 5 Saul, why persecutest thou me? And he
 said, Who art thou, Lord? And the Lord
 said, I am Jesus whom thou persecutest :
it is hard for thee to kick against the goads.
 6 And he trembling and astonished said, Lord,
 what wilt thou have me to do? And the
 Lord said to him, Arise, and go into the
 city, and it shall be told thee what thou must
 7 do. And the men that journeyed with him
 stood astonished, hearing the noise, but
 8 seeing no man. And Saul arose from the
 earth; and his eyes being opened, he saw
 no man : but they led him by the hand, and
 9 brought him into Damascus. And he was
 three days without sight, and neither ate
 nor drank. And there was a certain disci-
 10 ple at Damascus, named Ananias; and
 the Lord said to him in a vision, Ananias.
 11 And he said, Behold, I am here, Lord. And
 the Lord said to him, Arise, go into the
 street called Straight, and inquire in the
 house of Judas for one named Saul, of Tar-
 12 sus : for, behold, he is praying; And he
 hath seen in a vision a man named Ananias,
 coming in, and putting his hand on him,
 13 that he may recover his sight. But Ananias
 answered, Lord, I have heard by many
 of this man, how much evil he hath done to
 14 thy saints at Jerusalem : And here also he
 hath authority from the chief priests to bind
 15 all that call on thy name. But the Lord
 said unto him, Go : for he is a chosen ves-
 sel to me, to bear my name before nations,
 16 and kings, and the children of Israel : For
 I will show him how great things he must
 17 suffer for my name's sake. And Ananias
 went, and entered into the house; and put-

inexpressible terror he sustained. By this also
 the suddenly-constituted apostle was guarded
 against the grand snare into which novices are
 apt to fall.

Verse 4. *He heard a voice*—Severe, yet full of
 grace.

Verse 5. *To kick against the goads*—Is a Syriac
 proverb, expressing an attempt that brings no-
 thing but pain.

Verse 6. *It shall be told thee*—So God himself
 sends Saul to be taught by a man, as the angel
 does Cornelius, Acts x. 5. Admirable conde-
 scension, that the Lord deals with us by men
 like ourselves.

Verse 7. *The men stood*—Having risen before
 Saul; for they also fell to the ground, Acts xxvi.
 14. It is probable they all journeyed on foot.
Hearing the noise—But not an articulate voice.
 And seeing the light, but not Jesus himself, Acts
 xxvi. 13, &c.

Verse 9. *And he was three days*—An important
 season! So long he seems to have been in the
 pangs of the new birth. *Without sight*—By scales
 growing over his eyes, to intimate to him the
 blindness of the state he had been in, to impress
 him with a deeper sense of the almighty power
 of Christ, and to turn his thoughts inward, while
 he was less capable of conversing with outward
 objects. This was likewise a manifest token to
 others, of what had happened to him in his
 journey, and ought to have humbled and con-
 vinced those bigoted Jews to whom he had been
 sent from the sanhedrim.

Verse 11. *Behold, he is praying*—He was shown
 thus to Ananias.

ting his hands on him said, Brother Saul,
 the Lord hath sent me, Jesus who appeared
 to thee in the way thou camest, that thou
 mayest recover thy sight, and be filled with
 18 the Holy Ghost. And immediately as it
 were scales fell from his eyes : and he re-
 covered his sight, and arose, and was bap-
 19 tized. And having received food he was
 strengthened.

And he was certain days with the disciples
 20 in Damascus. And straightway he preached
 Jesus in the synagogues, that he is the Son
 21 of God. But all that heard were amazed,
 and said, Is not this he who destroyed those
 that call on this name at Jerusalem, and
 came hither for this intent, that he might
 22 bring them bound to the chief priests? But
 Saul increased the more in strength, and
 confounded the Jews who dwelt at Damas-
 23 cus, proving that this is the Christ. And
 when many days were fulfilled, the Jews
 24 consulted together to kill him : But their
 lying in wait was known by Saul. And they
 guarded the gates day and night to kill him.
 25 Then the disciples taking him by night let
 26 him down the wall in a basket. And coming
 to Jerusalem he endeavoured to join himself
 to the disciples : but they were all afraid of
 him, not believing that he was a disciple.
 27 But Barnabas taking him brought him to
 the apostles, and declared to them how he
 had seen the Lord in the way, and that he
 had spoken to him, and how he had preached
 boldly at Damascus in the name of Jesus.
 28 And he was with them coming in and going
 29 out at Jerusalem. And preaching boldly
 in the name of the Lord Jesus, he spake
 and disputed with the Hellenists : but they
 30 attempted to kill him. Which the brethren
 knowing brought him down to Cesarea,

Verse 12. *A man called Ananias*—His name also
 was revealed to Saul.

Verse 13. *But he answered*—How natural is it to
 reason against God!

Verse 14. *All that call on thy name*—That is, all
 Christians.

Verse 15. *He is a chosen vessel, to bear my name*—
 That is, to testify of me. It is undeniable, that
 some men are unconditionally chosen or elected,
 to do some works for God.

Verse 16. *For I*—Do thou as thou art command-
 ed. I will take care of the rest. *Will show him*
 —In fact, through the whole course of his minist-
 ry. *How great things he must suffer*—So far will he
 be now from persecuting others.

Verse 17. *The Lord hath sent me*—Ananias does
 not tell Saul all which Christ had said concern-
 ing him. It was not expedient that he should
 know yet to how great a dignity he was called.

Verse 24. *They guarded the gates day and night*—
 That is, the governor did, at their request, 2 Cor.
 xi. 32.

Verse 26. *And coming to Jerusalem*—Three years
 after, Gal. i. 18. These three years St. Paul
 passes over, Acts xxii. 17, likewise.

Verse 27. *To the apostles*—Peter and James, Gal-
 atians i. 18, 19. *And declared*—He who has been
 an enemy to the truth, ought not to be trusted,
 till he gives proof that he is changed.

Verse 31. *Then the church*—The whole body of
 Christian believers. *Had peace*—Their bitterest
 persecutor being converted. *And being built up*—
 In holy, loving faith, continually increasing. *And*
walking in—That is, speaking and acting only
 from this principle. *The fear of God, and the com-*

11 and sent him forth to Tarsus. Then the church through all Judea and Galilee and Samaria had peace, and being built up, and walking in the fear of God, and the comfort of the Holy Ghost, *was* multiplied.

32 And as Peter passed through all parts, he came down also to the saints that dwelt at 33 Lydda. And he found there a certain man named Eneas, who had kept his bed eight 34 years, being ill of a palsy. And Peter said to him, Eneas, Jesus Christ heal thee: arise and make thy bed. And he arose immediately: And all that dwell in Lydda and Sharon saw him, and turned to the Lord.

35 Now there was at Joppa a certain disciple named Tabitha, which is by interpretation Dorcas: this woman was full of good works and almsdeeds which she did. And in those days she was sick, and died: whom having 36 washed, they laid in an upper chamber. And Lydda being near Joppa, the disciples hearing Peter was there, sent to him two men, desiring that he would not delay to come to 37 them. Then Peter arose, and went with them: whom being come, they brought into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas had 38 made, while she was with them. But Peter having put them all out kneeled down and prayed; and turning to the body said, Tabitha, arise. And she opened her eyes: 39 and seeing Peter sat up. And giving her his hand he lifted her up, and having called the saints and widows he presented her

42 alive. And it was known through all Joppa: 43 and many believed on the Lord. And he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

AND there was a certain man in Cæsarea named Cornelius, a centurion of that 2 called the Italian band, A devout man, and fearing God with all his house, who gave much alms to the people, and prayed to God 3 always. He saw plainly in a vision about the ninth hour of the day an angel of God coming in to him, and saying to him, Cor- 4 nelius. And looking steadfastly on him, and being affrighted, he said, What is it, Sir? And he said to him, Thy prayers and 5 thine alms are come up for a memorial before God. And now send men to Joppa, and call hither Simon, who is surnamed 6 Peter: He lodgeth with one Simon a tanner, whose house is by the sea. And when the angel who spake to him was departed, he called two of his household servants, and a devout soldier of them that waited on him 7 continually; And having declared all things to them, he sent them to Joppa. On the 8 morrow, as they journeyed, and drew nigh to the city, Peter went up on the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a 9 trance, And saw heaven opened, and a certain vessel, like a great sheet tied at the four 10 corners, descending, and let down on the 11 earth: Wherein were all four-footed crea-

ture of the Holy Ghost—An excellent mixture of inward and outward peace, tempered with filial fear.

Verse 35. *Lydda was a large town, one day's journey from Jerusalem. It stood in the plain or valley of Sharon, which extended from Cæsarea to Joppa, and was noted for its fruitfulness.*

Verse 36. *Tabitha, which is by interpretation Dorcas—She was probably an Hellenist Jew, known among the Hebrews by the Syriac name Tabitha; while the Greeks called her in their own language, Dorcas. They are both words of the same import, and signify a son or sown.*

Verse 37. *The disciples sent to him—Probably none of those at Joppa had the gift of miracles. Nor is it certain that they expected a miracle from him.*

Verse 38. *While she was with them—That is, before she died.*

Verse 40. *Peter having put them all out—That he might have the better opportunity of wrestling with God in prayer. Said, Tabitha, arise. And she opened her eyes, and seeing Peter sat up—Who can imagine the surprise of Dorcas when called back to life! or of her friends when they saw her alive! For the sake of themselves and of the poor, there was cause of rejoicing; and much more for such a confirmation of the gospel. Yet to herself it was matter of resignation, not joy, to be called back to these scenes of vanity. But doubtless her remaining days were still more zealously spent in the service of her Saviour and her God. Thus was a richer treasure laid up for her in heaven, and she afterward returned to a more exceeding weight of glory than that from which so astonishing a providence had recalled her for a season.*

Verse 1. *And there was a certain man—The first-*

fruits of the gentiles. In Cæsarea—Where Philip had been before, Acts viii. 40. So that the doctrine of salvation by faith in Jesus was not unknown there. Cæsarea was the seat of the civil government, as Jerusalem was of the ecclesiastical. It is observable, that the gospel made its way first through the metropolitan cities. So it first seized Jerusalem and Cæsarea; afterwards, Philippi, Athens, Corinth, Ephesus, Rome itself. A centurion or Captain. Of that called the Italian band—That is, troop or company.

Verse 2. *Who gave much alms to the people—That is, to the Jews, many of whom were at that time extremely poor.*

Verse 3. *He saw in a vision—Not in a trance, like Peter. Plainly—So as to leave one not accustomed to things of this kind no room to suspect any imposition.*

Verse 4. *Thy prayers and thine alms are come up for a memorial before God—Dare any man say, those were only splendid sins: or that they were an abomination before God? And yet it is certain, in the Christian sense, Cornelius was then an unbeliever. He had not then faith in Christ. So certain it is, that every one who seeks faith in Christ should seek it in prayer, and doing good to all men; though, in strictness, what is not exactly according to the divine rule must stand in need of divine favour and indulgence.*

Verse 7. *A devout soldier—How many such attendants have our modern officers! A devout soldier would now be looked upon as little better than a deserter from his colours.*

Verse 10. *And he became very hungry—At the usual meal-time. The symbols in visions and trances, it is easy to observe, are generally suited to the state of the natural faculties.*

Verse 11. *Thou art the corner—Not all in one knot; but each fastened, as it were, up to heaven.*

tures, and creeping things of the earth, and
 13 fowls of the air. And a voice came to him,
 14 Rise, Peter; kill, and eat. But Peter
 said, In nowise, Lord: for I have never
 15 eaten any thing common or unclean. And
 the voice came to him again the second time,
 What God hath purified, call not thou com-
 16 mon. This was done thrice: and the vessel
 17 was taken up again to heaven. Now while
 Peter doubted in himself what the vision he
 had seen should mean, behold, the men sent
 by Cornelius, having inquired out Simon's
 18 house, stood at the gate, And calling asked
 whether Simon, surnamed Peter, lodged
 19 there. While Peter was musing on the
 vision, the Spirit said to him, Behold, men
 20 seek thee. Arise therefore, and go down,
 and go with them, doubting nothing: for I
 21 have sent them. Then Peter going down
 to the men said, Behold, I am he whom ye
 22 seek: for what cause are ye come? And
 they said, Cornelius a centurion, a just
 man, and fearing God, and of good report
 among all the nation of the Jews, was warned
 of God by an holy angel to send for thee to
 his house, and to hear words from thee.
 23 And he invited them in, and lodged them.
 And the next day rising up he went away
 with them, and certain brethren from Joppa
 24 went with him. And the day following they
 entered into Cesarea. And Cornelius was
 waiting for them, having called together his
 25 kinsmen and near friends. And as Peter

was coming in, Cornelius met him, and
 falling down at his feet worshipped him.
 26 But Peter raised him up, saying, Arise; I
 27 myself also am a man. And as he talked
 with him, he went in, and found many come
 28 together. And he said to them, Ye know
 it is unlawful for a Jew to join with, or come
 to, one of another nation; but God hath
 showed me to call no man common or un-
 29 clean. Therefore being sent for, I came
 without gainsaying: I ask therefore for
 30 what intent ye have sent for me? And
 Cornelius said, Four days ago I was fasting
 till this hour; and at the ninth hour I was
 praying in my house, and, behold, a man
 31 stood before me in bright clothing, And
 said, Cornelius, thy prayer is heard, and
 thine alms are remembered before God.
 32 Send therefore to Joppa, and call hither
 Simon, who is surnamed Peter; he lodgeth
 in the house of Simon a tanner by the sea:
 33 who, being come, shall speak to thee. Im-
 mediately therefore I sent to thee; and
 thou hast done well in coming. Now there-
 fore we are all present before God, to hear
 all things that are commanded thee by
 God.
 34 Then Peter opening his mouth said, I
 perceive of a truth that God is not a re-
 35 specter of persons: But in every nation he
 that feareth him, and worketh righteous-
 36 ness, is accepted by him. *This is the word*
 which he sent to the children of Israel,

Verse 14. *But Peter said, In nowise, Lord*—When
 God commands a strange, or seemingly impro-
 per, thing, the first objection frequently finds
 pardon. But it ought not to be repeated. This
 doubt and delay of St. Peter had several good
 effects. Hereby the will of God in this important
 point was made more evident and incontestable;
 and Peter also, having been so slow of belief
 himself, could the more easily bear the doubting
 of his brethren, Acts xi. 2, &c.

Verse 15. *What God hath purified*—Hath made
 and declared clean. Nothing but what is clean
 can come down from heaven. St. Peter well
 remembered this saying, in the council at Jeru-
 salem, Acts xv. 9.

Verse 16. *This was done thrice*—To make the
 deeper impression.

Verse 17. *While Peter doubted in himself, behold, the*
men—Frequently the things which befall us within
 and from without, at the same time, are a key
 to each other. The things which thus concur
 and agree together ought to be diligently attend-
 ed to.

Verse 18. *Behold, men seek thee. Arise therefore,*
and go down, and go with them, doubting nothing—How
 gradually was St. Peter prepared to receive this
 new admonition of the Spirit! Thus God is wont
 to lead on his children by degrees, always giving
 them light for the present hour.

Verse 21. *Cornelius was waiting for them*—Not en-
 gaging himself in any secular business during
 that solemn time, but being altogether intent on
 this one thing.

Verse 26. *I myself am a man*—And not God, who
 alone ought to be worshipped, Matt. iv. 16.

Verse 23. *But God hath showed me*—He speaks
 sparingly of them of his former doubt, and his
 late vision.

Verse 29. *I ask for what intent ye have sent for me*
 —St. Peter knew this already. But he puts Co-
 rnelius on telling the story, both that the rest
 might be informed, and Cornelius himself more

impressed by the narration; the repetition of
 which, even as we read it, gives a new dignity
 and spirit to Peter's succeeding discourse.

Verse 30. *Four days ago I was fasting*—The first
 of these days he had the vision; the second,
 his messengers came to Joppa; on the third,
 St. Peter set out; and on the fourth, came to
 Cesarea.

Verse 31. *Thy prayer is heard*—Doubtless he had
 been praying for instruction how to worship God
 in the most acceptable manner.

Verse 32. *Now therefore we are all present before*
God—The language of every truly Christian con-
 gregation.

Verse 34. *I perceive of a truth*—More clearly than
 ever, from such a concurrence of circumstances.
That God is not a respecter of persons—Is not partial
 in his love. The words mean, in a particular
 sense, that he does not confine his love to one
 nation; in a general, that he is loving to every
 man, and willeth all men should be saved.

Verse 35. *But in every nation he that feareth him,*
and worketh righteousness—He that first reverences
 God, as great, wise, good; the Cause, End, and
 Governor of all things; and, secondly, from this
 awful regard to him, not only avoids all known
 evil, but endeavours, according to the best light
 he has, to do all things well. *Is accepted of him*
 —Through Christ, though he knows him not. The
 assertion is express, and admits of no excep-
 tion. He is in the favour of God, whether en-
 joying his written word and ordinances or not.
 Nevertheless, the addition of these is an un-
 speakable blessing to those who were before, in
 some measure, accepted: otherwise, God would
 never have sent an angel from heaven to direct
 Cornelius to St. Peter.

Verse 36. *This is the word which God sent*—When
 he sent his Son into the world. *Preaching*—Pro-
 claiming by him. *Peace*—Between God and man,
 whether Jew or gentile, by the God-Man. He is
 Lord of both; yes, Lord of and over all.

preaching the glad tidings of peace through
 27 Jesus Christ: (he is Lord of all:) Ye know
 the word which was published through all
 Judea, beginning from Galilee, after the
 38 baptism which John preached; How God
 anointed Jesus of Nazareth with the Holy
 Ghost and with power: who went about
 doing good, and healing all that were op-
 39 pressed by the devil; for God was with
 him. And we are witnesses of all things
 which he did both in the land of the Jews,
 and in Jerusalem; whom yet they slew,
 40 having hanged him on a tree: Him God
 raised up the third day, and showed him
 41 openly, (Not to all the people, but to wit-
 nesses chosen before of God, even to us,
 who did eat and drink with him,) after he
 42 rose from the dead. And he commanded
 us to proclaim to the people, and to testify
 that it is he who is ordained by God the
 43 Judge of the living and the dead. To him
 give all the prophets witness, that every
 one who believeth in him receiveth forgive-
 44 ness of sins through his name.
 While Peter was yet speaking these words,
 the Holy Ghost fell on all that were hearing
 45 the word. And the believers of the circum-
 cision, as many as came with Peter, were
 amazed, that the gift of the Holy Ghost was
 46 poured out on the gentiles also. For they
 heard them speaking with tongues, and
 magnifying God. Then Peter answered,
 47 Can any man forbid water, that these should
 not be baptized, who have received the
 48 Holy Ghost, even as we? And he com-

manded them to be baptized in the name
 of the Lord. Then they prayed him to tarry
 certain days.

CHAPTER XI.

NOW the apostles and brethren who were
 in Judea heard that the gentiles also had
 2 received the word of God. And when Peter
 was come up to Jerusalem, they of the cir-
 3 cumcision debated with him, saying, Thou
 wentest in to men uncircumcised, and didst
 4 eat with them. Then Peter beginning laid
 5 all things before them in order, saying, I
 was praying in the city of Joppa, and being
 in a trance I saw a vision, a certain vessel
 descending, as it were a great sheet let down
 from heaven by the four corners; and it
 6 came even to me: On which, looking stead-
 fastly, I observed, and saw fourfooted crea-
 tures of the earth, and creeping things, and
 7 fowls of the air. And I heard a voice say-
 ing to me, Rise, Peter, kill and eat. But I
 said, In no wise, Lord: for nothing common
 or unclean hath ever entered into my mouth.
 9 And the voice from heaven answered me
 again, What God hath purified, call not
 10 thou common. This was done thrice: and
 11 all were drawn up again into heaven. And,
 behold, immediately three men stood at
 the house where I was, sent from Cesarea
 12 to me. And the Spirit bade me go with
 them, doubting nothing. These six breth-
 ren also went with me, and we entered into
 13 the man's house. And he told us how he
 had seen an angel standing in his house,

Verse 37. *Ye know the word which was published*—You know the facts in general, the meaning of which I shall now more particularly explain and confirm to you. *The baptism which John preached*—To which he invited them by his preaching, in token of their repentance. This began in Galilee, which was near Cesarea.

Verse 38. *How God anointed Jesus*—Particularly at his baptism, thereby inaugurating him to his office. *With the Holy Ghost and with power*—It is worthy our remark, that frequently when the Holy Ghost is mentioned, there is added a word particularly adapted to the present circumstance. So the deacons were to be "full of the Holy Ghost and wisdom," Acts vi. 3; Barnabas was "full of the Holy Ghost and faith," xi. 24; the disciples were "filled with joy and with the Holy Ghost," xiii. 52; and here, where his mighty works are mentioned, Christ himself is said to be "anointed with the Holy Ghost and with power." For God was with him—He speaks sparingly here of the majesty of Christ, as considering the state of his hearers.

Verse 41. *Not now to all the people*—As before his death. *To us who did eat and drink with him*—That is, conversed familiarly and continually with him in the time of his ministry.

Verse 42. *It is he who is ordained by God the Judge of the living and the dead*—Of all men, whether they are alive at his coming, or had died before it. This was declaring to them, in the strongest terms, how entirely their happiness depended on a timely and humble subjection to him who was to be their final Judge.

Verse 43. *To him give all the prophets witness*—Speaking to heathens, he does not quote any in particular. *That every one who believeth in him*—Whether he be Jew or gentile. *Receiveth remission of sins*—Though he had not before either feared God, or worked righteousness.

Verse 44. *The Holy Ghost fell on all that were hearing the word*—Thus were they consecrated to God, as the first fruits of the gentiles. And thus did God give a clear and satisfactory evidence, that he had accepted them as well as the Jews.

Verse 45. *The believers of the circumcision*—The believing Jews.

Verse 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost*—He does not say, They have the baptism of the Spirit; therefore they do not need baptism with water: but just the contrary, if they have received the Spirit, then baptize them with water.

How easily is this question decided, if we will take the word of God for our judge! Either men have received the Holy Ghost, or not. If they have not, "Repent," saith God, "and be baptized, and ye shall receive the gift of the Holy Ghost." If they have, if they are already baptized with the Holy Ghost, then, "who can forbid water?"

Verse 48. *In the name of the Lord*—Which implies the Father who anointed him, and the Spirit with which he was anointed, to his office. But as these gentiles had before believed in God the Father, and could not but now believe in the Holy Ghost, under whose powerful influence they were at this very time, there was the less need of taking notice that they were baptized into the belief and profession of the sacred Three; though doubtless the apostle administered the ordinance in that very form which Christ himself had prescribed.

Verse 4. *Peter laid all things before them*—So he did not take it ill to be questioned, nor desire to be treated as inflexible. And he answers the more mildly, because it related to a point which he had not readily believed himself.

and saying to him, Send men to Joppa, and
 14 call hither Simon, surnamed Peter; Who
 shall tell thee words, whereby thou and all
 15 thy family may be saved. And as I began
 to speak, the Holy Ghost fell on them, even
 16 as on us at the beginning. Then I remem-
 bered the word of the Lord, how he said,
 John indeed baptized with water; but ye
 17 shall be baptized with the Holy Ghost. If
 then God gave to them the same gift as
 even to us, when we believed on the Lord
 Jesus Christ; who was I that could with-
 18 stand God? When they heard these things,
 they were quiet, and glorified God, saying,
 Then God hath given to the gentiles also
 repentance unto life.

19 Now they who had been dispersed by
 the distress which arose about Stephen,
 travelled as far as Phenicia, and Cyprus,
 and Antioch, speaking the word to none
 20 but Jews only. And some of them were
 men of Cyprus and Cyrene, who, coming
 into Antioch, spake to the Greeks, preach-
 21 ing the Lord Jesus. And the hand of the
 Lord was with them; and a great number
 22 believed, and turned to the Lord. And
 tidings of these things came to the ears of
 the church that was in Jerusalem: and they
 sent forth Barnabas, to go as far as Antioch.
 23 Who coming and seeing the grace of God
 was glad, and exhorted them all to cleave
 unto the Lord with full purpose of heart.

Verse 5. *Being in a trance*—Which suspends the
 use of the outward senses.

Verse 14. *Send*—With the full Christian salva-
 tion, in this world and the world to come.

Verse 17. *To us when we believed*—The sense is,
 Because we believed, not because we were cir-
 cumcised, was the Holy Ghost given to us. *What
 was I*—A mere instrument in God's hand. They
 had inquired only concerning his "eating with
 the gentiles." He satisfies them likewise con-
 cerning his baptizing them; and shows that he
 had done right in going to Cornelius, not only by
 the command of God, but also by the event, the
 descent of the Holy Ghost.

And who are we, that we should withstand
 God? particularly by laying down rules of
 Christian communion, which exclude any whom
 he has admitted into the church of the first born
 from worshipping God together. O that all church
 governors would consider how bold an usurpa-
 tion this is on the authority of the supreme Lord
 of the church! O that the sin of thus withstand-
 ing God may not be laid to the charge of those
 who, perhaps with a good intention, but in an
 over-fondness for their own forms, have done it,
 and are continually doing it!

Verse 18. *They glorified God*—Being thoroughly
 satisfied. *Repentance unto life*—True repentance
 is a change from spiritual death to spiritual life,
 and leads to life everlasting.

Verse 19. *They who had been dispersed*—St. Luke
 here resumes the thread of his narration, in the
 very words wherewith he broke it off, Acts viii.
 4. As far as Phenicia to the north, Cyprus to the
 west, and Antioch to the east.

Verse 20. *Some of them were men of Cyprus and Cy-
 rene*—Who were more accustomed to converse
 with the gentiles. *Who coming into Antioch*—Then
 the capital of Syria, and, next Rome and Alex-
 andria, the most considerable city of the em-
 pire. *Spoke to the Greeks*—As the Greeks were the
 most celebrated of the gentile nations near
 Judea, the Jews called all the gentiles by that
 name. Here we have the first account of the

24 For he was a good man, and full of the Holy
 Ghost and faith: and a considerable mul-
 25 titude was added to the Lord. Then went
 26 he to Tarsus, to seek Saul: And having
 found him, he brought him to Antioch.
 And a whole year they assembled them-
 selves with the church, and taught a con-
 siderable multitude. And the disciples were
 first called Christians at Antioch.

27 In those days prophets came from Jeru-
 28 salem to Antioch. And one of them, named
 Agabus, rising up, signified by the Spirit
 that there would be a great famine through-
 all the world; which also came to pass
 29 under Claudius Cæsar. Then the disciples
 determined to send relief, every one accord-
 ing to his ability, to the brethren who
 30 dwelt in Judea: Which also they did,
 sending it to the elders by the hand of Bar-
 nabas and Saul.

CHAPTER XII.

ABOUT that time Herod the king stretched
 forth his hands to afflict certain of the
 2 church. And he slew James the brother
 3 of John with the sword. And perceiving
 it pleased the Jews, he proceeded to take
 Peter also. (Then were the days of un-
 4 leavened bread.) Whom having apprehend-
 ed, he put him in prison, delivering him to
 four quaternions of soldiers to keep him;
 intending to bring him forth to the people

preaching the gospel to the idolatrous gentiles.
 All those to whom it had been preached before
 did at least worship one God, the God of Israel.

Verse 21. *And the hand of the Lord*—That is, the
 power of his Spirit.

Verse 26. *And the disciples were first called Chris-
 tians at Antioch*—Here it was that they first receiv-
 ed this standing appellation. They were before
 termed Nazarenes and Galileans.

Verse 28. *Agabus rising up*—In the congregation.
All the world—The word generally signifies all the
 Roman empire. And so it is doubtless to be taken
 here.

Verse 29. *Then*—Understanding the distress they
 would otherwise be in on that account. *The dis-
 ciples determined to send relief to the brethren in Judea*
 —Who herein received a manifest proof of the
 reality of their conversion.

Verse 30. *Sending it to the elders*—Who gave it
 to the deacons, to be distributed by them as
 every one had need.

Verse 1. *At that time*—So wisely did God mix
 rest and persecution in due time and measure
 succeeding each other. *Herod*—Agrippa; the
 latter was his Roman, the former his Syrian,
 name. He was the grandson of Herod the Great,
 nephew to Herod Antipas, who beheaded John
 the Baptist, brother to Herodias, and father to
 that Agrippa before whom St. Paul afterward
 made his defence. Caligula made him king of
 the tetrarchy of his uncle Philip, to which he
 afterward added the territories of Antipas. Clau-
 dius made him also king of Judea, and added
 thereto the dominions of Lysanias.

Verse 2. *James the brother of John*—So one of the
 brothers went to God the first, the other the
 last, of the apostles.

Verse 3. *Then were the days of unleavened bread*—
 At which the Jews came together from all parts.

Verse 4. *Four quaternions*—Sixteen men, who
 watched by turns, day and night.

Verse 5. *Continual prayer was made for him*—Yet
 when their prayer was answered they could

- 5 after the passover. So Peter was kept in the prison: but continual prayer was made to God by the church for him.
- 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the guards before the door were keeping the prison. And, behold, an angel of the Lord stood over him, and light shined in the house: and smiting Peter on the side, he waked him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals. And he did so. And he saith to him, Throw thy garment about thee, and follow me. And going out he followed him; and he knew not that it was real which was done by the angel; but thought he saw a vision. When they had passed through the first and the second ward, they came to the iron gate that leadeth to the city; which opened to them of its own accord: and going out they went on through one street; and immediately the angel departed from him. And Peter coming to himself said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And having considered, he went to the house of Mary the mother of John, surnamed Mark, where many were gathered together praying. And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda. And

scarcely believe it, verse 15. But why had they not prayed for St. James also? Because he was put to death as soon as apprehended.

Verse 6. *Peter was sleeping*—Easy and void of fear. *Between two soldiers*—Sufficiently secured, to human appearance.

Verse 7. *His chains*—With which his right arm was bound to one of the soldiers, and his left arm to the other.

Verse 8. *Gird thyself*—Probably he had put off his girdle, sandals, and upper garment before he lay down to sleep.

Verse 10. *The first and the second ward*—At each of which doubtless was a guard of soldiers. *The gate opened of its own accord*—Without either Peter or the angel touching it. *And they went on through one street*—That Peter might know which way to go. *And the angel departed from him*—Being himself sufficient for what remained to be done.

Verse 11. *Now I know of a truth*—That this is not a vision, verse 9.

Verse 12. *And having considered*—What was best to be done. *Many were gathered together*—At midnight.

Verse 13. *The gate*—At some distance from the house. *To hearken*—If any knocked.

Verse 14. *And knowing Peter's voice*—Bidding her open the door.

Verse 15. *They said, Thou art mad*—As we say, Sure you are not in your senses to talk so. *It is his angel*—It was a common opinion among the Jews, that every man had his particular guardian angel, who frequently assumed both his shape and voice. But this is a point on which the scriptures are silent.

Verse 17. *Beckoning to them*—Many of whom, being amazed, were talking together. *And he saith, Show these things to James*—The brother or kinsman of our Lord, and author of the epistle which bears his name. He appears to have been a per-

- knowing Peter's voice, she opened not the gate for joy, but running in told them that
- 15 Peter stood before the gate. And they said to her, Thou art mad. But she constantly affirmed it was so. Then they said, It is his angel. But Peter continued knocking: and opening the door, they saw him, and were astonished. But he, beckoning to them with his hand to be silent, declared to them how the Lord had brought him out of the prison. And he said, Show these things to James, and to the brethren. And going out, he went to another place. Now when it was day, there was no small stir among the soldiers, what was become of Peter.
- 19 And Herod having sought for him, and not found him, examined the keepers, and commanded them to be put to death. And going down from Judea to Cesarea, he abode there.
- 20 And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's country.

- 21 And on a set day Herod, arrayed in royal apparel, and sitting on his throne, made an oration to them. And the people shouted, It is the voice of a god, and not of a man.
- 23 And immediately an angel of the Lord smote him, because he gave not glory to God: and being eaten by worms, he expired. But the word of God grew and multiplied.

- 25 And Barnabas and Saul, having fulfilled

anon of considerable weight and importance, probably the chief overseer of that province, and of the church in Jerusalem in particular. *He went into another place*—Where he might be better concealed, till the storm was over.

Verse 19. *Herod commanded them to be put to death*—And thus the wicked suffered in the room of the righteous. *And going down from Judea*—With shame for not having brought forth Peter, according to his promise.

Verse 20. *Having gained Blastus*—To their side. *They sued for*—And obtained. *Peace*—Reconciliation with Herod. And so the Christians of those parts were, by the providence of God, delivered from scarcity. *Their country was nourished*—Was provided with corn. *By the king's country*—Thou Hiram also, king of Tyre, desired of Solomon "food," or corn, "for his household," 1 Kings v. 9.

Verse 21. *And on a set day*—Which was solemnized yearly, in honour of Claudius Cæsar. *Herod, arrayed in royal apparel*—In a garment so wrought with silver, that the rays of the rising sun striking upon, and being reflected from it, dazzled the eyes of the beholders. *The people shouted, It is the voice of a god*—Such profane flattery they frequently paid to princes. But the commonness of a wicked custom rather increases than lessens the guilt of it.

Verse 23. *And immediately*—God does not delay to vindicate his injured honour. *An angel of the Lord smote him*—Of this other historians say nothing: so wide a difference there is between divine and human history! An angel of the Lord brought out Peter; an angel smote Herod. Men did not see the instruments in either case. These were only known to the people of God. *Because he gave not glory to God*—He willingly received it to himself, and by this sacrilege filled up the measure of his iniquities. So then ven-

their service, returned from Jerusalem, taking with them John, surnamed Mark.

CHAPTER XIII.

NOW there were in the church that was at Antioch prophets and teachers; Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said, Separate me Barnabas and Saul for the work to which I have called them. Then having fasted and prayed, and laid their hands upon them, they sent them away. So being sent forth by the Holy Ghost, they went down to Seleucia; and from thence sailed to Cyprus. And being at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John for their attendant. And having gone through the whole isle as far as Paphos, they found a certain magician, a false prophet, a Jew, whose name was Bar-jesus: Who was with the proconsul, Sergius Paulus, a prudent man; he calling to him Barnabas and Saul desired to hear the word of God. But Elymas the magician (so is his name by interpretation) withstood them, seeking to turn away the people from the faith. Then Saul, (who is also called Paul,) filled with the Holy Ghost, fixing his eyes upon him, Said, O

vengeance carried not. And he was eaten by worms—Or vermin. How changed! And on the fifth day expired in exquisite torture. Such was the event! the persecutor perished, and the gospel grew and multiplied.

Verse 25. *Saul returned*—To Antioch. *Taking John, surnamed Mark*—The son of Mary, (at whose house the disciples met to pray for Peter,) who was sister to Barnabas.

Verse 1. *Manaen, who had been brought up with Herod*—His foster brother, now freed from the temptations of a court.

Verse 2. *Separate me Barnabas and Saul for the work to which I have called them*—This was not ordaining them. St. Paul was ordained long before, and that “not of men, neither by man.” It was only inducting him to the province for which our Lord had appointed him from the beginning, and which was now revealed to the prophets and teachers. In consequence of this they fasted, prayed, and laid their hands upon them; a rite which was used not in ordination only, but in blessing, and on many other occasions.

Verse 3. *Then having fasted*—Again. Thus they did also, Acts xiv. 23.

Verse 5. *In the synagogues*—Using all opportunities that offered.

Verse 6. *Paphos* was on the western, *Salamis* on the eastern, part of the island.

Verse 7. *The proconsul*—The Roman governor of Cyprus. *A prudent man*—And therefore not over-awayed by Elymas, but desirous to inquire farther.

Verse 9. *Then Saul, who is also called Paul*—It is not improbable that, coming now among the Romans, they would naturally adapt his name to their own language; and so called him Paul, instead of Saul! Perhaps the family of the proconsul might be the first who addressed to, or spoke of, him by this name; and from this time, being the apostle of the gentiles, he himself used the name which was more familiar to them.

Verse 10. *O full of all guile*—As a false prophet

full of all guile and all mischief, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately a mist and darkness fell upon him; and going about he sought some to lead him. Then the proconsul, seeing what was done, believed, being astonished at the doctrine of the Lord.

11 And Paul and those with him, loosing from Paphos, came to Perga in Pamphylia: but John withdrawing from them returned to Jerusalem. And departing from Perga, they came to Antioch in Pisidia, and going into the synagogue on the sabbath day they sat down. And after the reading of the Law and the Prophets the chief of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation to the people, speak. 12 Then Paul standing, and waving his hand, said, Ye men of Israel, and ye that fear God, hearken. *The God of this people chose our fathers, and raised the people while sojourning in the land of Egypt, and brought them out of it with an uplifted arm. 13 And he suffered their manners in the wilderness about the space of forty years. And having destroyed seven nations in the land of Canaan, he divided their land to them by lot, about four hundred and fifty years.

And all mischief—As a magician. *Thou son of the devil*—A title well suited to a magician, and one who not only was himself unrighteous, but laboured to keep others from all goodness. *Wilt thou not cease to pervert the right ways of the Lord*—Even now thou hast heard the truth of the gospel.

Verse 11. *And immediately a mist, or dimness within, and darkness without, fell upon him.*

Verse 12. *Being astonished at the doctrine of the Lord*—Confirmed by such a miracle.

Verse 13. *John withdrawing from them returned*—Tired with the fatigue, or shrinking from danger.

Verse 14. *Antioch in Pisidia*—Different from the Antioch mentioned verse 1.

Verse 15. *And after the reading of the Law and the Prophets, the chief of the synagogue sent to them*—The Law was read over once every year, a portion of it every sabbath; to which was added a lesson taken out of the Prophets. After this was over, any one might speak to the people on any subject he thought convenient. Yet it was a circumstance of decency, which Paul and Barnabas would hardly omit, to acquaint the rulers with their desire of doing it; probably by some message before the service began.

Verse 16. *Ye that fear God*—Whether proselytes or heathens.

Verse 17. *The God*—By such a commemoration of God's favours to their fathers, at once their minds were conciliated to the speaker, they were convinced of their duty to God, and invited to believe his promise, and the accomplishment of it. The six verses, 17—22, contain the whole sum of the Old Testament. *Of this people*—Paul here chiefly addresses himself to those whom he styles, *Ye that fear God*. He speaks of Israel first; and, verse 26, speaks more directly to the Israelites themselves. *Chose*—And this exalted the people; not any merit or goodness of their own, Ezek. xx. 5. *Our fathers*—Abraham and his posterity.

20 And after that he gave them Judaea, until
21 Samuel the prophet. And afterward they
desired a king: and God gave them Saul
the son of Kish, a man of the tribe of Ben-
22 jamin, forty years. And having removed
him, he raised up to them David for their
king: in whom also bearing witness he
said, I have found David the son of Jesse,
a man after mine own heart, who will do all
my will.

23 Of this man's seed hath God according to
his promise raised unto Israel a Saviour,
24 Jesus: John having first preached before
his coming the baptism of repentance to all
the people of Israel. And as John was ful-
filling his course, he said, Whom think ye
I am? I am not he. But, behold, one cometh
after me, the voice of whose feet I am not
worthy to loose.

25 Men, brethren, children of the stock of
Abraham, and those among you who fear
God, in you is the word of his salvation
27 sent. For they that dwell at Jerusalem, and
their rulers, neither knowing him, nor the
sayings of the prophets, which are read every
sabbath day, have fulfilled them in condemn-
28 ing him. And though they found no cause of
death in him, yet desired they Pilate that he

29 might be put to death. And when they had
fulfilled all things that were written of him,
taking him down from the tree, they laid him
30 in a sepulchre. But God raised him from
the dead: And he was seen many days by
them who came up with him from Galilee to
Jerusalem, who are his witnesses to the
people.

32 And we declare to you glad tidings, that
the promise which was made to the fathers,
33 God hath fulfilled this to us their children,
in raising up Jesus: as it was written also
in the second psalm, [Thou art my Son,
34 this day have I begotten thee. And because
he raised him up from the dead, no more to
return to corruption, he spake thus, & I will
35 give you the sure mercies of David. Where-
fore he saith also in another psalm, [Thou
wilt not suffer thy Holy One to see corrup-

36 tion. Now David, having served the will of
God in his generation, fell asleep, and was
added to his fathers, and saw corruption:
37 but he whom God raised did not see corrup-
38 tion. He is known unto you therefore, men
and brethren, that through this man is
39 preached to you the forgiveness of sins: And
by him every one that believeth is justified
from all things, from which ye could not be

Verse 19. *Seven nations*—Enumerated Deut. vii. 1.
About four hundred and fifty years—That is, from the
choice of the fathers to the dividing of the land;
it was about four hundred and fifty years.

Verse 21. *He gave them Saul forty years*—Includ-
ing the time wherein Samuel judged Israel.

Verse 23. *Having removed him*—Hence they might
understand that the dispensations of God admit
of various changes. *I have found David a man after
mine own heart*—This expression is to be taken in a
limited sense. David was such at that time,
but not at all times: and he was so in that re-
spect, as he performed all that was in the par-
ticulars there mentioned. But he was not a
man after God's own heart in other respects,
wherein he performed his own will. In the
matter of Uriah, for instance, he was as far from
being a man after God's heart as Saul himself
was. It is therefore a very gross, as well as
dangerous, mistake, to suppose this is the char-
acter of David to every part of his behaviour.
We must beware of this, unless we would in-
cumbent adultery and murder as things after
God's own heart.

Verse 24. *John having first preached*—He mentions
this as a thing already known to them. And so,
doubtless, it was: for it gave so loud an alarm
to the whole Jewish nation, as could not but be
heard in foreign countries: at least, as remote
as Paphlagonia.

Verse 25. *His course*—His work was quickly
finished, and might therefore well be termed a
“course” or race.

Verse 27. *For they that dwell at Jerusalem, and their
rulers*—He here anticipates a strong objection:
“Why did not they at Jerusalem, and especially
their rulers, believe?” They knew not him, he
causes they understood not those very prophets
whom they read or heard continually. Then very
condemning him, inasmuch as he was, proves
that they understood not the prophecies con-
cerning him.

Verse 29. *They fulfilled all things that were written
of him*—So far much they go, but no further.

Verse 31. *He was seen many days by them who came
up with him from Galilee to Jerusalem*—This last

journey hath presupposes all the rest, and was
the most important of all.

Verse 33. *Thou art my Son, this day have I begotten
thee*—It is true, he was the Son of God from
eternity. The meaning therefore is, I have this
day declared thee to be my Son. As at Padi
elsewhere, “I declared to be the Son of God with
power, by the resurrection from the dead,”
Rom. i. 4. And it is with peculiar propriety and
heaviness that God is said to “have begotten him”
on the day when he raised him from the dead,
as he assumed then to be born out of the earth
anew.

Verse 34. *No more to return to corruption*—That
is, in die no more. *I will give you the sure mercies
of David*—The blessings promised to David in
Christ. These are sure, certain, firm, solid, to
every true believer in him. And hence the re-
surrection of Christ necessarily follows: for
without this, those blessings could not be given.

Verse 35. *He saith*—David in the name of the
Messiah.

Verse 36. *David, having served the will of God
in his generation, fell asleep*—So his service ex-
tended not itself beyond the bounds of the
common age of man: but the service of the
Messiah, to all generations, as his kingdom, to
all ages. “Served the will of God.”—Why not
then here, than who art yet to the world? It is
not, that thou also mayest “serve the will of
God?” Art thou serving, is not doing all his
will? And was added to his fatherhood. Not only in body.
This expression refers to the soul and supposes
the immortality of it.

Verse 39. *Every one that believeth is justified from
all things*—That the actual forgiveness of all his
sins, at the very time of his believing. *From
which ye could not be justified*—Not only ye cannot
now, but ye never could. For it offered no ex-
piation for premeditated sin. *By the hope of Grace*

The whole Messianic institution, the dominion of
the law into mankind, and ceremonial was not so
common among the Jews as it is among us. Nor
dare the apostles here consider it at all; but
Moses and Christ are opposed to each other.

1 Psalm li. 2.

2 Isaiah lv. 6.

3 Psalm xvi. 10.

4 1 Sam. xvi. 19, 18.

5 1 Luke iii. 16.

40 justified by the law of Moses. Beware therefore, lest that come upon you, which is
41 spoken in the prophets; * Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye will in nowise believe, though a man declare it unto you.

42 And when the Jews were going out of the synagogue, the gentiles besought them that these words might be spoken on the sabbath
43 between. And when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of God. But the Jews, seeing the multitudes, were filled with zeal, and spake against the things spoken by Paul, contradicting and
46 blaspheming. Then Paul and Barnabas speaking boldly said, It was necessary that the word of God should be spoken to you first: but seeing ye thrust it from you, and judge yourselves unworthy of eternal life,
47 behold, we turn to the gentiles. For so hath the Lord commanded us, saying, † I have set thee for a light of the gentiles, that thou mightest be for salvation to the ends of the earth. And the gentiles hearing it were glad, and glorified the word of the Lord: and as many as were ordained to eternal life be-
49 loved. And the word of the Lord was published through all that country. But the Jews stirred up the devout, honourable women, and the chief men of the city, and

raised a persecution against Paul and Barnabas, and cast them out of their coasts.
51 And they shook off the dust of their feet against them, and went to Iconium. And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

AND in Iconium they went together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and
2 Greeks believed. But the unbelieving Jews stirred up the gentiles, and made their minds evil-affected against the brethren.
3 Yet they abode a long time speaking boldly in the Lord, who bare witness to the word of his grace, and granted signs and wonders
4 to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
5 And when there was an assault both of the gentiles, and Jews with their rulers, to use
6 them despitefully, and to stone them, Remains aware of it they fled to Lystra and Derbe, cities of Lyconia, and the country round
7 about: And preached the gospel there.
8 And there sat a certain man at Lystra, impotent in his feet, having been a cripple from his mother's womb, who had never
9 walked: This man heard Paul speaking: who fixing his eyes upon him, and per-
10 ceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy
11 feet. And he leaped and walked. But the multitude, seeing what Paul had done, lifted up their voice, saying in the Lyconian

Verse 40. *Beware*—A weighty and reasonable admonition. No reproof is as yet added to it.

Verse 41. *I work a work which ye will in nowise believe*—This was originally spoken to those who would not believe that God would ever deliver them from the power of the Chaldeans. But it is applicable to any who will not believe the promises or the works of God.

Verse 42. *When the Jews were going out*—Probably many of them, not hearing to hear him, went out before he had done. *The Sabbath between*—So the Jews call to this day the sabbath between the first day of the month Tishri, on which the civil year begins, and the tenth of the same month, which is the solemn day of expiation.

Verse 43. *Who, speaking to them*—More familiarly. *Persuaded them to continue*. For trials were at hand. *In the grace of God*—That is, to adhere to the gospel or Christian faith.

Verse 46. *Then Paul and Barnabas speaking boldly said*—Those who hinder others must be publicly reproved. *It was necessary*—Though ye are not worthy. He shows that he had not preached to them from any confidence of their believing. *But seeing ye judge yourselves unworthy of eternal life*—They indeed judged none but themselves worthy of it: yet their rejecting of the gospel was the same as saying, We are unworthy of eternal life. *Behold*—A thing now present; an astonishing revolution. *We turn to the gentiles*. Not that they left off preaching to the Jews in other places. But they now determined to lose no more time at Antioch on their ungrateful countrymen, but to employ themselves wholly in doing what they could for the conversion of the gentiles there.

Verse 47. *For so hath the Lord commanded us*—By

sending us forth, and giving us an opportunity of fulfilling what he had foretold. *I have set thee*—The Father speaks to Christ.

Verse 48. *As many as were ordained to eternal life*—St. Luke does not say "foreordained." He is not speaking of what was done from eternity, but of what was then done through the preaching of the gospel. He is describing that ordination, and that only, which was at the very time of hearing it. During this sermon those believed, says the apostle, to whom God then gave power to believe. It is as if he had said, They believed, "whose hearts the Lord opened," as he expresses it in a clearly parallel place, speaking of the same kind of ordination, Acts xvi. 14, &c. It is observable, the original word is not once used in scripture to express eternal predestination of any kind. The sum is, All those, and those only, who were now ordained, now believed. Not that God rejected the rest: it was his will that they also should have been saved; but they thrust salvation from them. Nor were they who then believed, constrained to believe. But grace was then first copiously offered them. And they did not thrust it away, so that a great multitude even of gentiles were converted. In a word, the expression properly implies, a present operation of divine grace, working faith in the hearers.

Verse 1. *They so spake*—Persecution having increased their strength.

Verse 2. *He had faith to be healed*—He felt the power of God in his soul; and thence knew it was sufficient to heal his body also.

Verse 11. *The gods are some dumb*—Which the heathens supposed they frequently did, Jupiter especially. But how amazingly does the prince of darkness blind the minds of those that believe

* Hab. i. 5.

† Isaiah xlix. 6.

languages. The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought bulls and garlands to the gates, and with the multitude would have sacrificed. But when the apostles, Barnabas and Paul, heard it, they rent their clothes, and sprang in among the people, crying out, And saying, Men, why do ye these things? We also are men of like passions with you, and preach to you to turn from these vanities unto the living God, who made the heaven and the earth, the sea, and all things that are therein; Who in times past suffered all nations to walk in their own ways. Yet he left not himself without witness, in that he did good, giving rain from heaven, and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitude from sacrificing to them.

But there came thither Jews from Antioch and Iconium, who persuaded the multitude, and having stoned Paul dragged him out of the city, supposing he had been dead. But as the disciples stood round about him he rose and went into the city; and the next day he departed with Barnabas to Derbe. And having preached the gospel to that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch, con-

firming the souls of the disciples, and exhorting them to continue in the faith, and that we must through many tribulations enter into the kingdom of God. And when they had ordained them presbyters in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And having passed through Phidias, they came to Pamphylia. And having spoken the word in Perga, they went down to Attalla: And thence sailed back to Antioch, from whence they had been recommended to the grace of God for the work which they had fulfilled. And being come, and having gathered the church together, they related all that God had done with them, and that he had opened the door of faith to the gentiles. And they abode there a long time with the disciples.

CHAPTER XV

BUT certain men coming down from Judea taught the brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had had no small contention and debate with them, they determined that Paul and Barnabas, and certain others of them, should go up to the apostles and elders at Jerusalem about this question. And being brought on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the

not! The Jews would not own Christ's Godhead, though they saw him work numberless miracles. On the other hand, the heathens seeing mere men work one miracle were for deifying them immediately.

Verse 13. *The priest of Jupiter*—Whose temple and image were just without the gate of the city. *Brought garlands*—To put on the victims. *And bulls*—The usual offerings to Jupiter.

Verse 14. *They sprang in among the people, crying out*—As a hero in other sudden and great danger.

Verse 15. *To turn from these vanities*—From worshipping any but the true God. He does not deign to call them gods. *Unto the living God*—Not like these dead idols. *Who made the heaven and the earth, the sea*—Each of which they supposed to have its own gods.

Verse 16. *Who in times past*—He prevents their objecting. But if these things are so, we should have heard them from our fathers. *Suffered*—An awful judgment! *All nations*—The multitude of them that err, does not turn error into truth. *To walk in their own ways*—The idolatry which they had chosen.

Verse 17. *He left not himself without witness*—Yet the heathens had always from God himself a testimony both of his existence and of his providence. *In that he did good*—Even by punishment he testifies of himself; but more peculiarly by benefits. *Giving rain*—By which our earth, and sea, as well as it were all joined together. *From heaven*—the seat of God; to which St. Paul probably pointed while he spoke. *Filling the body with food, the soul with gladness*.

Verse 18. *Who persuaded the multitude*—Moved with equal ease either to adore or murder him.

Verse 20. *But as the disciples stood round*—Probably afterwards. The enraged multitude would scarce have suffered it in the daytime. *He rose and went into the city*—That he should be able to do this just after he had been left in dead, was a miracle little less than a resurrection from the

dead; especially considering the manner wherein the Jewish malefactors were stoned. The witnesses first threw as large a stone as they could lift, with all possible violence, upon his head, which alone was sufficient to crush the skull in pieces. All the people then joined, as long as any motion or token of life remained.

Verse 23. *When they had ordained them presbyters in every church*—Out of those who were themselves but newly converted, he soon can find enable even a babe in Christ to build up others in the common faith. *They commended them to the Lord*—An expression implying faith in Christ, as well as love to the brethren.

Verse 25. *Perga and Attalla* were cities of Pamphylia.

Verse 26. *Recommended to the grace, or favour, of God for the work which they had fulfilled*—This shows the nature and design of that laying on of hands which was mentioned, Acts xiii. 3.

Verse 1. *Coming down from Judea*—Perhaps to supply what they thought Paul and Barnabas had omitted.

Verse 2. *They*—The brethren. *Disturbed that Paul and Barnabas, and certain others, should go up to Jerusalem about this question*—This is the journey to which St. Paul refers, Gal. ii. 1, 2, when he says he "went up by revelation;" which is very consistent with this; for the church in sending them might be directed by a revelation, made either immediately to St. Paul, or to some other person, relating to so important an affair. Important indeed it was, that these Jewish impostors should be solemnly opposed in time; because multitudes of converts were still "zealous for the law," and ready to contend for the observance of it, unless many of the Christians of Antioch would have acquiesced in the determination of Paul alone. Not as many others might have prejudices against him, for his having been so much concerned for the gentiles, it

gentiles; and they caused great joy to all the brethren. And being come to Jerusalem, they were received by the church, and the apostles and elders; and they declared all things which God had done with them. But there rose up, said they, certain of the sect of the pharisees who believed, saying, That we ought to circumcise them, and command them to keep the law of Moses. And the apostles and elders came together to consider of this matter. And after much debate Peter rose up and said to them, Brethren, ye know that God long ago made choice among us, that the gentiles should by my mouth hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving the Holy Ghost to them also, even as to us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus, we shall be saved, even as they.

was highly expedient to take the concurrent judgment of all the apostles on this occasion.

Verse 4. *They were received*—That is, solemnly welcomed.

Verse 5. *But certain Pharisees*—For even believers are apt to retain their former turn of mind, and prejudices derived therefrom. *The law of Moses*—The whole law, both moral and ritual.

Verse 7. *After much debate*—It does not appear that this was among the apostles themselves. But if it had, if they themselves had debated at first, yet might their final decision be from an unerring direction. For how really soever they were inspired, we need not suppose their inspiration was always so instantaneous and express, as to supersede any deliberation in their own minds, or any consultation with each other. *Peter rose up*—This is the last time he is mentioned in the Acts.

Verse 8. *God bare them witness*—That he had accepted them, by giving them the Holy Ghost.

Verse 9. *Purifying*—This word is repeated from chap. x. 15. *Their hearts*—The heart is the proper seat of purity. *By faith*—Without concerning themselves with the Mosaic law.

Verse 10. *Now therefore*—Seeing these things are so. *Why tempt ye God*—Why do ye provoke him to anger, by putting so heavy a yoke on their neck?

Verse 11. *The Lord Jesus*—He does not here say, Our Lord; because in this solemn place he means, The Lord of all. *We Jews*. *Shall be saved even as they*—Gentiles; namely, through the grace of the Lord Jesus, not by our observance of the ceremonial law.

Verse 12. *Miracles and wonders*—By which also what St. Peter had said was confirmed.

Verse 14. *Simon hath declared*—James, the apostle of the Hebrews, calls Peter by his Hebrew name. *To take out of them a people for his name*—That is, to believe in him, to be called by his name.

Verse 15. *To this agree*—St. Peter had urged the plain fact, which St. James confirms by scripture prophecy. *The words of the prophets*—One of whom is immediately cited.

Verse 16. *After this*—After the Jewish dispensation expires. *I will build again the fallen tabernacle of David*—By raising from his seed the Christ, who shall build on the ruins of his fallen tabernacle a spiritual and eternal kingdom.

12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, declaring what miracles and wonders God had wrought by them among the gentiles. And when they held their peace, James answered, 14 saying, Brethren, hearken to me: Simon hath declared how God at first visited the gentiles, to take out of them a people 15 for his name. And to this agree the words 16 of the prophets; as it is written, *After this I will return, and build again the fallen tabernacle of David: I will build again 17 the ruins thereof, and will set it up: That the residue of men may seek the Lord, and all the gentiles, on whom my name is called, saith the Lord, who doeth these things. 18 Known unto God are all his works from 19 eternity. Wherefore I judge, that we trouble not them who from among the gentiles 20 turn to God: But that we write to them, to abstain from things offered to idols, and fornication, and things strangled, and blood. 21 For Moses hath of old time them that preach him in every city, being read in the synagogues every sabbath day. 22 Then it seemed good to the apostles and

Verse 17. *The gentiles on whom my name is called*—That is, who are called by my name; who are my people.

Verse 18. *Known unto God are all his works from eternity*—Which the apostle infers from the prophecy itself, and the accomplishment of it. And this conversion of the gentiles being known to him from eternity, we ought not to think a new or strange thing.

It is observable, he does not speak of God's works in the natural world, (which had been nothing to his present purpose,) but of his dealing with the children of men. Now he could not know these, without knowing the characters and actions of particular persons, on a correspondence with which the wisdom and goodness of his providential dispensations is founded. For instance: he could not know how he would deal with heathen idolaters, (whom he was now calling into his church,) without knowing there would be heathen idolaters: and yet this was a thing purely contingent, a thing as dependent on the freedom of the human mind as any we can imagine. This text therefore, among a thousand more, is an unanswerable proof, that God foreknows future contingencies, though there are difficulties relating hereto which man cannot solve.

Verse 20. *To abstain from fornication*—Which even the philosophers among the heathens did not account any fault. It was particularly frequent in the worship of their idols; on which account they are here named together. *And from things strangled*—That is, from whatever had been killed without pouring out the blood. When God first permitted man to eat flesh, he commanded Noah, and in him all his posterity, whenever they killed any creature for food, to abstain from the blood thereof. 'Twas to be poured "upon the ground as water;" doubtless, in honour of that blood which was in due time poured out for the sin of the world.

Verse 21. Perhaps the connexion is, To the Jews we need write nothing on these heads. For they hear the law continually.

Verse 22. *With the whole church*—Which therefore had a part therein. *To send chosen men*—Who might put it beyond all dispute, that this was

elders, with the whole church, to send chosen men from among them to Antioch with Paul and Barnabas; Judas, surnamed Barabbas, and Silas, chief men among the brethren: Writing thus by their hand; The apostles and elders and the brethren salute the brethren who are of the gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that some who came from us have troubled you with words, unsettling your minds, saying, *Ye must be circumcised*, and keep the law: whom we commanded not: It seemed good to us, being assembled with one accord, to send to you chosen men with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who will also tell you the same things by mouth. For it seemed good to the Holy Ghost and to us, that no further burden be laid upon you than these necessary things; To abstain from meats offered to idols, and blood, and things strangled, and fornication; from which keeping yourselves, ye will do well. Fare ye well.

The judgment of the apostles and all the brethren.

Verse 23. *Writing thus and sending it by their hand*—The whole conduct of this affair plainly shows that the church in those days had no conception of St. Peter's primacy, or of his being the chief judge in controversies. For the decree is drawn up, not according to his, but the apostle James's, proposal and direction; and that in the name, not of St. Peter, but of all the apostles and elders, and of the whole church. Nay, St. Peter's name is not mentioned at all, either in the order for sending to Jerusalem on the question, verse 2, or in the address of the messengers concerning it, verse 4, or in the letter which was written in answer.

Verse 24. *Forasmuch as, &c.*—The simplicity, weightiness, and consciousness of this letter are highly observable.

Verse 26. *Men that have hazarded their lives*—This is spoken of Paul and Barnabas.

Verse 27. *Who will tell you the same things*—Which we have written.

Verse 28. *These necessary things*—All of those were necessary for that time. But the first of them was not necessary long; and the direction concerning it was therefore repeated by the same Spirit, as we read in the former Epistle to the Corinthians.

Verse 29. *Blood*—The eating which was never permitted the children of God from the beginning of the world. Nothing can be clearer than this: for, 1. From Adam to Noah no man ate flesh at all; consequently no man then ate blood: 2. When God allowed Noah and his posterity to eat flesh, he absolutely forbade them to eat blood: and accordingly this, with the other six precepts of Noah, was delivered down from Noah to Moses: 3. God renewed this prohibition by Moses, which was not repealed from the time of Moses till Christ came. Neither after his coming did any presume to repeal this decree of the Holy Ghost, till it seemed good to the bishop of Rome so to do, about the middle of the eighth century: 5. From that time those churches which acknowledged his authority held the eating of blood to be an indifferent thing: but, 6. to all those churches which never did acknowledge the bishop of Rome's authority, it never was allowed to eat blood; nor is it allowed at

30 So being dismissed, they came to Antioch; and having assembled the multitude, they delivered the epistle: Which having read, they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted and confirmed the brethren with many words. And after they had tarried a space, they were dismissed with peace by the brethren to the apostles. But it seemed good to Silas to remain there. 35 Paul also and Barnabas abode in Antioch, teaching and preaching, with many others also, the word of the Lord. 36 And after certain days Paul said to Barnabas, Let us go again and visit the brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas counselled to take with them John, surnamed Mark. But Paul thought it not right to take with them him who had departed from them from Pamphylia, and went not with them to the work. And there was a sharp contention, so that they parted from each other; and Barnabas taking Mark with him sailed away to Cyprus; 40 But Paul having chose Silas departed,

this day. This is the plain fact: let men reason as plausibly as they please, on one side or the other. *From which keeping yourselves, ye will do well*—That is, ye will find a blessing. This gentle manner of concluding was worthy the apostolical wisdom and goodness. But how soon did succeeding councils of inferior authority change it into the style of anathematist forms which have proved an occasion of consecrating some of the most devilish passions under the most sacred names; and, like some ill-adjusted weapons of war, are most likely to hurt the hand from which they are thrown.

Verse 35. *Paul and Barnabas abode in Antioch*—And it was during this time that Peter came down from Jerusalem, and that St. Paul withstood him to the face for separating himself from the gentiles, Gal. II. 11, &c.

Verse 36. *Let us go and visit the brethren in every city where we have preached*—This was all that St. Paul designed at first. But it was not all that God designed by his journey, whose providence carried him much farther than he intended. And see how they do—How their souls prosper; how they grow in faith, hope, love. What else ought to be the grand and constant inquiry in every ecclesiastical visitation? Reader, how dost thou do!

Verse 37. *Barnabas counselled to take John*—His kinsman.

Verse 38. *But Paul thought it not right*—To trust him again who had deserted them before; who had shrunk from the labour and danger of converting those they were now going to confirm.

Verse 39. *And there was a sharp contention*—Literally, a paroxysm, or fit of a fever. But nothing in the text implies that the sharpness was on both sides. It is far more probable that it was not; that St. Paul, who had the right on his side, (as he undoubtedly had,) maintained it with love. And Barnabas taking Mark with him sailed away to Cyprus—Forakking the work in which he was engaged, he went away to his own country.

Verse 40. *But Paul departed*—Held on his intended course. *Being commended by the brethren to the grace of God*—We do not find that Barnabas stayed for this. O how mighty is the grace of God! which, in the midst of the world, in the midst of sin, among so many snares of Satan, and in

being recommended by the brethren to the
41 grace of God. And he went through Syria
and Cilicia, confirming the churches.

XVI. **AND** he came down to Derbe and Ly-
8 **CA** And, behold, a certain disciple was
there, named Timotheus, the son of a certain
Jewess that believed; but his father was
2 a Greek: Who was well reported of by
3 the brethren in Lystra and Iconium. Him
Paul would have to go forth with him; and
he took and circumcised him because of
the Jews who were in those places: for
they all knew his father, that he was a Greek.
4 And as they went through the cities, they
gave them the decrees, which were made
by the apostles and elders that were at
5 Jerusalem, to keep. And the churches were
established in the faith, and increased in
number daily.
6 And having gone through Phrygia and
the region of Galatia, being forbid by the
Holy Ghost to preach the word in Asia,
7 Coming to Mysia, they attempted to go to
Bithynia: but the Spirit suffered them not.
8 And passing by Mysia they came down to
9 Troas. And a vision appeared to Paul by
night; A man of Macedonia stood and
entreated him, saying, Come over into
10 Macedonia, and help us. And as soon as
he had seen the vision, immediately we
sought to go into Macedonia, assuredly

inferring that the Lord called us to preach
11 the gospel to them. Sailing therefore from
Troas, we ran with a straight course to
Samothracia, and the next day to Neapolis;
12 And from thence to Philippi, which is the
first city of that part of Macedonia, and a
colony.

And we abode in that city certain days.
13 And on the sabbath we went out of the gate
by a river side, where prayer was wont to
be made; and sitting down we spake to
14 the women who were come together. And
a certain woman, named Lydia, a seller
of purple, of the city of Thyatira, a wor-
shipper of God, heard: whose heart the
Lord opened to attend to the things which
15 were spoken by Paul. And when she was
baptized, and her family, she entreated us,
saying, Since ye have judged me to be faith-
ful to the Lord, come into my house, and
16 abide there. And she constrained us. And
as we were going to prayer a certain damsel
possessed by a spirit of divination met us,
who brought her masters much gain by
17 divining: She following after Paul and us
cried out, saying, These men are servants
of the most high God, who declare to you
18 the way of salvation. And this she did for
many days. But Paul, being grieved,
turned and said to the spirit, I command
thee in the name of Jesus Christ, to come

apite of the incredible weakness and depravity
of nature, yet overcomes all opposition, sancti-
fies, sustains, and preserves us to the end!

It appears, not only that Paul and Barnabas
were afterwards thoroughly reconciled, 1 Cor. ix.
6; Gal. ii. 9, but also that John was again ad-
mitted by St. Paul as a companion in his labours,
Col. iv. 10; Philemon 24; 2 Tim. iv. 11.

Verse 3. *He took and circumcised him, because of
the Jews*—The unbelieving Jews, to whom he de-
signed he should preach. For they would not
have conversed with him at all, so long as he
was uncircumcised.

Verse 6. *And having gone through Phrygia*—And
spoken there what was sufficient, as well as in
the region of Galatia, being forbid by the Spirit—Pro-
bably by an inward dictate. To speak as yet in
the proconsular Asia—The time for it not being
come.

Verse 7. *Coming to Mysia, and passing it by, as
being a part of Asia, they attempted to go into Bithy-
nia: but the Spirit suffered them not*—Forbidding
them as before. Sometimes a strong impression,
for which we are not able to give any account,
is not altogether to be despised.

Verse 9. *A vision appeared to Paul by night*—It was
not a dream, though it was by night. No other
dream is mentioned in the New Testament, than
that of Joseph, and of Pilate's wife. *A man of
Macedonia*—Probably an angel clothed in the
Macedonian habit, or using the language of the
country, and representing the inhabitants of it.
Help us—Against Satan, ignorance, and sin.

Verse 10. *We sought to go into Macedonia*—This
is the first place in which St. Luke intimates his
attendance on the apostle. And here he does it
only in an oblique manner. Nor does he through-
out the history once mention his own name, or
any one thing which he did or said for the ser-
vice of Christianity; though Paul speaks of him
in the most honourable terms, Col. iv. 14; 2 Tim.
iv. 11; and probably as "the brother whose
praise in the gospel went through all the

churches," 2 Cor. viii. 18. The same remark
may be made on the rest of the sacred histori-
ans, who every one of them show the like ami-
able modesty.

Verse 11. *We ran with a straight course*—Which
increased their confidence that God had called them.

Verse 12. *The first city*—Neapolis was the first
city they came to in that part of Macedonia
which was nearest to Asia; in that part which
was farthest from it, Philippi. The river Strymon
ran between them. Philippi was a Roman
colony.

Verse 13. *We went out of the gate*—The Jews
usually held their religious assemblies (either
by choice or constraint) at a distance from the
heathens. *By a river side*—Which was also con-
venient for purifying themselves. *Where prayer
was wont to be made*—Though it does not appear
there was any house built there. *We spake*—At
first in a familiar manner. Paul did not imme-
diately begin to preach.

Verse 14. *A worshipper of God*—Probably ac-
quainted with the prophetic writings. *Whose
heart the Lord opened*—The Greek word properly
refers to the opening of the eyes. And the heart
has its eyes, Eph. i. 18. These are closed by
nature; and to open them is the peculiar work
of God.

Verse 15. *She was baptized, and her family*—Who
can believe, that in so many families there was
no infant? or, that the Jews who were so long
accustomed to circumcise their children, would
not now devote them to God by baptism? *She
entreated us*—The souls of the faithful cleave to
those by whom they were gained to God. *She
constrained us*—By her importunity. They did not
immediately comply, lest any should imagine
they sought their own profit by coming into
Macedonia.

Verse 17. *These men are*—A great truth; but St.
Paul did not need, nor would accept of, such
testimony.

Verse 19. *The magistrates*—The supreme magis-

out of her. And he came out the same hour. But when her masters saw that the hope of their gain was gone, laying hold of Paul and Silas they dragged them into the marketplace to the magistrates. And having brought them to the pretors they said, These men, being Jews, exceedingly trouble our city, And teach customs, which it is not lawful for us, being Romans, to receive, neither to observe. And the multitude rose up together against them: and the pretors tearing off their garments commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and secured their feet in the stocks. But at midnight Paul and Silas, having prayed, sung an hymn to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the jailor awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing the prisoners were fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for lights, and sprang in, and trembling fell down before Paul and Silas. And having brought them out he said, Sirs, what must I do to be

trates of the city. In the next verse they are called by a title which often signifies pretors. These officers exercised both the military and civil authority.

Verse 20. *Being Jews*—A nation peculiarly despised by the Romans.

Verse 21. *And teach customs which it is not lawful for us to receive*—The world has received all the rules and doctrines of all the philosophers that ever were. But this is a property of gospel truth: it has something in it peculiarly intolerable to the world.

Verse 22. *They laid many stripes upon them*—Either they did not immediately say they were Romans, or in the tumult it was not regarded. *Charging the jailor*—Perhaps rather to quiet the people, than because they thought them criminal.

Verse 23. *Secured their feet in the stocks*—These were probably those large pieces of wood in use among the Romans, which not only loaded the legs of the prisoner, but also kept them extended in a very painful manner.

Verse 24. *Paul and Silas sung an hymn to God*—Notwithstanding weariness, hunger, stripes, and blood. *And the prisoners heard*—A song to which they were not accustomed.

Verse 25. *But Paul cried*—As they were then all in the dark, it is not easy to say how Paul knew of the jailor's purpose; unless it were by some immediate notice from God, which is by no means incredible. *With a loud voice*—Through earnestness, and because he was of some distance. *Do thyself no harm*—Although the Christian faith opens the prospect into another life, yet it absolutely forbids, and effectually prevents, a man's discharging himself from this.

Verse 30. *Sirs*—He did not style them so the day before. *What must I do to be saved*—From the guilt I feel, and the vengeance I fear. Undoubtedly God then set his sins in array before him, and convinced him in the clearest and strongest manner, that the wrath of God abode upon him.

31 saved! And they said, Believe in the Lord Jesus, and thou shalt be saved, and thy household. And they spake the word of the Lord to him, and to all that were in his house. And taking them that very hour of the night he washed their stripes, and was immediately baptized, he and all his household. And having brought them up into his house he set a table before them, and rejoiced, believing in God with his whole family.

33 And when it was day the pretors sent the serjeant, saying, Let those men go. And the jailor told Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said to them, They have beaten us publicly uncondemned, and have cast us into prison, who are Romans; and do they now thrust us out privately? nay verily; but let them come themselves and conduct us out. And the serjeants reported these words to the pretors: and they were afraid, when they heard that they were Romans. And they came and comforted them; and conducting them out requested that they would depart from the city. And coming out of the prison they entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed.

CHAPTER XVII.

AND having journeyed through Amphipolis and Apollonia, they came to Thessalon.

Verse 31. *Thou shalt be saved, and thy household*—If you believe. They did so, and were saved.

Verse 33. *He washed their stripes*—It should not be forgot, that the apostles had not the power of working miraculous cures when they pleased, either on themselves or their dearest friends. Nor was it expedient they should; since it would have frustrated many wise designs of God, which were answered by their sufferings.

Verse 34. *He set a table before them, and rejoiced*—Faith makes a man joyful, prudent, liberal.

Verse 35. *The pretors sent*—Being probably terrified by the earthquake. *Saying, Let those men go*—How different from the charge given a few hours before! and how great an ease to the mind of the jailor!

Verse 37. *They have beaten us publicly, being Romans*—St. Paul does not always plead this privilege. But in a country where they were entire strangers, such treatment might have brought upon them a suspicion of having been guilty of some uncommon crime, and so have hindered the course of the gospel.

Verse 40. *When they had seen the brethren, they comforted them and departed*—Though many circumstances now invited their stay, yet they wisely complied with the request of the magistrates, that they might not seem to express any degree of obstinacy or revenge, or give any suspicion of a design to stir up the people.

Verse 1. *And taking their journey through Amphipolis and Apollonia*—St. Luke seems to have been left at Philippi; and to have continued in those parts, travelling from place to place among the churches, till St. Paul returned thither; for here he leaves off speaking of himself as one of St. Paul's company; neither does he resume that style, till we find them together there, Acts 22. 6, 6. After this he constantly uses it to the end of the history. Amphipolis and Apollonia were cities of Macedonia.

nica, where there was a synagogue of the
 2 Jews. And Paul, according to his custom,
 went in to them, and three sabbath days
 3 Opening them and evincing that Christ
 ought to suffer, and to rise from the dead;
 and that this is the Christ, *even* Jesus,
 4 whom I declare unto you. And some of
 them believed, and were joined to Paul and
 Silas; and a great number of the devout
 Greeks, and not a few of the principal
 5 women. But the Jews who believed not,
 filled with zeal, taking to them some of the
 mean and profligate fellows, and making a
 mob, set all the city in an uproar, and as-
 6 saulting the house of Jason sought to bring
 them out to the people. But not finding
 them, they dragged Jason and certain brethren
 to the rulers of the city, crying aloud,
 7 These men that have turned the world up-
 side down are come hither also; Whom
 Jason hath privately received; and all these
 men act contrary to the decrees of Cæsar,
 saying that there is another king, *one*
 8 Jesus. And they alarmed the multitude
 and the rulers of the city, when they heard
 9 these things. However, having taken se-
 curity of Jason and of the rest, they let
 them go.
 10 But the brethren immediately sent away
 Paul and Silas by night to Berea: who
 coming thither went into the synagogue of
 11 the Jews. These were more ingenuous
 than those of Thessalonica, receiving the
 word with all readiness of mind, and daily
 searching the scriptures, whether those

12 things were so. Therefore many of them
 believed; and of the Grecian women of
 considerable rank, and of the men, not a
 13 few. But when the Jews of Thessalonica
 knew that the word of God was preached
 by Paul at Berea also, they came thither
 likewise, and stirred up the multitude.
 14 Then the brethren sent away Paul im-
 mediately to *o* as it were to the sea; but
 15 Silas and Timothy continued there. And
 they that conducted Paul brought him as
 far as Athens: and having received an
 order to Silas and Timothy to come to him
 with all speed, they departed.
 16 Now, while Paul was waiting for them at
 Athens, his spirit was provoked within him,
 seeing the city wholly given to idolatry.
 17 He therefore discoursed in the synagogue
 to the Jews, and the devout persons, and
 in the marketplace daily to those whom he
 18 met with. Then some of the Epicurean and
 Stoic philosophers encountered him. And
 some said, What should this babbler say?
 others, He seemeth to be a proclaimer of
 strange gods: because he preached to them
 19 Jesus, and the resurrection. And they took
 him, and brought him to the Areopagus,
 saying, May we know what this new doc-
 20 trine is which is spoken by thee? For thou
 bringest certain strange things to our ears:
 we would therefore know what these things
 21 mean. (For all the Athenians and the
 strangers sojourning there spent their time
 in nothing else, but telling or hearing some
 new thing.)
 22 Then Paul standing in the midst of the

Verse 2. *And Paul, according to his custom—Of doing all things, as far as might be, in a regular manner. Went in to them three sabbath days—Not excluding the days between.*

Verse 4. *Of the chief women not a few—Our Free-thinkers pique themselves upon observing, that women are more religious than men; and this, in compliment both to religion and good manners, they impute to the weakness of their understandings. And, indeed, as far as nature can go in imitating religion by performing the outward acts of it, this picture of religion may make a fairer show in women than in men, both by reason of their more tender passions, and their modesty, which will make those actions appear to more advantage. But in the case of true religion, which always implies taking up the cross, especially in time of persecution, women lie naturally under a great disadvantage, as having less courage than men. So that their embracing the gospel was a stronger evidence of the power of Him whose strength is perfected in weakness, as a stronger assistance of the Holy Spirit was needful for them to overcome their natural fearfulness.*

Verse 11 *These were more ingenuous—Or generous. To be teachable in the things of God, is true generosity of soul. The receiving the word with all readiness of mind, and the most accurate search into the truth, are well consistent.*

Verse 12. *Many of them—Of the Jews. And of the Grecian women—Who were followed by their husbands.*

Verse 16. *While Paul was waiting for them—Having no design, as it seems, to preach at Athens. But his zeal for God drew him into it unawares, without staying till his companions came.*

Verse 18. *Some of the Epicurean and Stoic philosophers—The Epicureans entirely denied a provi-*

dence, and held the world to be the effect of mere chance; asserting sensual pleasure to be man's chief good, and that the soul and body died together. The Stoics held that matter was eternal; that all things were governed by irresistible fate; that virtue was its own sufficient reward, and vice its own sufficient punishment. It is easy to see how happily the apostle levels his discourse at some of the most important errors of each, while, without expressly attacking either, he gives a plain summary of his own religious principles. *What would this babbler say—Such is the language of natural reason, full of, and satisfied with, itself. Yet even here St. Paul had some fruit; though nowhere less than at Athens. And no wonder, since this city was a seminary of philosophers, who have ever been the pest of true religion. He seemeth to be a proclaimer—This he returns upon them at the twenty-third verse. Of strange gods—Such are not known even at Athens. Because he preached to them Jesus, and the resurrection—A god and a goddess. And as stupid as this mistake was, it is the less to be wondered at, since the Athenians might as well count the resurrection a deity, as shame, famine, and many others.*

Verse 19. *The Areopagus—Or hill of Mars, dedicated to Mars, the heathen god of war, was the place where the Athenians held their supreme court of judicature. But it does not appear he was carried thither as a criminal. The original number of its judges was twelve; but afterwards it increased to three hundred. These were generally men of the greatest families in Athens, and were famed for justice and integrity.*

Verse 21. *And the strangers sojourning there—And catching the distemper of them. Some new thing—The Greek word signifies some “newer” thing.*

Areopagus said, Ye men of Athens, I perceive that ye are greatly addicted to the worship of invisible powers. For as I passed along, and beheld the objects of your worship, I found an altar on which was inscribed, TO THE UNKNOWN GOD. Him therefore whom ye worship without knowing him, I proclaim unto you: God who made the world and all things therein, being the Lord of heaven and earth, dwelleth not in temples made with hands; Neither is he served by men's hands, as though he needed anything, he himself giving to all life, and breath, and all things; And he hath made of one blood the whole nation of men to dwell on all the face of the earth, having determined the times before appointed, and the bounds of their habita-

New things quickly grew cheap, and they wanted those that were newer still.

Verse 22. *Then Paul standing in the midst of the Areopagus*—An ample theatre! Said—Giving them a lecture of natural divinity, with admirable wisdom, acuteness, fulness, and courtesy. They inquire after new things: Paul, in his divinely philosophical discourse, begins with the first and goes on to the last things, both which were new things to them. He points out the origin and the end of all things, concerning which they had so many disputes, and equally refutes both the Epicurean and Stoic. *I perceive*—With what clearness and freedom does he speak! Paul against Athens.

Verse 23. *I found an altar*—Some suppose this was set up by Socrates, to express in a covert way his devotion to the only true God, while he derided the plurality of the heathen gods, for which he was condemned to death; and others, that whoever erected this altar, did it in honour to the God of Israel, of whom there was no image, and whose name, Jehovah, was never made known to the idolatrous gentiles. *Him proclaim I unto you*—Thus he fixes the wandering attention of these blind philosophers; proclaiming to them an unknown, and yet not a new, God.

Verse 24. *God who made the world*—Thus is demonstrated, even to reason, the one true, good God; absolutely different from the creatures, from every part of the visible creation.

Verse 25. *Neither is he served as though he needed anything*—Or person: the Greek word equally takes in both. To all—That live and breathe. *Life*—In him we live. *And breath*—In him we move. By breathing, life is continued. I breathe this moment; the next is not in my power. *And all things*—For in him we are. So exactly do the parts of this discourse answer each other.

Verse 26. *He hath made of one blood the whole nation of men*—By this expression the apostle showed them, to the most unaffected manner, that though he was a Jew, he was not enslaved to any narrow views, but looked on all mankind as his brethren. *Having determined the times*—That it is God who gave men the earth to inhabit, Paul proves from the order of times and places, showing the highest wisdom of the disposer, superior to all human counsels. *And the bounds of their habitation*—By mountains, seas, rivers, and the like.

Verse 27. *If haply*—The way is open; God is ready to be found; but he will lay no force upon man. *They might feel after him*—This is in the midst between seeking and finding. Feeling, being the lowest and grossest of all our senses, is duly applied to that low knowledge of God. *Though he be not far from every one of us*—We need not go far to seek or find him. He is very near

tion; That they might seek God, if haply they might feel after him, and find him though he be not far from every one of us: For in him we live, and move, and have our being; as certain likewise of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think the Godhead is like gold, or silver, or stone, graven by art and contrivance of man. The times of ignorance, indeed, God overlooked; but he now commandeth all men everywhere to repent: Because he hath appointed a day, in which he will judge the world righteously by the man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead. And when they heard of the resurrection from the

us; in us. It is only perverse reason which thinks he is afar off.

Verse 28. *In him*—Not in ourselves. *We live, and move, and have our being*—This denotes his necessary, intimate, and most efficacious presence. No words can better express the continual and necessary dependence of all created beings, in their existence and all their operations, on the first and almighty Cause, which the truest philosophy, as well as divinity, teaches. *As certain also of your own poets have said*—Aratus, whose words these are, was an Athenian, who lived almost three hundred years before this time. They are likewise to be found, with the alteration of one letter only, in the hymn of Cleanthes to Jupiter, or the Supreme Being, one of the purest and finest pieces of natural religion in the whole world of pagan antiquity.

Verse 29. *We ought not to think*—A tender expression; especially in the first person plural. As if he had said, Can God himself be a less noble being than we who are his offspring? Nor does he only here deny, that these are like God, but that they have any analogy to him at all, so as to be capable of representing him.

Verse 30. *The times of ignorance*—What, does he object ignorance to the knowing Athenians! Yes; and they acknowledged it by this very altar. *God overlooked*—As one paraphrases it, "The beams of his eye did in a manner shoot over it." He did not appear to take notice of them, by sending express messages to them, as he did to the Jews. *But now*—This day, this hour, saith Paul, puts an end to the divine forbearance, and brings either greater mercy or punishment. *Now he commandeth all men everywhere to repent*—There is a dignity and grandeur in this expression, becoming an ambassador from the King of heaven. And this universal demand of repentance, declared universal guilt in the strongest manner, and admirably confronted the pride of the haughtiest Stoic of them all. At the same time it bore down the idle plea of fatality. For how could any one repent of doing what he could not but have done!

Verse 31. *He hath appointed a day in which he will judge the world*—How aptly does he speak this in their supreme court of justice! *By the man*—So he speaks, suiting himself to the capacity of his hearers. *Whereof he hath given assurance to all men, in that he hath raised him from the dead*—God raising Jesus, demonstrated hereby, that he was to be the glorious Judge of all. We are by no means to imagine that this was all which the apostle intended to have said. But the indolence of some of his hearers, and the petulance of others cut him short.

Verse 32. *Some mocked*—Interrupting him thereby. They took offence at that which is the prin-

dead, some mocked: but others said, We
33 will hear thee again concerning this. So
34 Paul departed from among them. Howbeit
some clave to him, and believed: among
whom was even Dionysius the Areopagite,
and a woman named Damaris, and others
with them.

CHAPTER XVIII.

AFTER these things Paul departing from
2 Athens came to Corinth. And finding
a certain Jew named Aquila, born in Pontus,
lately come from Italy, with Priscilla his
wife, (because Claudius had commanded
all the Jews to depart from Rome,) he went
3 to them. And as he was of the same trade,
he abode with them, and wrought: for they
4 were tentmakers by trade. And he dis-
coursed in the synagogue every sabbath,
and persuaded the Jews and Greeks.
5 And when Silas and Timotheus were come
from Macedonia, Paul was pressed in spirit,
and testified to the Jews that Jesus was the
6 Christ. But when they set themselves in
opposition, and blasphemed, he shook his
raiment, and said to them, Your blood is
upon your own head; I am pure: from
7 henceforth I will go to the gentiles. And
going thence he went into the house of one
named Justus, one that worshipped God,
whose house was adjoining to the synagogue.

principal motive of faith, from the pride of reason. And having once stumbled at this, they rejected all the rest.

Verse 33. *So Paul departed*—Leaving his hearers divided in their judgment.

Verse 34. *Among whom was even Dionysius the Areopagite*—One of the judges of that court; on whom some spurious writings have been fathered in later ages, by those who were fond of high-sounding nonsense.

Verse 1. *Paul departing from Athens*—He did not stay there long. The philosophers there were too easy, too indolent, and too wise in their own eyes to receive the gospel.

Verse 2. *Claudius*—The Roman emperor. *Had commanded all the Jews to depart from Rome*—All who were Jews by birth. Whether they were Jews or Christians by religion, the Romans were too stately to regard.

Verse 3. *They were tentmakers by trade*—For it was a rule among the Jews (and why is it not among the Christians?) to bring up all their children to some trade, were they ever so rich or noble.

Verse 5. *And when Silas and Timotheus were come from Macedonia*—Silas seems to have stayed a considerable time at Berea; but Timotheus had come to the apostle while he was at Athens, and been sent by him to comfort and confirm the church at Thessalonica, 1 Thess. iii. 1-6. But now at length both Silas and Timotheus came to the apostle at Corinth. *Paul was pressed in spirit*

The more, probably, from what Silas and Timotheus related. Every Christian ought diligently to observe any such pressure in his spirit, and, if it agree with scripture, to follow it: if he does not, he will feel great heaviness.

Verse 6. *He shook his raiment*—To signify, he would from that time refrain from them; and to intimate, that God would soon shake them off as unworthy to be numbered among his people. *I am pure*—None can say this, but he that has borne a full testimony against sin. *From henceforth I will go to the gentiles*—But not to them altogether. He did not break off all intercourse

8 and Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then the Lord said to Paul by a vision, in the night, Fear
10 not, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people
11 in this city. And he continued there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews made an assault with one consent upon Paul, and brought him to the judgment-seat, saying, This fellow persuadeth
13 men to worship God contrary to the law. And when Paul was about to open his mouth, Gallio said to the Jews, If it were an act of
14 injustice or wicked licentiousness, O ye Jews, reason would that I should bear with
15 you: But if it be a question of words and names, and of your law, look ye to it; for
16 I will be no judge of these matters. And he drove them away from the judgment-seat.
17 Then they all took Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none
of these things.

18 And Paul still continued many days, and then taking leave of the brethren sailed thence for Syria, and with him Priscilla and

with the Jews, even at Corinth. Only he preached no more in their synagogue.

Verse 7. *He went into the house of one named Justus*—A gentile, and preached there; though probably he still lodged with Aquila.

Verse 8. *And many hearing*—The conversation of Crispus, and the preaching of Paul.

Verses 9, 10. *I am with thee*—Therefore fear not all the learning, politeness, grandeur, or power of the inhabitants of this city. *Speak, and hold not thy peace*—For thy labour shall not be in vain. *For I have much people in this city*—So he prophetically calls them that afterwards believed.

Verse 11. *He continued there a year and six months*—A long time. But how few souls are now gained, in a longer time than this! Who is in the fault? Generally, both teachers and hearers.

Verse 12. *When Gallio was proconsul of Achaia*—Of which Corinth was the chief city. This Gallio, the brother of the famous Seneca, is much commended both by him and by other writers, for the sweetness and generosity of his temper, and easiness of his behaviour. Yet one thing he lacked! But he knew it not, and had no concern about it.

Verse 16. *But if it be*—He speaks with the utmost coolness and contempt. *A question of names*—The names of the heathen gods were fables and shadows. But the question concerning the name of Jesus is of more importance than all things else under heaven. Yet there is this singularity, among a thousand others, in the Christian religion, that human reason, curious as it is in all other things, abhors to inquire into it.

Verse 17. *Then they all took Sosthenes*—The successor of Crispus, and probably Paul's chief accuser. *And beat him*—It seems, because he had occasioned them so much trouble to no purpose. *Before the judgment-seat*—One can hardly think, in the sight of Gallio, though at no great distance from him. And it seems to have had a happy effect. For Sosthenes himself was afterwards a Christian, 1 Cor. i. 1

Aquila; having shaved his head at Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself going into the synagogue reasoned with the Jews. But though they entreated him to tarry longer with them, he consented not; But took his leave of them, saying, I must by all means keep the approaching feast at Jerusalem: but I will return to you again, if God will. And he set sail from Ephesus. And landing at Cesarea he went up, and saluted the church, and went down to Antioch. And having spent some time there, he departed, and went through the country of Galatia and Phrygia in order, confirming all the disciples.

Now a certain Jew, Apollos by name, born at Alexandria, an eloquent man, mighty in the scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of Jesus, knowing only the baptism of John. And he spake boldly in the synagogue: and Aquila and Priscilla hearing him took him to their house, and explained to him the way of God more perfectly. And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him: who, being come thither, greatly helped through grace them that had believed. For he ear-

Verse 18. *Paul continued many days*—After the year and six months, to confirm the brethren. *Aquila having shaved his head*—As was the custom in a vow, Acts xxi. 24: Num. vi. 18. *At Cenchrea*—A sea-port town, at a small distance from Corinth.

Verse 21. *I must by all means keep the feast at Jerusalem*—This was not from any apprehension that he was obliged in conscience to keep the Jewish feasts; but to take the opportunity of meeting a great number of his countrymen to whom he might preach Christ, or whom he might farther instruct, or free from the prejudices they had imbibed against him. *But I will return to you*—So he did, Acts xix. 1.

Verse 22. *And landing at Cesarea he went up*—Immediately to Jerusalem. *And saluted the church*—Eminently so called, being the mother-church of Christian believers; and having kept the feast there, he went down from thence to Antioch.

Verse 23. *He went over the country of Galatia and Phrygia*—It is supposed, spending about four years therein, including the time he stayed at Ephesus.

Verse 24. *An eloquent man, mighty in the scriptures*—Of the Old Testament. Every talent may be of use in the kingdom of God, if joined with knowledge of the scriptures and fervour of spirit.

Verse 25. *This man had been instructed*—Though not perfectly. *In the way of the Lord*—In the doctrine of Christ. *Knowing only the baptism of John*—Only what John taught those whom he baptized; namely, to repent, and believe in a Messiah shortly to appear.

Verse 26. *He spake*—Privately. *And taught*—Publicly. Probably he returned to live at Alexandria, soon after he had been baptized by John; and so had no opportunity of being fully acquainted with the doctrines of the gospel, as delivered by Christ and his apostles. *And explained to him the way of God more perfectly*—He who knows Christ is able to instruct even those that are "mighty in the scriptures."

Verse 27. *Who greatly helped through grace*—It is through grace only that any gift of any one is

nestly debated with the Jews, in public, showing by the scriptures that Jesus was the Christ.

CHAPTER XIX.

NOW while Apollos was at Corinth, Paul having passed through the upper parts came to Ephesus: and finding certain disciples, He said to them, Have ye received the Holy Ghost since ye believed? And they said to him, Nay, we have not so much as heard whether there be any Holy Ghost. He said to them, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was to come after him, that is, on Jesus. And hearing this they were baptized in the name of the Lord Jesus. And Paul laying his hands on them, the Holy Ghost came upon them; and they spake with tongues, and prophesied. And they were in all about twelve men. And going into the synagogue he spake boldly for three months, discoursing and persuading the things concerning the kingdom of God. But when some were hardened and believed not, but spake reproachfully of the way before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus. And

profitable to another. *Them that had believed*—Apollos did not plant, but water. This was the peculiar gift which he had received. And he was better able to convince the Jews than to convert the heathens.

Verse 1. *Having passed through Galatia and Phrygia*, which were termed the upper parts of Asia Minor. *Certain disciples*—Who had been formerly baptized by John the Baptist, and since imperfectly instructed in Christianity.

Verse 2. *Have ye received the Holy Ghost*—The extraordinary gifts of the Spirit, as well as his sanctifying graces! *We have not so much as heard*—Whether there be any such gifts.

Verse 3. *Into what were ye baptized*—Into what dispensation! to the sealing of what doctrine? *Into John's baptism*—We were baptized by John, and believe what he taught.

Verse 4. *John baptized*—That is, the whole baptism and preaching of John pointed at Christ. After this John is mentioned no more in the New Testament. Here he gives way to Christ altogether.

Verse 5. *And hearing this they were baptized*—By some other. Paul only laid his hands upon them. *They were baptized*—They were baptized twice; but not with the same baptism. John did not administer that baptism which Christ afterwards commanded, that is, in the name of the Father, Son, and Holy Ghost.

Verse 9. *The way*—The Christian way of worshipping God. *He departed*—Leaving them their synagogue to themselves. *Discoursing daily*—Not on the sabbath only. *In the school of one Tyrannus*—Which we do not find was any otherwise consecrated, than by preaching the gospel there.

Verse 10. *All who desired it among the inhabitants of the Proconsular Asia* now heard the word. St. Paul had been forbidden to preach it in Asia before, Acts xvi. 6; but now the time was come.

Verse 11. *Special miracles*—Wrought in a very uncommon manner.

Verse 12. *Beil spirits*—Who also occasioned

this was done for the space of two years; so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord.

11 And God wrought special miracles by the
12 hands of Paul: So that handkerchiefs or
aprons were carried from his body to the
sick, and the diseases departed from them,
13 and the evil spirits came out of them. And
some of the vagabond Jews, exorcists, un-
dertook to name the name of the Lord Jesus
over those who had evil spirits, saying, We
adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva,
15 a Jewish chief priest, who did this. But
the evil spirit answering said, Jesus I know,
16 and Paul I know; but who are ye? And
the man in whom the evil spirit was, leaping
upon them, and getting the mastery of them,
prevailed against them, so that they fled out
17 of that house naked and wounded. And
this was known to all both Jews and Greeks
dwelling at Ephesus; and fear fell on them
all, and the name of the Lord Jesus was
18 magnified. And many of those who be-
lieved came, confessing, and openly declar-
19 ing their deeds. Many also of those who had
practised curious arts, bringing their books
together, burned them before all men: and
they computed the value of them, and found
20 it fifty thousand pieces of silver: So power-
fully did the word of God grow and prevail.

21 After these things were ended, Paul pur-

many of those diseases which yet might appear to be purely natural.

Verse 13. *Exorcists*—Several of the Jews about this time pretended to a power of casting out devils, particularly by certain arts or charms, supposed to be derived from Solomon. *Undertook to name*—Vain undertaking! Satan laughs at all those who attempt to expel him either out of the bodies or the souls of men but by divine faith. All the light of reason is nothing to the craft and strength of that subtle spirit. His craft cannot be known but by the Spirit of God; nor can his strength be conquered but by the power of faith.

Verse 17. *And the name of the Lord Jesus was magnified*—So that even the malice of the devil wrought for the furtherance of the gospel.

Verse 18. *Many came, confessing*—Of their own accord. *And openly declaring their deeds*—The efficacy of God's word, penetrating the inmost recesses of their soul, wrought that free and open confession to which perhaps even torments would not have compelled them.

Verse 19. *Curious arts*—Magical arts, to which that soft appellation was given by those who practised them. Ephesus was peculiarly famous for these. And as these practices were of so much reputation there, it is no wonder the books which taught them should bear a great price. *Bringing their books together*—As it were by common consent. *Burned them*—Which was far better than selling them, even though the money had been given to the poor. *Fifty thousand pieces of silver*—If these pieces of silver be taken for Jewish shekels, the sum will amount to six thousand two hundred and fifty pounds.

Verse 20. *So powerfully did the word of God grow*—In extent. *And prevail*—In power and efficacy.

Verse 21. *After these things were ended*—Paul sought not to rest, but pressed on as if he had yet done nothing. He is already possessed of Ephesus and Asia. He purposes for Macedonia and Achaia. He has his eye upon Jerusalem;

posed in spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must see Rome also. And having sent two of those who ministered to him, Timotheus and Erastus, to Macedonia, he himself stayed in Asia for a season. And about that time there arose no small tumult concerning the way.

24 For a man named Demetrius, a silversmith, who made silver shrines of Diana, procured no small gain to the Artificers; Whom having gathered together with the workmen employed in such things, he said, Sirs, ye know that our maintenance arises from this occupation. But ye see and hear, that not at Ephesus only, but almost through all Asia, this Paul hath persuaded and turned aside much people, saying, that they are not gods which are made with hands: So that there is danger not only that this our craft should come into disgrace; but also that the temple of the great goddess Diana should be despised, and her majesty destroyed, whom all Asia and the world worshippeth. And hearing this, they were filled with rage, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and they rushed with one accord into the theatre, dragging with them Caius and Aristarchus, men of Macedonia, Paul's fellow-travellers.

30 And when Paul would have gone in to the

then upon Rome; afterwards on Spain, Romans xv. 24. No Cæsar, no Alexander the Great, no other hero comes up to the magnanimity of this little Benjamite. Faith, and love to God and man, had enlarged his heart, even as the sand of the sea.

Verse 24. *Silver shrines*—Silver models of that famous temple, which were bought not only by the citizens, but by strangers from all parts. *The artificers*—The other silversmiths.

Verse 25. *The workmen*—Employed by him and them.

Verse 26. *Saying, that they are not gods, which are made with hands*—This manifestly shows that the contrary opinion did then generally prevail; namely, that there was a real divinity in their sacred images. Though some of the later heathens spoke of them just as the Romanists do now.

Verse 27. *There is danger, not only that this our craft (trade) should come into disgrace, but also that the temple of the great goddess Diana should be despised*—No wonder a discourse should make so deep an impression, which was edged both by interest and superstition. "The great goddess" was one of the standing titles of Diana. *Her majesty destroyed*—Miserable majesty, which was capable of being thus destroyed! *Whom all Asia and the world*—That is, the Roman empire. *Worshippeth*—Although under a great variety of titles and characters. But the multitude of those that err does not turn error into truth.

Verse 29. *They rushed with one accord*—Demetrius and his company. *Into the theatre*—Where criminals were wont to be thrown to the wild beasts. *Dragging with them Caius and Aristarchus*—When they could not find Paul. Probably they hoped to oblige him to fight with the wild beasts, as some think St. Paul had done before.

Verse 30. *When Paul would have gone in to the people*—Being above all fear, to plead the cause of his companions, and prove they are not gods which are made with hands.

people, the disciples would not suffer him.
 31 And some also of the principal officers of Asia, being his friends, sent to him, and desired that he would not venture himself
 32 into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the greater part did not know for what they were come together.
 33 And they thrust Alexander forward from among the multitude, the Jews pushing him on. And Alexander waving with his hand would have made a defence to the people.
 34 But when they knew that he was a Jew, one voice arose from them all, crying out, for about two hours, Great is Diana of the Ephesians. But the register having pacified the people said, Ye men of Ephesus, what man is there who knoweth not, that the city of the Ephesians is a worshipper of the great Diana, and of the *image* which fell down from Jupiter? Seeing then these things cannot be denied, ye ought to be quiet, and to do nothing rashly. For ye have brought these men, who are neither robbers of temples, nor blasphemers of your goddess. If then Demetrius and the artificers that are with him have a charge against any one, the courts are held, and there are proconsuls; let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. And indeed we are in danger to be questioned for sedition, concerning this day; there being no cause whereby we can
 41 account for this concourse. And having said these things, he dismissed the assembly.

Verse 31. *The principal officers of Asia*—The Asian priests who presided over the public games, which they were then celebrating in honour of Diana.

Verse 32. *The greater part did not know for what they were come together*—Which is commonly the case in such assemblies.

Verse 33. *And they thrust forward*—Namely, the artificers and workmen. *Alexander*—Probably some well-known Christian whom they saw in the crowd. *The Jews pushing him on*—To expose him to the more danger. *And Alexander waving with his hand*—In token of desiring silence. *Would have made a defence*—For himself and his brethren.

Verse 34. *But when they knew that he was a Jew*—And consequently an enemy to their worship of images.

Verse 35. *The register*—Probably the chief governor of the public games. *The image which fell down from Jupiter*—They believed that very image of Diana, which stood in her temple, "fell down from Jupiter" in heaven. Perhaps he designed to insinuate, as if, falling down from Jupiter, it was not "made with hands," and so was not that sort of idols which Paul had said were no gods.

Verse 37. *Nor blasphemers of your goddess*—They simply declared the One God, and the vanity of idols in general.

Verse 38. *There are proconsuls*—One in every province. There was one at Ephesus.

Verse 39. *In a lawful assembly*—In such a regular assembly as has authority to judge of religious and political affairs.

Verse 40. *This concourse*—He wisely calls it by an inoffensive name.

Verse 1. *After the tumult was ceased*—So Deme-

CHAPTER XX.

AND after the tumult was ceased, Paul
 A having called the disciples to him, and exhorted them, departed to go into Macedonia. And having gone through those parts, and exhorted them with much discourse, he came into Greece. And having abode there three months, an ambush being laid for him by the Jews, as he was about to sail into Syria, he determined to return through Macedonia. And there accompanied him to Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and of Asia, Tychicus and Trophimus. These going before stayed for us at Troas. And we set sail from Philippi after the days of unleavened bread, and came to them at Troas in five days; where we abode seven days. And on the first day of the week, when we were met together to break bread, Paul being to depart on the morrow preached to them, and continued his discourse till midnight. And there were many lamps in the upper room where they were assembled. And a certain young man named Eutychus, sitting in the window, fell into a deep sleep: and as Paul still continued his discourse, being overpowered with sleep, he fell down from the third story, and was taken up dead. And Paul went down, and fell on him; and taking him in his arms, said, Be not troubled; for his life is in him. And going up again, and having broken bread, he conversed long with them, even till break of day, and so departed. And they brought the young man alive, and were not a little

trius gained nothing. Paul remained there till all was quiet.

Verse 2. *He came into Greece*—That part of it which lay between Macedonia and Achaia.

Verse 3. *An ambush being laid for him*—In his way to the ship.

Verse 4. *To Asia*—There some of them left him; but Trophimus went with him to Jerusalem, Acts xxi. 29; Aristarchus, even to Rome, xxvii. 2.

Verse 6. *We set sail*—St. Luke was now with St. Paul again, as we learn from his manner of expressing himself.

Verse 7. *To break bread*—That is, to celebrate the Lord's supper. *Continued his discourse*—Through uncommon fervour of spirit.

Verse 8. *There were many lamps in the room where they were assembled*—To prevent any possible scandal.

Verse 9. *In the window*—Doubtless kept open, to prevent heat both from the lamps and the number of people.

Verse 10. *Paul fell on him*—It is observable, our Lord never used this gesture: but Elijah and Elisha did, as well as Paul. *His life is in him*—He is alive again.

Verse 11. *So departed*—Without taking any rest at all.

Verse 12. *And they brought the young man alive*—But, alas, how many of those who have allowed themselves to sleep under sermons, or, as it were, to dream awake, have slept the sleep of eternal death, and fallen to rise no more!

Verse 13. *Being himself to go on foot*—That he might enjoy the company of his Christian brethren a little longer; although he had passed the night without sleep, and though Asia was of difficult and dangerous access by land.

Verse 14. *Mitylene*—Was a city and port of the

13 comforted. But we going before into the ship sailed to Assos, where we were to take up Paul: for so he had appointed, being himself to go on foot. And when he met us at Assos, we took him up, and came to 15 Mitylene. And sailing thence, we came the following day over against Chios; and the next day we touched at Samos, and having tarried at Trogyllium, the day after 16 came to Miletus. For Paul had determined to sail by Ephesus, that he might not spend any time in Asia: for he hasted, if it were possible, to be at Jerusalem on the day of pentecost.

17 And sending to Ephesus from Miletus, he called thither the elders of the church. 18 And when they were come to him, he said to them, Ye know in what manner I have conversed among you all the time from the first day I came into Asia, Serving the Lord with all humility, and with tears, and trials which befel me through the ambushes of 20 the Jews: And that I have withheld nothing which was profitable, but have preached to you, and taught you publicly, and from 21 house to house, Testifying both to Jews and Greeks repentance towards God, and faith in the Lord Jesus Christ.

22 And now, being bound by the Spirit, I go to Jerusalem, not knowing the things that

befel Lesbos, about seven miles distant from the Asiatic coast.

Verse 16. *For Paul had determined to sail by Ephesus*—Which lay on the other side of the bay. *He hasted to be at Jerusalem on the day of pentecost*—Because then was the greatest concourse of people.

Verse 17. *Sending to Ephesus, he called the elders of the church*—These are called bishops in the twenty-eighth verse, rendered *overseers* in our translation. Perhaps elders and bishops were then the same, or no otherwise different than are the rector of a parish, and his curates.

Verse 18. *Ye know*—Happy is he who can thus appeal to the conscience of his hearers.

Verse 19. *Serving*—See the picture of a faithful servant! *The Lord*—Whose the church is. *With all humility, and with tears, and trials*—These are the concomitants of it. The service itself is described more particularly in the following verse. This humility he recommends to the Ephesians themselves, Eph. iv. 2. His tears are mentioned again, verse 31; as also, 2 Cor. ii. 4; Phil. iii. 19. These passages, laid together, supply us with the genuine character of St. Paul. Holy tears, from those who seldom weep on account of natural occurrences, are no mean specimen of the efficacy, and proof of the truth, of Christianity. Yet joy is well consistent therewith, verse 24. The same person may be "sorrowful, yet always rejoicing."

Verse 20. *I have preached*—Publicly. *And taught*—From house to house: else he had not been pure from their blood; for even an apostle could not discharge his duty by public preaching only. How much less can an ordinary pastor!

Verse 21. *Repentance toward God*—The very first motion of the soul toward God is a kind of repentance.

Verse 22. *Bound by the Spirit*—Strongly impelled by him.

Verse 23. *Says that*—Only this I know in general. *The Holy Ghost witnesseth*—By other persons. Such was God's good pleasure, to reveal these things to him not immediately, but by the ministry of others.

23 shall befall me there: Save that the Holy Ghost testifieth to me in every city, saying 24 that bonds and afflictions await me. But none of these things move me, nor do I count my life precious to myself, so I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now I know that ye all among whom I have conversed, proclaiming the kingdom 26 of God, shall see my face no more. Wherefore I take you to record this day, that I am 27 pure from the blood of all men. For I have not shunned to declare unto you all the 28 counsel of God. Take heed therefore to yourselves, and to the whole flock, in which the Holy Ghost hath made you overseers, to feed the church of God, which he hath 29 purchased with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not sparing the 30 flock. Yea, from among yourselves men will arise, speaking perverse things, to draw 31 away disciples after them. Therefore watch, remembering that for three years I ceased not to warn every one, night and day, with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, who is able to build you up, and to give you an in-

Verse 24. *Nor do I count my life precious*—It adds great force to this and all the other passages of scripture, in which the apostles express their contempt of the world, that they were not uttered by persons like Seneca and Antoninus, who talked elegantly of despising the world, in the full affluence of all its enjoyments; but by men who daily underwent the greatest calamities, and exposed their lives in proof of their assertions.

Verse 25. *Ye shall see my face no more*—We wisely inserts this, that what follows might make the deeper impression.

Verse 27. *For I have not shunned*—Otherwise, if any had perished, their blood would have been on his head.

Verse 28. *Take heed therefore*—I now devolve my care upon you; first to yourselves; then to the flock, over which the Holy Ghost hath made you overseers—For no man or number of men upon earth can constitute an overseer, bishop, or any other Christian minister. To do this, is the peculiar work of the Holy Ghost. *To feed the church of God*—That is, the believing, loving, holy children of God. *Which he hath purchased*—How precious is it, then, in his sight! *With his own blood*—For it is the blood of the only-begotten Son of God, 1 John i. 7.

Verse 29. *Grievous wolves*—From without; namely, false apostles. They had not yet broke in on the church at Ephesus.

Verse 30. *Yea, from among yourselves men will arise*—Such were the Nicolaitans, of whom Christ complains, Rev. ii. 6. *To draw away disciples*—From the purity of the gospel, and the unity of the body.

Verse 31. *I ceased not to warn every one, night and day*—This was watching indeed! Who copies after this example?

Verse 32. *The word of his grace*—It is the grand channel of it, to believers as well as unbelievers. *Who is able to build you up*—To confirm and increase your faith, love, holiness. God can thus build us up, without any instrument. But he does build us up by them. O beware of dreaming, that you have less need of human teachers.

heritance among all them that are sanctified.
 33 I have coveted no man's silver, or gold, or
 34 apparel. Yea, you yourselves know, that
 these hands have ministered to my necessities,
 35 and to them that were with me. I have
 showed you all things, that thus labouring
 ye ought to help the weak, and to remember
 the word of the Lord Jesus, that he himself
 said, It is happier to give than to receive.
 36 And having said these things, he kneeled
 37 down, and prayed with them all. And they
 all wept sore, and falling on Paul's neck
 38 kissed him, sorrowing most for that word
 which he spake, That they should see his
 face no more. And they conducted him to
 the ship.

CHAPTER XXI.

AND when we were torn away from them,
 1 and had set sail, we ran with a straight
 course to Coos, and the next day to Rhodes,
 2 and thence to Patara: And finding a ship
 passing over to Phenicia, we went aboard,
 3 and set sail. And coming within sight of
 Cyprus, and leaving it on the left hand, we
 sailed to Syria, and landed at Tyre: for
 there the ship was to unload her burden.
 4 And finding disciples, we tarried there seven
 days: who told Paul, by the Spirit, not to

after you know Christ than before! And to give
 you an inheritance—Of eternal glory. Among all
 them that are sanctified—And so made meet for it.
 A large number of these Paul doubtless knew,
 and remembered before God.

Verse 33. *I have coveted*—Here the apostle begins the other branch of his farewell discourse, like old Samuel, 1 Sam. xii. 3, taking his leave of the children of Israel.

Verse 34. *These hands*—Callous, as you see, with labour. Who is he that envies such a bishop or archbishop as this!

Verse 35. *I have showed you*—Bishops, by my example. *All things*—And this among the rest. *That thus labouring*—So far as the labours of your office allow you time. *I ought to help the weak*—Those who are disabled by sickness, or any bodily infirmity, from maintaining themselves by their own labour. *And to remember*—Effectually, so as to follow it. *The word which he himself said*—Without doubt his disciples remembered many of his words which are not recorded. *It is happier to give*—To imitate God, and have him, as it were, indebted to us.

Verse 37. *They all wept*—Of old, men, yea, the best and bravest of men, were easily melted into tears; a thousand instances of which might be produced from profane as well as sacred writers. But now, notwithstanding the effluency which almost universally prevails, we leave those tears to women and children.

Verse 38. *Sorrowing most for that word which he spake*, That they should see his face no more—What sorrow will be in the great day when God shall speak that word, to all who are found on the left hand, that they shall see His face no more!

Verse 1. *And when we were torn away from them*—Not without doing violence both to ourselves and them.

Verse 3. *We landed at Tyre*—That there should be Christians there was foretold Psalm lxxxvii.

4. What we read in that Psalm of the Philistines and Ethiopians also may be compared with Acts viii. 40; xxvii. 4.

Verse 4. *And finding disciples, we tarried there seven days*—In order to spend a sabbath with

5 go up to Jerusalem. But when we had finished these days, we departed and went our way: and they all attended us out of the city, with their wives and children: and kneeling down on the sea shore we prayed.
 6 And having embraced each other, we took
 7 ship, and they returned home. And having finished our voyage, we came from Tyre to Ptolemais, and saluting the brethren, we
 8 abode with them one day. And the next day we departed, and came to Cesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode
 9 with him. And he had four daughters, virgins, who were prophetesses. And as we tarried many days, a certain prophet, named
 11 Agabus, came down from Judea. And coming to us, he took up Paul's girdle, and binding his own feet and hands said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man whose girdle this is, and deliver him into the hands of the
 12 gentiles. And when we heard these things, both we, and they of the place, besought
 13 him not to go up to Jerusalem. But Paul answered, What mean ye, weeping and breaking my heart? I am ready not only to be bound, but also to die at Jerusalem for
 14 the name of the Lord Jesus. And when he

them. *Who told Paul by the Spirit*—That afflictions awaited him at Jerusalem. This was properly what they said by the Spirit. They themselves advised him not to go up—The disciples seemed to understand their prophetic impulse to be an intimation from the Spirit, that Paul, if he were so minded, might avoid the danger, by not going to Jerusalem.

Verse 7. *Having finished our voyage*—From Macedonia, Acts xi. 6. *We came to Ptolemais*—A celebrated city on the sea coast, anciently called Accos. It is now, like many other once noble cities, only an heap of ruins.

Verse 8. *We came to Cesarea*—So called from a stately temple which Herod the Great dedicated there to Augustus Cæsar. It was the place where the Roman governor of Judea generally resided and kept his court. *The evangelist, who was one of the seven*—Deacons. An evangelist is a preacher of the gospel to those who had never heard it, as Philip had done in the Samaritans, to the Ethiopian eunuch, and to all the towns from Azotus to Cesarea, Acts viii. 5, 26, 40. It is not unlikely he spent the following years preaching in Tyre and Sidon, and the other heathen cities, in the neighbourhood of Galilee, his house being at Cesarea, a convenient situation for that purpose. *We abode with him*—We lodged at his house during our stay at Cesarea.

Verse 10. *A certain prophet came*—The nearer the event was, the more express were the predictions which prepared Paul for it.

Verse 11. *Binding his own feet and hands*—In the manner that malefactors were wont to be bound when apprehended. *So shall the Jews bind the man whose girdle this is*—St. Paul's bonds were first particularly foretold at Cesarea, to which he afterwards came in bonds, Acts xxiii. 33.

Verse 12. *Both we*—His fellow-travellers. *And they of the place, besought him not to go up to Jerusalem*—St. Paul knew that this prediction had the force of a command. They did not know this.

Verse 13. *Breaking my heart*—For the apostles themselves were not void of human affections. *I am ready not only to be bound, but to die*—And to him that is ready for it the burden is light.

Verse 14. *And when he would not be persuaded*—

would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we took up our carriages, and went up to Jerusalem. And some of the disciples also from Cesarea went with us, and brought us to one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come up to Jerusalem, the brethren received us gladly. And the next day Paul went in with us to James; and all the elders were present. And having saluted them, he gave them a particular account of those things which God had done among the gentiles by his ministry. And having heard it, they glorified God, and said to him, Thou seest, brother, how many thousands of believing Jews there are; and they are all zealous for the law: But they have been informed concerning thee, that thou teachest the Jews who are among the gentiles to apostatize from Moses, telling them not to circumcise their children, nor to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Therefore do this that we say to thee: there are with us four men who have a vow on them; Take them, and purify thyself with them, and be at charges with them, that they may shave their heads: and all will know, that there is nothing of those

This was not obstinacy, but true Christian resolution. We should never be persuaded, either to do evil, or to omit doing any good which is in our power. *Saying, The will of the Lord be done*—Which they were satisfied Paul knew.

Verse 15. *We took up our carriages*—Or baggage; which probably went by sea before. What they took with them now in particular was the alms they were carrying to Jerusalem, Acts xxiv. 17.

Verse 16. *And the disciples brought us to one Mnason, a Cyprian, an old disciple*—He was a native of Cyprus, but an inhabitant of Jerusalem, and probably one of the first converts there.

Verse 18. *Paul went in with us*—That it might appear, we are all of one mind. *To James*—Commonly called the Lord's brother; the only apostle then presiding over the churches in Judea.

Verse 20. *They are all zealous for the law*—For the whole Mosaic dispensation. How astonishing is this! Did none of the apostles, beside St. Paul, know that this dispensation was now abolished? And if they did both know and testify this, how came their hearers not to believe them?

Verse 21. *They have been informed concerning thee, that thou teachest the Jews not to circumcise their children, nor to walk after the customs*—Of the Mosaic law. And so undoubtedly he did. And so he wrote to all the churches in Galatia, among whom were many Jews. Yea, and James himself had long before assented to Peter, affirming before all the apostles and all the brethren, Acts xv. 10, that this law was "a yoke which," said he, "neither our fathers nor we were able to bear." Amazing, that they did not know this or, that if they did, they did not openly testify it, at all hazards, to every Jewish convert in Jerusalem!

Verse 22. *What is it therefore*—What is to be done? *The multitude must needs come together*—They will certainly gather together in a tumultuous manner, unless they be some way pacified.

Verse 23. *Therefore*—To obviate their prejudice against thee. *Do this that we say to thee*—Doubtless they meant this advice well: but could

things which they have heard of thee; but that thou thyself walkest orderly, keeping the law. As touching the gentiles that believe, we have written and determined that they should observe no such thing, save only that they keep themselves from what is offered to idols, and from blood, and from what is strangled, and from fornication.

20 Then Paul took the men, and the next day purifying himself with them entered into the temple, declaring the accomplishment of the days of purification, till the offering should be offered for every one of them.

27 And when the seven days were about to be accomplished, the Jews that were from Asia, seeing him in the temple, stirred up all the multitude, and laid hands on him, Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: yea, and hath even brought Greeks into the temple, and polluted this holy place.

20 (For they had before seen Trophimus the Ephesian with him in the city, whom they supposed Paul had brought into the temple.)

30 And the whole city was moved, and the people ran together; and laying hold on Paul, they dragged him out of the temple: and immediately the gates were shut.

31 And as they went about to kill him, word came to the tribune of the cohort, that all Jerusalem was in an uproar. Who imme-

Paul follow it in godly sincerity! Was not the yielding so far to the judgment of others, too great a deference to be paid to any mere men?

Verse 24. *And all will know*—that thou thyself walkest orderly, keeping the law—Ought he not, without any reverence to man, where the truth of God was so deeply concerned, to have answered plainly, I do not keep the Mosaic law; neither need any of you. Yea, Peter doth not keep the law. And God himself expressly commanded him not to keep it; ordering him to "go in to men uncircumcised, and to eat with them," Acts xi. 3, which the law utterly forbids.

Verse 26. *Then Paul took the men*—Yielding his own judgment to their advice, which seemed to flow not out of spiritual, but carnal, wisdom;—seeming to be what he really was not; making as if he believed the law still in force. *Declaring*—Giving notice to the priests in waiting, that he designed to accomplish the days of purification, till all the sacrifices should be offered, as the Mosaic law required, Num. vi. 13.

Verse 27. *And when the seven days were about to be accomplished*—When after giving notice to the priests, they were entering upon the accomplishment of those days. It was toward the beginning of them that Paul was seized. *The Jews that were from Asia*—Some of those Jews who came from Asia to the feast.

Verse 28. *Against the people*—The Jewish nation. *And the law*—Of Moses. *And this place*—The temple. *Yea, and hath even brought Greeks into the temple*—They might come into the outer court. But they imagined Paul had brought them into the inner temple, and had thereby polluted it.

Verse 30. *And immediately the gates were shut*—Both to prevent any farther violation of the temple; and to prevent Paul's taking sanctuary at the horns of the altar.

Verse 31. *And as they went about to kill him*—It was a rule among the Jews, that any uncircumcised person who came into the inner temple, might be stoned without farther process. And they seemed to think Paul, who brought such in

diately took soldiers and centurions, and laid down to them; and when they saw the tribune and the soldiers, they ceased from
 33 beating Paul. Then the tribune came near, and took him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. But some among the multitude cried out one thing, some another; and when he could not know the certainty for the tumult, he commanded
 34 him to be carried into the castle. But when he came upon the stairs, he was borne of the soldiers, through the violence of the multitude. For the throng of people followed
 35 after, crying, Away with him. And as Paul was about to be brought into the castle, he said to the tribune, May I speak to thee?
 36 Who said, Canst thou speak Greek? Art not thou that Egyptian, who before these days madest an uproar, and leddest out four thousand murderers into the wilderness?
 37 But Paul said, I am a man who am a Jew of Tarsus, in Cilicia, a citizen of no mean city; and I beseech thee, give me leave to
 38 speak to the people. And when he had given him leave, Paul standing on the stairs waved his hand to the people. And a great silence being made, he spake to them in the
 XXII. Hebrew tongue, saying, **R**EMEN, and fathers, hear ye now. **B**y my de-

thither, deserved no better treatment. *Word used to the tribune.*—A cohort or detachment of soldiers belonging to the Roman legion, which lodged in the adjacent castle of Antonia, were stationed on feast days near the temple, to prevent disorders. It is evident, Lydas himself was not present when the tumult began. Probably he was the oldest Roman tribune (or colonel) then at Jerusalem; and as such he was the commanding officer of the legion quartered at the castle.

Verse 33. Then the tribune—Having made his way through the multitude. *Tham took him.*—And how many great ends of Providence were answered by this imprisonment! This was not only a means of preserving his life, after he had suffered severely for worldly pleasures, but gave him an opportunity of preaching the gospel boldly, in spite of all tumult. *Acts xxii. 29.* Yea, and that in those places, to which otherwise he could have had no access, *verse 40.* And commanded him to be bound with two chains. *Verse 41.* *Verse 42.* *Verse 43.* *Verse 44.* *Verse 45.* *Verse 46.* *Verse 47.* *Verse 48.* *Verse 49.* *Verse 50.* *Verse 51.* *Verse 52.* *Verse 53.* *Verse 54.* *Verse 55.* *Verse 56.* *Verse 57.* *Verse 58.* *Verse 59.* *Verse 60.* *Verse 61.* *Verse 62.* *Verse 63.* *Verse 64.* *Verse 65.* *Verse 66.* *Verse 67.* *Verse 68.* *Verse 69.* *Verse 70.* *Verse 71.* *Verse 72.* *Verse 73.* *Verse 74.* *Verse 75.* *Verse 76.* *Verse 77.* *Verse 78.* *Verse 79.* *Verse 80.* *Verse 81.* *Verse 82.* *Verse 83.* *Verse 84.* *Verse 85.* *Verse 86.* *Verse 87.* *Verse 88.* *Verse 89.* *Verse 90.* *Verse 91.* *Verse 92.* *Verse 93.* *Verse 94.* *Verse 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Verse 35. When he came upon the stairs. The castle Antonia was situate on a rock fifty cubits high, at that corner of the outward temple where the western and northern porticoes joined, to each of which there were stairs descending from it.

Verse 37. As Paul was about to be brought into the castle. The wisdom of God taught him to make use of that very time and place.

Verse 38. Art not thou that Egyptian. Who came into Judea when Felix had been some years governor there? Calling himself a prophet, he drew much people after him; and, having brought them through the wilderness, led them to mount Olivet, promising that the walls of the city should fall down before them. But Felix, moving out of Jerusalem against him, he followed quickly dispersed; many of whom were taken or slain; but he himself made his escape.

Verse 40. In the Hebrew tongue. That dialect of it which was then commonly spoken at Jerusalem.

2 since unto you. (And when they heard that he addressed them in the Hebrew tongue, they kept the more silence; and he said,) I am verily a Jew, born at Tarsus, in Cilicia, but brought up in this city at the foot of Gamaliel, accurately instructed in the law of our fathers, and was zealous to-
 3 ward God, as ye are all this day. And I persecuted this way to the death, binding and delivering into prisons both men and women.
 4 As likewise the high priest is my witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus, to bring them who were there bound to Jerusalem, to be punished.
 5 But as I journeyed, and drew near to Damascus, about noon suddenly there shone from heaven a great light round about me,
 6 And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw the light, and were terrified; but they did not hear the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said to me, Rise, and go into Damascus; and there it shall be told thee of all things which
 7 I have appointed thee to do. And as I could

Verse 1. Hear ye now my defence. Which they could not hear before for the tumult.

Verse 2. I am verily. This defence answers all that is objected, *Acts xxi. 28.* As there, so here also, mention is made of the persons of Paul, *verse 3.* of the people and the law, *verses 4, 5, 6, 12.* of the temple, *verse 13.* of treating all men, *verses 15-17, 21.* and of the truth of his doctrine, *verse 6.* But he speaks clearly and not vaguely, in few words, because the time was short. *But brought up at the foot of Gamaliel.* The scholars usually sat on low seats, or upon mats on the floor, at the feet of their masters, whose seats were raised to a considerable height. *Accurately instructed.* The learned education which Paul had received was upon, no doubt, the matter of his teaching and conduct. Unassisted learning made his hands strong, and furnished him with numerous arguments against the gospel.

not see for the glory of that light, being led by the hand by them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwell there, Coming to me stood, and said to me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, to know his will, and see that Just One, and hear the voice of his mouth. For thou shalt be his witness to all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And when I was returned to Jerusalem, and was praying in the temple, I was in a trance; And saw him saying to me, Make haste, and depart quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue, them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting, and kept the garments of them that slew him. But he said to me, Depart: for I will send thee far off to the gentiles. And they heard him to this word, and then lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they

in Christ, yet a strict observer of the law of Moses.

Verse 16. *Be baptized, and wash away thy sins*—Baptism, administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means.

Verse 17. *When I was returned to Jerusalem—From Damascus. And was praying in the temple*—Whereby he shows that he still paid the temple its due honour, as the house of prayer. *I was in a trance*—Perhaps he might continue standing all the while, so that any who were near him would hardly discern it.

Verse 18. *And I saw him*—Jesus. *Saying to me, Depart quickly out of Jerusalem*—Because of the snares laid for thee; and in order to preach where they will hear.

Verse 19. *And I said*—It is not easy for a servant of Christ, who is himself deeply impressed with divine truths, to imagine to what a degree men are capable of hardening their hearts against them. He is often ready to think with Paul, it is impossible for any to resist such evidence. But experience makes him wiser, and shows that wilful unbelief is proof against all truth and reason.

Verse 20. *When the blood of thy martyr Stephen was shed, I also was standing by*—A real convert still retains the remembrance of his former sins. He confesses them, and is humbled for them, all the days of his life.

Verse 22. *And they heard him to this word*—Till he began to speak of his mission to the gentiles; and this, too, in such a manner as implied that the Jews were in danger of being cast off.

Verse 23. *They rent their garments*—In token of indignation and horror at this pretended blasphemy. *And cast dust into the air*—Through vehemence of rage, which they knew not how to vent.

Verse 25. *And as they*—The soldiers ordered by the tribune. *Were binding him with thongs*—A

cried out, and rent their garments, and cast dust into the air, The tribune commanded him to be brought into the castle, and ordered him to be examined by scourging; that he might know for what cause they cried so against him. And as they were binding him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a Roman, even uncondemned? The centurion hearing it went and told the tribune, saying, Consider what thou art about to do: for this man is a Roman. Then the tribune came, and said to him, Tell me, art thou a Roman? He said, Yea. And the tribune answered, I purchased this freedom with a great sum of money. And Paul said, But I was free born. Then they who were going to examine him immediately departed from him: and the tribune was afraid, after he knew he was a Roman, because he had bound him.

30 And on the morrow, desiring to know the certainty, what he was accused of by the Jews, he loosed him from his bonds, and commanded the chief priests and all the council to come, and bringing Paul down XXIII. set him before them. And Paul earnestly beholding the council, A said, Brethren, I have lived in all good conscience 2 before God till this day. And Ananias the high priest commanded them that stood by 3 to smite him on the mouth. Then said Paul to him, God is about to smite thee, thou

freeman of Rome might be bound with a chain, and beaten with a staff; but he might not be bound with thongs, neither scourged, or beaten with rods. Paul said to the centurion—The captain who stood by to see the orders of the tribune executed.

Verse 26. *Consider what thou art about to do: for this man is a Roman*—Yea, there was a stronger reason to consider: for this man was a servant of God.

Verse 28. *But I was free born*—Not barely as being born at Tarsus; for this was not a Roman colony. But probably either his father or some of his ancestors had been made free of Rome for some military service.

We learn hence, that we are under no obligation, as Christians, to give up our civil privileges (which we are to receive and prize as the gift of God) to every insolent invader. In a thousand circumstances, gratitude to God, and duty to men, will oblige us to insist upon them; and engage us to strive to transmit them improved, rather than impaired, to posterity.

Verse 1. *And Paul earnestly beholding the council*—Professing a clear conscience by his very countenance; and likewise waiting to see whether any of them was minded to ask him any question. *Said, I have lived in all good conscience before God till this day*—He speaks chiefly of the time since he became a Christian; for none questioned him concerning what had been before. And yet even in his unconverted state, although he was in error, yet he had acted from conscience. *Hear God*—Whatever men may think or say of me.

Verse 3. *Then said Paul*—Being carried away by a sudden and prophetic impulse. *God is about to smite thee, thou whitest wall*—Fair without; full of dirt and rubbish within. And he might well be so termed, not only as he committed this outrage, while gravely sitting on the tribunal of

whited wall: for attest thou to judge me according to the law, and commandment me to be smitten contrary to the law! But they that stood by said, Hovest thou God's high priest? Then said Paul, I was not aware, brethren, that it was the high priest: for it is written, *Thou shalt not revile the ruler of thy people. But Paul perceiving that the one part were adducees, and the other pharisees, cried out in the council, Brethren, I am a pharisee, the son of a pharisee: for the hope of the resurrection of the dead am I called in question. And when he had said this, there arose a contention between the pharisees and the adducees: and the multitude was divided. For the adducees say there is no resurrection, neither angel nor spirit: but the pharisees confess both. And there was a great clamour: and the scribes of the pharisees' side arising contended, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And as a great disturbance arose, the tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and pluck him from among them, and bring him into the castle.

And the night following, the Lord standing by him said, Be of good courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so thou must testify at Rome also. And when it was day, some of the Jews entering into a conspiracy bound themselves by a curse, saying that they would neither eat nor drink till they had

13 killed Paul. And they were more than forty
14 who had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves by a solemn curse, not to taste anything till we have
15 killed Paul. Now therefore ye with the council signify to the tribune that he bring him down to you to-morrow, as though ye would more accurately know the things concerning him: and we, before he come near,
16 are ready to kill him. But Paul's sister's son, hearing of their lying in wait, came,
17 and entering into the castle told Paul. And Paul calling to him one of the centurions said, Conduct this young man to the tribune: for he hath something to tell him. So he took and brought him to the tribune, and said, Paul the prisoner, calling me to him,
18 desired me to bring this young man to thee, who hath something to tell thee. And the tribune taking him by the hand, and going aside privately, asked, What is it that thou
19 hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow to the council, as if they would
20 inquire something concerning him more accurately. But do not yield to them: for there are more than forty of them lie in wait, who have bound themselves with a curse, neither to eat nor drink till they have
21 killed him: and now are they ready, expecting a promise from thee. So the tribune dismissed the young man, having charged him, Tell no man, that thou hast discovered
22 these things to me. And having called to him two of the centurions he said, Prepare

justice; but also as, at the same time that he stood high in the esteem of the citizens, he cruelly defrauded the priests of their legal subsistence; so that some of them even perished for want. And God did remarkably smite him: for, about five years after this, his house being reduced to ashes, in a tumult begun by his own son, he was besieged in the royal palace; where, having hid himself in an old aqueduct, he was dragged out, and miserably slain.

Verse 5. *I was not aware, brethren, that it was the high priest*—He seems to mean, I did not advert to it in the prophetic transport of my mind. But he does not add, that his not adverting to it proceeded from the power of the spirit coming upon him; as knowing they were not able to bear it. This answer admirably shows the situation of mind he was then in, partly with regard to the bystanders, whom he thus softens, adding also the title of "brethren," and justifying their reproach by the prohibition of Moses; partly with regard to himself, who, after that singular transport subsided, was again under the direction of the general command.

Verse 6. *I am a pharisee, the son of a pharisee: for the hope of the resurrection of the dead am I called in question*—So he was in effect; although not formally or explicitly.

Verse 8. *The pharisees confess both*—Both the resurrection, and the existence of angels and separate spirits.

Verse 9. *And the scribes of the pharisees' side arising*—Every sect contains both learned and unlearned. The former use to be the mouth of the party. If a spirit—St. Paul in his speech from the stairs had affirmed that Jesus, whom they knew to have been dead, was alive; and that he had spoken

to him from heaven, and again in a vision. So they add nothing; only they constrain it to their own way, putting an angel or spirit for Jesus.

Verse 11. *And the night following, the Lord Jesus*—What Paul had before purposed in spirit, Acts xix. 21, God now in due time confirms. Another declaration to the same effect is made by an angel of God, Acts xxv. 23; and from the twenty-third chapter of the same of this book turns on the testimony of Paul to the Romans. How would the defenders of St. Peter's supremacy triumph, could they find but half as much ascribed to him! *Be of good courage, Paul*—As he laboured under singular distresses and persecutions, so he was favoured with extraordinary assurances of the divine assistance. *Thou must testify*—Particular promises are usually given when all things appear desperate. *At Rome also*—Danger is nothing in the eyes of God: all hindrances further his work. A promise of what is afar off implies all that necessarily lies between. Paul shall testify at Rome; therefore he shall come to Rome; therefore he shall escape the Jews, the sea, the ship.

Verse 12. *Some of the Jews bound themselves*—Such execrable vows were not uncommon among the Jews; and if they were prevented from accomplishing what they had vowed, it was an easy matter to obtain absolution from their rabbis.

Verse 13. *Now therefore ye*—Which they never scrupled at all, as not doubting but they were "doing thus service."

Verse 17. *And Paul*—Though he had an express promise of it from Christ, was not to neglect any proper means of safety.

Verse 18. *And the tribune taking him by the hand*—in a mild, condescending way. Lysias seems to have conducted this whole affair with great integrity, humanity, and prudence.

two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spear-
 21 men, by the third hour of the night; And provide beasts, to set Paul upon, and con-
 25 duct him safe to Felix the governor. And
 26 he wrote a letter after this manner: Claudius Lysias to the most excellent governor Felix,
 27 greeting. As this man was seized by the Jews, and about to be killed by them, I
 28 came with the soldiery, and rescued him, having learned that he was a Roman. And
 29 desiring to know the crime of which they accused him, I brought him before their
 30 council: Whom I found to be accused concerning questions of their law, but to be charged with nothing worthy of death or of bonds. And when it was shown me that an
 31 ambush was about to be laid for the man by the Jews, I immediately sent him to thee, commanding his accusers also to say before
 32 thee what they have against him. Farewell.
 33 The soldiers therefore taking Paul, as it was commanded them, brought him by night
 34 to Antipatris. On the morrow they returned to the castle, leaving the horsemen to go
 35 with him: Who entering into Cesarea, and delivering the letter to the governor, presented Paul also before him. And having
 36 read it, he asked of what province he was. And being informed that he was of Cilicia;
 37 I will give thee, said he, a thorough hearing, when thy accusers also are come. And he commanded him to be kept in Herod's palace.

XXIV. **A**ND after five days Ananias the high priest came down with the elders, and a certain orator named Tertullus, who appeared before the governor against Paul.

Verse 24. *Provide beasts*—If a change should be necessary. *To set Paul on*—So we read of his riding once; but not by choice.

Verse 27. *Having learned that he was a Roman*—True; but not before he rescued him. Here he uses art.

Verse 31. *The soldiers brought him by night to Antipatris*—But not the same night they set out; for Antipatris was about thirty-eight of our miles north-west of Jerusalem. Herod the Great rebuilt it, and gave it this name, in honour of his father Antipater. Cesarea was near seventy miles from Jerusalem; about thirty from Antipatris.

Verse 35. *In Herod's palace*—This was a palace and a court, built by Herod the Great. Probably some tower belonging to it might be used for a kind of state prison.

Verse 1. *Ananias*—Who would spare no trouble on the occasion. With several of the elders—Members of the sanhedrim.

Verse 2. *Tertullus began*—A speech how different from St. Paul's; which is true, modest, solid, and without paint! Felix was a man of the most infamous character, and a plague to all the provinces over which he presided.

Verse 4. *But that I may not trouble thee any further*—By trespassing either on thy patience or modesty. The eloquence of Tertullus was as bad as his cause: a lame introduction, a lame transition, and a lame conclusion! Did not God confound the orator's language?

Verse 10. *Knowing for several years thou hast been a judge over this nation*—And so not unacquainted with our religious rites and customs; and, consequently, more capable of understanding and

2 And he being called, Tertullus began to accuse him, saying, Seeing we enjoy great peace through thee, and that very worthy deeds are done to this nation by thy prudence always, and in all places, We accept
 3 it, most excellent Felix, with all thankfulness. But, that I may not trouble thee farther, I beseech thee of thy clemency to hear
 4 us a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the
 5 Nazarenes: Who hath also attempted to profane the temple: whom we seized, and would have judged according to our law.
 6 But *Lysias* the tribune coming upon us, with great violence took him away out of our
 7 hands, Commanding his accusers to come to thee: whereby thou mayest thyself, on examination, take knowledge of all these
 8 things, of which we accuse him. And the Jews also assented, saying that these things were so.

10 Then Paul, after the governor had made a sign to him to speak, answered, Knowing thou hast been for several years a judge to this nation, I cheerfully answer for myself:
 11 As thou mayest know, that it is but twelve days since I went up to worship at Jerusalem. And they neither found me disputing
 12 with any man in the temple, nor making an insurrection among the multitude, either in
 13 the synagogues, or in the city: Nor can they prove the things whereof they now accuse me. But this I confess unto thee, that
 14 after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and

deciding a cause of this nature. There was no flattery in this: It was a plain fact. He governed Judea six or seven years. *I answer for myself*—And it may be observed, his answer exactly corresponds with the three articles of Tertullus's charge; sedition, heresy, and profanation of the temple. As to the first, he suggests that he had not been long enough at Jerusalem to form a party, and attempt an insurrection: (for it was but twelve days since he came up thither; five of which he had been at Cesarea, verse 1; one or two were spent in his journey thither, and most of the rest he had been confined at Jerusalem;) and he challenges them, in fact, to produce any evidence of such practices, verses 11—13. As to the second, he confesses himself to be a Christian; but maintains this to be a religion perfectly agreeable to the Law and the Prophets, and therefore deserving a fair reception, verses 14—16. And as for profaning the temple, he observes that he behaved there in a most peaceful and regular manner; so that his innocence had been manifest even before the sanhedrim, where the authors of the tumult did not dare to appear against him.

Verse 14. *After the way which they call heresy*—This appellation St. Paul corrects. Not that it was then an odious word; but it was not honourable enough. A party or sect (so that word signifies) is formed by men: this way was prescribed by God. The apostle had now said what was sufficient for his defence; but, having a fair occasion, he makes an ingenuous confession of his faith in this verse, his hope in the next, his love in the seventeenth. *So worship I the God of my fathers*—This was a very proper plea before a Roman magistrate; as it proved that he was

- 15 in the Prophets: Having hope in God, that there shall be a resurrection of the dead, both of the just and of the unjust, which they themselves also expect. And for this cause do I also exercise myself to have always a conscience void of offence toward God, and toward men. Now after several years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purifying in the temple, neither with multitude, nor with tumult. Who ought to have been present before thee, and to accuse me, if they had anything against me. Or let these themselves say, what crime they found in me, when I stood before the council, Unless it be concerning this one word, that I cried standing among them, Touching the resurrection of the dead * I am called in question by you this day.
- 22 And when Felix heard these things, he put them off, saying, After I have been more accurately informed concerning this way, when Lysias the tribune cometh down, I will take full cognizance of your affair.
- 23 And he commanded the centurion to keep him, and let him have liberty, and to hinder none of his friends from ministering to him.
- 24 And after some days, Felix coming, with

under the protection of the Roman laws, since the Jews were so. Whereas, had he introduced the worship of new gods, he would have forfeited that protection. *Believing all things which are written—Concerning the Messiah.*

Verse 15. *Both of the just and of the unjust*—In a public court this was peculiarly proper to be observed.

Verse 16. *For this cause*—With a view to this. *I also exercise myself*—As well as they.

Verse 19. *Who ought to have been present before thee*—But the world never commits greater blunders, even against its own laws, than when it is persecuting the children of God.

Verse 21. *Unless they think me blamable for this one word*—Which, nevertheless, was the real truth.

Verse 22. *After I have been more accurately informed*—Which he afterwards was. And he doubtless (as well as Festus and Agrippa) transmitted a full account of these things to Rome.

Verse 23. *He commanded the centurion to let him have liberty*—To be only a prisoner at large. Hereby the gospel was spread more and more: not to the satisfaction of the Jews. But they could not hinder it.

Verse 24. *And after Paul had been kept some days in this gentle confinement at Cesarea, Felix, who had been absent for a short time, coming thither again, with Drusilla his wife*—The daughter of Herod Agrippa, one of the finest women of that age. Felix persuaded her to forsake her husband, Azizus, king of Emessa, and to be married to himself, though a heathen. She was afterwards, with a son she had by Felix, consumed in an eruption of Mount Vesuvius. *Concerning the faith in Christ*—That is, the doctrine of Christ.

Verse 25. *And as he reasoned of justice, temperance, and the judgment to come*—This was the only effectual way of preaching Christ to an unjust, lawless judge. *Felix being terrified*—How happily might this conviction have ensued, had he been careful to pursue the views which were then opening upon his mind! But, like thousands, he deferred the consideration of these things to a more convenient season; a season which, alas, never

Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ. And as he reasoned concerning justice, temperance, and the judgment to come, Felix being terrified answered, Go thy way for this time; when I have a convenient season, I will afterwards call for thee. And he hoped also that money would have been given him by Paul; therefore he sent for him the oftener, and discoursed with him. But after two years Felix was succeeded by Portius Festus: and Felix, desiring to gratify the Jews, left Paul bound.

CHAPTER XXV.

NOW when Festus was come into the province, after three days he went up from Cesarea to Jerusalem. Then the high priest and the chief of the Jews appeared before him against Paul, and besought him, Begging favour against him, that he would send for him to Jerusalem, lying in wait to kill him by the way. But Festus answered, that Paul was kept at Cesarea, and that he himself would depart thither shortly. Therefore, let those of you, said he, who are able, go down with me, and accuse the man, if there be any wickedness in him. And having

come! For though he heard again, he was terrified no more.

In the mean time, we do not find Drusilla, though a Jewess, was thus alarmed. She had been used to hear of a future judgment; perhaps, too, she trusted to the being a daughter of Abraham, or to the expiation of the law, and so was proof against the convictions which seized on her husband though an heathen. Let this teach us to guard against all such false dependencies as tend to elude those convictions that might otherwise be produced in us by the faithful preaching of the word of God. Let us stop our ears against those messengers of Satan, who appear as angels of light, who would teach us to reconcile the hope of salvation with a corrupt heart, or an unholy life. *Go thy way for this time*—O how will every damned soul one day lament his having neglected such a time as this!

Verse 26. *He hoped also*—An evil hope. So when he heard, his eye was not single: no marvel then that he profited nothing by all St. Paul's discourses. *That money would be given*—By the Christians for the liberty of so able a minister; and waiting for this, unhappy Felix fell short of the treasure of the gospel.

Verse 27. *But after two years*—After St. Paul had been two years a prisoner. *Felix, desiring to gratify the Jews, left Paul bound*—Thus men of the world, to gratify one another, stretch forth their hands to the things of God! Yet the wisdom of Felix did not profit him, did not satisfy the Jews at all. Their accusations followed him to Rome, and had utterly ruined him, but for the interest which his brother Pallas had with Nero.

Verse 2. *Then the high priest and the chief of the Jews appeared against Paul*—In so long a time their rage was nothing cooled. So much louder a call had Paul to the gentiles.

Verse 4. *But Festus answered*—So Festus's care to preserve the imperial privileges was the means of preserving Paul's life. By what invisible springs does God govern the world with what silence, and yet with what wisdom and energy!

tarried among them not more than eight or ten days, he went down to Cesarea; and the next day sitting on the judgment seat 7 he commanded Paul to be brought. And when he was come, the Jews who had come down from Jerusalem stood round about him, bringing many and heavy accusations against Paul, which they were not able to 8 prove. While he answered for himself, Neither against the law of the Jews, nor against the temple, nor against Cæsar, 9 have I offended at all. But Festus, desiring to gratify the Jews, answered Paul and said, Art thou willing to go up to Jerusalem, and there be judged before me concerning these things? Then said Paul, I am standing at Cæsar's judgment seat, where I ought to be judged: I have done no wrong to the Jews, as thou also very 11 well knowest. For if, indeed, I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can give me up 12 to them. I appeal to Cæsar. Then Festus, having conferred with the council, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came to Cesarea to salute Festus. 14 And when they had been there many days, Festus declared the case of Paul to the king, saying, There is a certain man left prisoner by Felix: About whom, when I was at Jerusalem, the chief priests and elders of the Jews appeared before me, desiring judgment against him. To whom I answered, It is not the custom of the Romans to give up any man, till he that is accused have the accusers face to face, and have liberty to make his defence touching 17 the crime laid to his charge. When therefore they were come hither, I without any

delay sat on the judgment seat the next day, and commanded the man to be brought 18 forth. Against whom when the accusers stood up, they brought no accusation of such things as I supposed: But had certain questions against him relating to their own religious worship, and about one Jesus that was dead, whom Paul affirmed to be 20 alive. And as I doubted of such manner of questions, I asked if he would go to Jerusalem, and there be judged concerning these 21 matters. But Paul appealing to be kept for the hearing of Augustus, I commanded him to be kept till I could send him to Cæsar. Then Agrippa said to Festus, I would also hear the man myself. And he said, To-morrow thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and were entered into the place of audience, with the tribunes, as I principal men of the city, at the command of Festus Paul was 24 brought forth. And Festus said, King Agrippa, and all ye who are present with us, ye see this man, about whom all the multitude of the Jews have pleaded with me, both at Jerusalem, and here, crying out that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and he had himself appealed to the emperor, I determined 26 to send him. Of whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and especially before thee, O king Agrippa, that, after examination taken, I may have somewhat to 27 write. For it seemeth to me unreasonable to send a prisoner, and not to signify also the crimes *alleged* against him.

CHAPTER XXVI.

THEN Agrippa said to Paul, It is permitted thee to speak for thyself. And

Verse 5. *Let thou of you who are able*—Who are best able to undertake the journey, and to manage the cause. *If there be any wickedness in him*—So he does not pass sentence before he hears the cause.

Verse 6. *Not more than ten days*—A short space for a new governor to stay at such a city as Jerusalem. He could not with any convenience have heard and decided the cause of Paul within that time.

Verse 7. *Bringing many accusations*—When many accusations are heaped together, frequently not one of them is true.

Verse 8. *While he answered*—To a general charge, a general answer was sufficient.

Verse 9. *Art thou willing to go up to Jerusalem*—Festus could have ordered this without asking Paul; but God secretly overruled the whole, that he might have an occasion of appealing to Rome.

Verse 10. *I am standing at Cæsar's judgment seat*—For all the courts of the Roman governors were held in the name of the emperor, and by commission from him. *No man can give me up*—He expresses it modestly: the meaning is, Thou canst not. *I appeal to Cæsar*—Which any Roman citizen might do, before sentence was passed.

Verse 12. *The council*—It was customary for a considerable number of persons of distinction to attend the Roman governors. These constituted

a kind of council, with whom they frequently advised.

Verse 13. *Agrippa*—The son of Herod Agrippa, Acts xii. 1. *And Bernice*—His sister, with whom he lived in a scandalous familiarity. This was the person whom Titus Vespasian so passionately loved, that he would have made her empress, had not the clamours of the Romans prevented it.

Verse 15. *Desiring judgment against him*—As upon a previous conviction, which they falsely pretended.

Verse 16. *It is not the custom of the Romans*—How excellent a rule, to condemn no one unheard! A rule which, as it is common to all nations, (courts of inquisition only excepted,) so it ought to direct our proceedings in all affairs, not only in public but private life.

Verse 18. *Such things as I supposed*—From their passion and vehemence.

Verse 19. *But had certain questions*—How coldly does he mention the things of the last importance! *And about one Jesus*—Thus does Festus speak of Him to whom every knee shall bow! *Whom Paul affirmed to be alive*—And was this a doubtful question! But why, O Festus, didst thou doubt concerning it! Only because thou didst not search into the evidence of it. Otherwise, that evidence might have opened to thee, till it had grown up into full conviction; and thy illustrious prisoner have led thee

Paul stretching forth his hand made his defence: I think myself happy, king Agrippa, that I am this day to make my defence before thee concerning all those things whereof I am accused by the Jews: Who art accurately acquainted with all the customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

The manner of my life from my youth which was from the beginning among my own nation at Jerusalem, all the Jews know; Who know me from the first, if they would testify, that I lived a pharisee after the strictest sect of our religion. And now I stand in judgment for the hope of the promise made by God to our fathers: To which our twelve tribes, worshipping continually night and day, hope to attain. Concerning which hope, king Agrippa, I am accused by the Jews. What! is it judged by you an incredible thing that God should raise the dead? I indeed thought myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which also I did in Jerusalem: and having received authority from the chief priests, I shut up many of the saints in prisons; and when they were

11 killed, I gave my vote against them. And frequently punishing them in all the synagogues, I compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to foreign cities.

12 * Whereupon as I was going to Damascus with authority and commission from the chief priests, At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round me 13 and them that journeyed with me. And when we were all fallen down to the earth, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the 14 goads. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared to thee for this purpose, to ordain thee a minister and a witness both of the things which thou hast seen, and of those in which I will appear to thee; 15 Delivering thee from the people, and the gentiles, to whom I now send thee, To open 16 their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive, through faith which is in me, forgiveness of sins, and an

into the glorious liberty of the children of God.

Verse 23. *With the tribunes and principal men of the city*—The chief officers both military and civil.

Verse 1. *And Paul stretching forth his hand*—Chained as it was: a decent expression of his own earnestness, and proper to engage the attention of his hearers. *Answered for himself*—Not only refuting the accusations of the Jews, but enlarging upon the faith of the gospel.

Verse 2. *King Agrippa*—There is a peculiar force in thus addressing a person by name: Agrippa felt this.

Verse 3. *Who art accurately acquainted*—Which Festus was not. *With the customs*—In practical matters. *And questions*—In speculative. This word Festus had used in the absence of Paul, Acts xxv. 19; who, by the divine leading, repeats and explains it. Agrippa had had peculiar advantages for an accurate knowledge of the Jewish customs and questions, from his education under his father Herod, and his long abode at Jerusalem.

Nothing can be imagined more suitable or more graceful than this whole discourse of Paul before Agrippa; in which the seriousness of the Christian, the boldness of the apostle, and the politeness of the gentleman and the scholar, appear in a most beautiful contrast, or rather a most happy union.

Verse 4. *From my youth which was from the beginning*—That is, which was from the beginning of my youth.

Verse 5. *If they would testify*—But they would not: for they well knew what weight his former life must add to his present testimony.

Verse 6. *And now*—This and the two following verses are in a kind of parenthesis, and show that what the pharisees rightly taught concerning the resurrection, Paul likewise asserted at this day. The ninth verse is connected with the fifth. For pharisaism impelled him to persecute. *I stand in judgment for the hope of the promise*—Of the resurrection. So it was in effect; for unless Christ had risen, there could have been no re-

surrection of the dead. And it was chiefly for testifying the resurrection of Christ, that the Jews still persecuted him.

Verse 7. *Our twelve tribes*—For a great part of the ten tribes also had at various times returned from the east to their own country, James i. 1; 1 Peter i. 1. *Worshipping continually night and day*—That is, this is what they aim at in all their public and private worship.

Verse 8. *Is it judged by you an incredible thing*—It was by Festus, Acts xxv. 19; to whom Paul answers, as if he had heard him discourse.

Verse 9. *I thought*—When I was a pharisee. *That I ought to do many things*—Which he now enumerates.

Verse 10. *I shut up many of the saints*—Men not only innocent, but good, just, holy. *I gave my vote against them*—That is, I joined with those who condemned them. Perhaps the chief priests did also give him power to vote on these accusations.

Verse 11. *I compelled them*—That is, some of them. *To blaspheme*—This is the most dreadful of all! It is the enemies of the gospel. If Spira, who was compelled, suffered so terribly, what will become of those who compel, like Saul, but do not repent like him!

Verse 12. *O king*—Most seasonably, in the height of the narration, does he thus fix the king's attention. *Above the brightness of the sun*—And no marvel. For what is the brightness of this created sun to the sun of righteousness, "the brightness of the Father's glory!"

Verse 14. *In the Hebrew tongue*—St. Paul was not now speaking in Hebrew. When he was, Acts xxii. 7, he did not add, "In the Hebrew tongue." Christ used this tongue both on earth and from heaven.

Verse 17. *Delivering thee from the people*—The Jews. *And the gentiles, to whom*—Both Jews and gentiles. *I now send thee*—Paul gives them to know that the liberty he enjoys even in bonds was promised to him, as well as his preaching to the gentiles. *I*—denotes the authority of the Sender. *Now*—The time whence his mission was

inheritance among them that are sanctified.
 19 From that time, O king Agrippa, I was not
 20 disobedient to the heavenly vision: But first to them at Damascus, and at Jerusalem, and through all the country of Judea, and then to the gentiles, I declared, that they should repent and turn to God, doing
 21 works worthy of repentance. For these things the Jews seizing me in the temple attempted to kill me with their own hands.
 22 But having obtained help from God, I continue till this day, testifying both to small and great, saying nothing but what both the prophets and Moses have declared should
 23 be: That the Christ having suffered, and being the first who rose from the dead, should show light to the people, and to the
 24 gentiles. And as he was thus making his defence, Festus said with a loud voice, Paul, thou art beside thyself; much learning
 25 doth make thee mad. But he said, I am not mad, most excellent Festus; but utter
 26 the words of truth and sobriety. For the king knoweth of these things, to whom also I speak with freedom: for I am persuaded none of these things are hidden from him;

dated. For his apostleship as well as his conversation commenced at this moment.

Verse 18. *To open*—He opens them who sends Paul; and He does it by Paul who is sent. *Their eyes*—Both of the Jews and gentiles. *That they may turn*—Through the power of the Almighty, from the spiritual darkness wherein they are involved, to the light of divine knowledge and holiness, and from the power of Satan, who now holds them in sin, guilt, and misery, to the love and happy service of God, that they may receive through faith (he seems to place the same blessings in a fuller light) pardon, holiness, and glory.

Verse 19. *From that time*—Having received power to obey. *I was not disobedient*—I did obey; I used that power, Gal. i. 16. So that even this grace whereby St. Paul was influenced was not irresistible.

Verse 20. *I declared*—From that hour to this, both to Jew and gentile. *That they should repent*—This repentance, we may observe, is previous both to inward and outward holiness.

Verse 21. *For these things*—The apostle now applies all that he had said.

Verse 22. *Having obtained help from God*—When all other help failed, God sent the Romans from the castle, and so fulfilled the promise he had made, verse 17.

Verse 23. *Festus said, Paul, thou art beside thyself*—To talk of men's rising from the dead; and of a Jew's enlightening not only his own nation, but the polite and learned Greeks and Romans! Nay, Festus, it is thou that art beside thyself; that striketh quite wide of the mark. And no wonder: he saw that nature did not act in Paul; but the grace that acted in him he did not see. And therefore he took all this ardour which animated the apostle for a mere start of learned frenzy.

Verse 25. *I am not mad, most excellent Festus*—The style properly belonging to a Roman propertor. How inexpressibly beautiful is this reply! how strong! yet how decent and respectful! Madmen seldom call men by their names, and titles of honour. Thus also St. Paul refutes the charge. But utter the words of truth—Confirmed in the next verse. *And sobriety*—The very reverse of madness. And both these remain, even

27 for this was not done in a corner. King Agrippa, believest thou the prophets? I
 28 know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me
 29 to be a Christian. And Paul said, I would to God, that not only thou, but likewise all that hear me, were this day both almost, and altogether such as I am, except these bonds.

30 And as he said this, the king rose up, and the governor, and Bernice, and they that
 31 sat with them: And as they were going away, they spake one to another, saying, This man doeth nothing worthy of death or
 32 of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

AND when it was determined to sail into Italy, they delivered Paul, and certain other prisoners, to a centurion named
 2 Julius, of the Augustan cohort. And going aboard a ship of Adramyttium, that was to sail by the coasts of Asia, we set sail; Aris-

when the men of God act with the utmost vehemence.

Verse 26. *For the king knoweth of these things*—St. Paul, having refuted Festus, pursues his purpose, returning naturally, and as it were step by step, from Festus to Agrippa. *To whom I speak with freedom*—This freedom was probably one circumstance which Festus accounted madness.

Verse 27. *King Agrippa, believest thou the prophets*—He that believes these, believes Paul, yea, and Christ. The apostle now comes close to his heart. What did Agrippa feel when he heard this! *I know that thou believest*—Here Paul lays so fast hold on the king, that he can scarce make any resistance.

Verse 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian*—See here, Festus altogether an heathen, Paul altogether a Christian, Agrippa halting between both. Poor Agrippa! but almost persuaded! So near the mark, and yet fall short! another step and thou art within the veil! Reader, stop not with Agrippa, but go on with Paul.

Verse 29. *I would to God*—Agrippa had spoke of being a Christian, as a thing wholly in his own power. Paul gently corrects this mistake; intimating, it is the gift and the work of God. *That all that hear me*—It was modesty in St. Paul not to apply directly to them all; yet he looks upon them and observes them. *Wee such as I am*—Christians indeed; full of "righteousness, peace, and joy in the Holy Ghost." He speaks from a full sense of his own happiness, and an overflowing love to all.

Verse 30. *And as he said this the king rose up*—An unspeakably precious moment to Agrippa. Whether he duly improved it or no, we shall see in that day.

Verse 31. *This man doeth nothing worthy of death, or of bonds*—They speak of his whole life, not of one action only. And could ye learn nothing more than this from that discourse? A favourable judgment of such a preacher is not all that God requires.

Verse 1. *As soon as it was determined to sail*—As being a shorter and less expensive passage to Rome.

tarchus, a Macedonian of Thessalonica, being with us. And the next day we reached Sidon. And Julius treating Paul courteously permitted him to go to his friends to take refreshment. And setting sail from thence we sailed under Cyprus, because the winds were contrary. And having sailed through the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And the centurion finding a ship of Alexandria there, bound for Italy, put us on board of it. And when we had sailed slowly many days, and were scarce come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and passing it with difficulty, we came to a certain place called the Fair Havens; near which was the city Lasea. And as much time was spent, and sailing was now dangerous, because the fast was already past, Paul exhorted them, saying to them, Sirs, I perceive that this voyage will be with injury and much damage, not only to the lading and the ship, but also to our lives. But the centurion regarded the master and the owner of the vessel, more than the things which were spoken by Paul. And as the haven was not convenient to winter in, the greater part advised to set sail from thence also, if by any means they might reach Phenice, to winter there; which is an haven of Crete, looking to the south west and north west.

And as the south wind blew gently, supposing they had obtained their purpose, they weighed anchor, and sailed on close by Crete. But not long after, there arose against it a tempestuous wind, named Euroclydon. And the ship being caught, and

not able to bear up against the wind, we let her drive. And running under a certain island called Claudia, we were hardly able to get masters of the boat: Which having taken up they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, they struck sail, and so were driven. And as we were in an exceeding great storm, the next day they lightened the ship. And the third day we cast out with our own hands the tackling of the ship. And as neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was now taken away.

But after long abstinence Paul standing in the midst of them said, Sirs, ye should have hearkened to me, and not have loosed from Crete, and so have avoided this injury and loss. Yet now I exhort you to be of good courage: for there shall be no loss of any life among you, but of the ship only. For there stood by me this night an angel of the God whose I am, and whom I serve, saying, Fear not, Paul; thou must be presented before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, take courage: for I trust in God, that it shall be even as it hath been spoken to me. But we must be cast on a certain island. And when the fourteenth night was come, as we were driven up and down in the Adriatic sea, about midnight the sailors suspected that they drew nigh some land; and sounding they found twenty fathoms: and having gone a little farther, sounding again, they found fifteen fathoms. And fearing lest we should fall upon rough places, they cast four anchors out of the

Verse 2. Adramyttium was a sea-port of Mysia. Aristarchus and Luke went with Paul by choice, not being ashamed of his bonds.

Verse 3. Julius treating Paul courteously—Perhaps he had heard him make his defence.

Verse 4. We sailed under Cyprus—Leaving it on the left hand.

Verse 7. Cnidus was a cape and city of Caria.

Verse 8. The Fair Havens still retain the name; but the city of Lasea is now utterly lost, together with many more of the hundred cities, for which Crete was once so renowned.

Verse 9. The fast—Or day of atonement, was kept on the tenth of Tisri, that is, the 25th of September. This was to them an ill time of sailing; not only because winter was approaching, but also because of the sudden storms which are still common in the Mediterranean, at that time of the year. Paul exhorted them—Not to leave Crete. Even in external things, faith exerts itself with the greatest presence of mind and readiness of advice.

Verse 10. Saying to them—To the centurion and other officers.

Verse 11. The centurion regarded the master—And indeed it is a general rule, to believe an artificer in his own art. Yet when there is the greatest need, a real Christian will often advise even better than him.

Verse 12. Which is an haven—Having a double opening, one to the south west, the other to the north west.

Verse 14. There arose against it—The south wind. A tempestuous wind, called in those parts Euroclydon—This was a kind of hurricane, not carrying

them any one way, but tossing them backward and forward. These furious winds are now called Levanters, and blow in all directions from the north east to the south east.

Verse 16. We were hardly able to get masters of the boat—To prevent his being staved.

Verse 18. They lightened the ship—Casting the heavy goods into the sea.

Verse 19. We cast out the tackling of the ship—Cutting away even those masts that were not absolutely necessary.

Verse 20. Neither sun nor stars appeared for many days—Which they could the less spare before the compass was found out.

Verse 21. This loss—Which is before your eyes.

Verse 23. The God whose I am, and whom I serve—How short a compendium of religion! yet how full! comprehending both faith, hope, and love!

Verse 24. God hath given them their lives; perhaps their souls also. And the centurion, observing the providence of God, gave to Paul the lives of the prisoners. How wonderfully does his providence reign in the most contingent things! And rather will many bad men be preserved with a few good, (so it frequently happens,) than one good man perish with many bad. So it was in this ship; so it is in the world. Then—At such a time as this there was not the same danger, which might otherwise have been, of St. Paul's seeming to speak out of vanity what he really spoke out of necessity. All the souls—Not only all the prisoners, as Julius afterwards did, verse 43. Ask for souls: they shall be given thee; yea, more than thou hast for. That sail with

30 stern, and wished for the day. But when the sailors were attempting to flee out of the ship, and had let down the boat into the sea, under pretence that they were going
31 to carry out anchors out of the foreship, Paul said to the centurion and the soldiers, Unless these abide in the ship, ye cannot be
32 saved. Then the soldiers cut off the ropes
33 of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take food, saying, This day is the fourteenth that ye have tarried and continue
34 fasting, having taken nothing. Therefore I exhort you to take food: for this is for your preservation: for there shall not an hair fall
35 from the head of any of you. And having spoken thus, he took bread, and gave thanks to God before them all, and having broken
36 it, he began to eat. Then were they all encouraged, and they also took meat. And we were in the ship in all two hundred and
37 seventy-six souls. And when they were satisfied with food, they lightened the ship,
38 casting out the wheat into the sea. And when it was day, they did not know the land: but they observed a certain creek having a shore, into which they were minded, if possible, to thrust the ship. And having taken up the anchors, they committed it to the

these—So that Paul, in the sight of God, was the master and pilot of the ship.

Verse 27. *The fourteenth night*—Since they left Crete, verses 18, 19. *In the Adriatic sea*—So the ancients called all that part of the Mediterranean which lay south of Italy.

Verse 30. *The sailors were attempting to flee out of the ship*—Supposing the boat would go more safely over the shallows.

Verse 31. *Unless these mariners abide in the ship*—Without them ye know not how to manage her. *Ye cannot be saved*—He does not say, we: that they would not have regarded. The soldiers were not careful for the lives of the prisoners; nor was Paul careful for his own.

We may learn hence, to use the most proper means for security and success, even while we depend on divine providence, and wait for the accomplishment of God's own promise. He never designed any promise should encourage rational creatures to act in an irrational manner; or to remain inactive when he has given them natural capacities of doing something, at least, for their own benefit. To expect the accomplishment of any promise, without exerting these, is at best vain and dangerous presumption, if all pretence of relying upon it be not profane hypocrisy.

Verse 33. *Ye continue fasting, having taken nothing*—No regular meal; through a deep sense of their extreme danger. Let us not wonder then if men, who have a deep sense of the extreme danger of everlasting death, for a time forget even to eat their bread, or to attend their worldly affairs. Much less let us censure that as madness, which may be the beginning of true wisdom.

Verse 34. *This is for your preservation*—That ye may be the better able to swim to shore.

Verse 36. *Then were they all encouraged*—By his example, as well as words.

Verse 38. *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

Verse 39. *They did not know the land*—Which they saw near them; having a level shore.

Verse 40. *Loosing the rudder bands*—Their ships had frequently two rudders, one on each side.

sea, at the same time loosing the rudder bands, and hoisting up the stay-sail to the
41 wind, they made for the shore. But falling into a place where two seas met, they ran the ship aground; and the forepart sticking fast remained immovable, but the hinder part was broken by the force of the
42 waves. And the counsel of the soldiers was to kill the prisoners, lest any one should
43 swim away, and escape. But the centurion, being desirous to save Paul, hindered them from their purpose; and commanded those that could swim, throwing themselves into
44 the sea, first to get away to land. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they all escaped safe to land.

CHAPTER XXVIII.

AND being escaped, we then knew that
2 the island was called Melita. And the barbarians showed us uncommon kindness: for having kindled a fire, they brought us all to it, because of the present rain, and because
3 of the cold. Now as Paul was gathering a bundle of sticks, and laying them on the fire, a viper coming from the heat fastened
4 upon his hand. And when the barbarians

These were fastened while they let the ship drive; but were now loosened, when they had need of them to steer her into the creek.

Verse 41. *A place where two seas met*—Probably by reason of a sandbank running parallel with the shore.

Verse 42. *The counsel*—Cruel, unjust, ungrateful.

Verse 43. *They all escaped safe to land*—And some of them doubtless received the apostle as a teacher sent from God. These would find their deliverance from the fury of the sea but an earnest of an infinitely greater deliverance; and are, long ere this, lodged with him in a more peaceful harbour than Malta, or than earth could afford.

Verse 1. *Melita*, or Malta, is about twelve miles broad, twenty long, and sixty distant from Sicily to the south. It yields abundance of honey, (whence its name was taken,) with much cotton; and is very fruitful, though it has only three feet depth of earth above the solid rock. The emperor Charles the Fifth gave it, in 1530, to the knights of Rhodes, driven out of Rhodes by the Turks. They are a thousand in number, of whom five hundred always reside on the island.

Verse 2. *And the barbarians*—So the Romans and Greeks termed all nations but their own. But surely the generosity shown by these uncultivated inhabitants of Malta was far more valuable than all the varnish which the poliest education could give, where it taught not humanity and compassion.

Verse 4. *And when the barbarians saw—they said*—Seeing also his chains. Doubtless this man is a murderer—Such rarely go unpunished even in this life. Whom vengeance hath not suffered to live—They look upon him as a dead man already.

It is with pleasure we trace among these barbarians the force of conscience, and the belief of a particular providence, which some people of more learning have stupidly thought it philosophy to despise. But they erred in imagining that calamities must always be interpreted as

saw the venomous animal hanging on his hand, they said one to another, Doubtless this man is a murderer, whom, though he hath escaped the sea, vengeance hath not suffered to live. But having shaken off the venomous animal into the fire, he suffered no harm. However they expected that he would have swollen, or suddenly fallen down dead; but after having waited a considerable time, seeing no mischief befall him, they changed their minds, and said he was a god.

And near that place was the estate of the chief man of the island, named Publius; who receiving us into his house, entertained us courteously three days. Now the father of Publius lay sick of a fever and bloody flux: to whom Paul went in, and having prayed, laid his hands on him and healed him. And when this was done, the rest also in the island, who had disorders, came, and were healed: Who likewise honoured us with many honours; and when we departed, put on board such things as were necessary.

And after three months we sailed in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux. And arriving at Syracuse, we tarried there three days. Whence coasting round, we came to Rhegium: and the south wind rising after one day, we came the next to Puteoli: Where finding brethren, we were entreated to tarry with them seven days: and so we went toward Rome. And the brethren having heard of us came out thence to meet us, some as far as Appii Forum, and

others to the Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we were come to Rome the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with the soldier that kept him. And after three days he called the chief of the Jews together: and when they were come together, he said to them, Brethren, though I have done nothing against the people, or the customs of our fathers, yet have I been delivered a prisoner from Jerusalem into the hands of the Romans; Who, having examined me, were willing to have released me, because there was no cause of death in me. But when the Jews opposed it, I was constrained to appeal to Cæsar; not that I had anything to accuse my nation of. For this cause therefore have I entreated to see and speak with you; for it is on account of the hope of Israel that I am bound with this chain. And they said to him, We have neither received letters from Judea concerning thee, nor hath any of the brethren coming hither related or spoke any evil of thee. But we desire to hear of thee what thou thinkest: for concerning this sect, we know that it is everywhere spoken against.

And having appointed him a day, many came to him at his lodging; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and the prophets, and from morning till evening. And some be-

miles from Rome; the Three Taverns about thirty. He took courage—He saw Christ was at Rome also, and now forgot all the troubles of his journey.

Verse 16. *With the soldier*—To whom he was chained, as the Roman custom was.

Verse 17. *And after three days*—Given to rest and prayer. *Paul called the chief of the Jews together*—He always sought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had; therefore he first obviates this suspicion.

Verse 19. *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated attempts to murder him. *Not that I had any thing to accuse my nation of*—Not that I had any design to accuse others, but merely to defend myself.

Verse 20. *The hope of Israel*—What Israel hopes for, namely, the Messiah and the resurrection.

Verse 21. *We have neither received letters concerning thee*—There must have been a peculiar providence in this. *Nor hath any of the brethren*—The Jews. *Related*—Professedly, in a set discourse. *Or spoke*—Occasionally, in conversation. *Any evil of thee*—How must the bridle then have been in their mouth!

Verse 22. *This sect we know is everywhere spoken against*—This is no proof at all of a bad cause, but a very probable mark of a good one.

Verse 23. *To whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus*—These were his two grand topics, 1. That the kingdom of the Messiah was of a spiritual, not temporal, nature: 2. That Jesus of Nazareth was the very person foretold as the Lord of that

judgments. Let us guard against this, lest, like them, we condemn not only the innocent, but “the excellent of the earth.”

Verse 5. *Having shaken off the venomous animal, he suffered no harm*—The words of an eminent modern historian are, “No venomous kind of serpent now breeds in Malta, neither hurts if it be brought thither from another place. Children are seen there handling and playing even with scorpions: I have seen one eating them.” If this be so, it seems to be fixed by the wisdom of God, as an eternal memorial of what he once wrought there.

Verse 6. *They changed their minds, and said he was a god*—Such is the stability of human reason! A little before he was a murderer; and presently, he is a god. Just as the people of Lystra,—one hour sacrificing, and the next stoning. Nay, but there is a medium. He is neither a murderer nor a god, but a man of God. But natural men never run into greater mistakes, than in judging of the children of God.

Verse 7. *The chief man of the island*—In wealth, if not in power also. *Three days*—The first three days of our stay on the island.

Verse 11. *Whose sign was*—It was the custom of the ancients to have images on the head of their ships, from which they took their names. *Castor and Pollux*—Two heathen gods, who were thought favourable to mariners.

Verse 15. *The brethren*—That is, the Christians. *Came out thence to meet us*—It is remarkable that there is no certain account by whom Christianity was planted at Rome. Probably some inhabitants of that city were at Jerusalem on the day of Pentecost, Acts ii. 10, and being then converted themselves, carried the gospel thither at their return. *Appii Forum* was a town fifty-one

25 Haved the things that were spoken, and some believed not. And not agreeing with each other, they brake up the assembly, after Paul had spoken one word, Well spake the Holy Ghost by the prophet Isaiah to your
 26 fathers, saying, *Go to this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not
 27 perceive; For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with

their hearts, and should be converted, and I
 28 should heal them. Be it known therefore unto you, that the salvation of God is sent
 29 to the gentiles, and they will hear. And when he had said these things, the Jews departed, having great debating with each other.

30 And he continued two whole years in his own hired house, and received all that came
 31 to him, Preaching the kingdom of God, and teaching the things that relate to the Lord Jesus Christ, with all freedom of speech, no man forbidding him.

kingdom. On this head he had as much need to persuade as to convince, their will making us strong a resistance as their understanding.

Verse 24. *And some believed the things that were spoken*—With the heart, as well as understanding.

Verse 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

Verse 26. *Hearing ye shall hear*—That is, ye shall most surely hear. *And shall not understand*—The words manifestly denote a judicial blindness, consequent upon a wilful and obstinate resistance of the truth. First they would not, afterwards they could not, believe.

Verse 28. *The salvation of God is sent to the gentiles*. Namely, from this time. Before this, no apostle had been at Rome. St. Paul was the first.

Verse 30. *And Paul continued two whole years*—

• Isaiah vi. 9, &c.; Matt. xiii. 14; John xii. 40.

After which this book was wrote, long before St. Paul's death, and was undoubtedly published with his approbation by St. Luke, who continued with him to the last, 2 Tim. iv. 11. *And received all that came off that came to him*—Whether they were Jews or gentiles. These two years completed twenty-five years after our Saviour's passion. Such progress had the gospel made by that time in the parts of the world which lay west of Jerusalem, by the ministry of St. Paul among the gentiles. How far eastward the other apostles had carried it in the same time, history does not inform us.

Verse 31. *No man forbidding him*—Such was the victory of the word of God. Whilst Paul was preaching at Rome, the gospel shone with its highest lustre. Here therefore the Acts of the Apostles end; and end with great advantage. Otherwise, St. Luke could easily have continued his narrative to the apostle's death.

NOTES ON ST. PAUL'S EPISTLE TO THE ROMANS.

MANY of the writings of the New Testament are written in the form of epistles. Such are not only those of St. Paul, James, Peter, Jude, but also both the treatises of St. Luke, and all the writings of St. John. Nay, we have seven epistles herein which the Lord Jesus himself sent by the hand of John to the seven churches; yea, the whole Revelation is no other than an epistle from Him.

Concerning the epistles of St. Paul, we may observe, he writes in a very different manner to those churches which he had planted himself, and to those who had not seen his face in the flesh. In his letters to the former, a loving or sharp familiarity appears, as their behaviour was more or less suitable to the gospel. To the latter, he proposes the pure, unminged gospel, in a more general and abstract manner.

As to the time wherein he wrote his epistles, it is probable he wrote about the year of Christ, according to the common reckoning,

43 From Corinth,	The Epistle to the Thessalonians.
49 From Phrygia,	To the Galatians.
62 From Ephesus,	The First to the Corinthians.
From Trons,	The First Epistle to Timothy.
From Macedonia,	The Second to the Corinthians, and that to Titus.
From Corinth,	To the Romans.
67 From Rome,	To the Philippians, to Philemon, the Ephesians, and Colossians.
68 From Italy,	To the Hebrews.
66 From Rome,	The Second to Timothy.

As to the general epistles, it seems, St. James wrote a little before his death, which was A.D. 63. St. Peter, who was married in the year 67, wrote his latter epistle a little before his death, and not long after his former. St. Jude wrote after him, when the mystery of iniquity was gaining ground swiftly. St. John is believed to have wrote all his epistles a little before his departure. The Revelation he wrote A.D. 96.

That St. Paul wrote this epistle from Corinth we may learn from his commending to the Romans Phebe, a servant of the church of Cenchrea, chap. xvi. 1, a port of Corinth; and from his mentioning the salutations of Caius and Restus, chap. xvi. 23, who were both Corinthians. Those to whom he wrote seem to have been chiefly foreigners, both Jews and gentiles, whom business drew from other provinces; as appears, both by his writing in Greek, and by his salutations of several former acquaintance.

His chief design herein is to show, 1. That neither the gentiles by the law of nature, nor the Jews by the law of Moses, could obtain justification before God; and that therefore it was necessary for both to seek it from the free mercy of God by faith. 2. That God has an absolute right to show mercy on what terms he pleases, and to withhold it from those who will not accept it on his own terms.

This Epistle consists of five parts:

I. The introduction,	C. I. 1-15
II. The proposition briefly proved,	
1. Concerning faith and justification,	
2. Concerning salvation,	
3. Concerning the equality of believers, Jews or gentiles,	16-17
For these three parts, whereof	
The first is treated of,	C. I. 18-iv.
The second,	C. v. - viii.
The third,	C. ix. - xii.
not only the treatise itself, but also the exhortation, answers in the same order.	
III. The treatise,	
1. Concerning justification, which is,	
(1.) Not by works, for	C. I. 18
The gentiles,	C. ii. 1-10
The Jews, and	11-20
Both together are under sin,	C. iii. 1-20
(2.) But by faith,	21-31
as appears by the example of Abraham, and the testimony of David,	C. iv. 1-25
2. Concerning salvation,	C. v. - viii.
3. Concerning the equal privileges of Jewish and gentile believers,	C. ix. - xii.
IV. The exhortation,	
1. Concerning faith and its fruits, love and practical holiness,	C. xiii. 1-2
2. Concerning salvation,	C. xiii. 1-10
3. Of the conjunction of Jews and gentiles,	11-14
V. The conclusion,	C. xiv. 1-xv. 13
	14-xvi. 26

To express the design and contents of this epistle a little more at large: The apostle labours throughout to fix in those to whom he writes a deep sense of the excellency of the gospel, and to engage them to act suitably to it. For this purpose, after a general salutation, chap. i. to 2, and profession of his affection for them, verses 8-15, he declares he shall not be ashamed openly to

maintain the gospel at Rome, seeing it is the powerful instrument of salvation, both to Jews and gentiles, by means of faith, verses 16, 17. And, in order to demonstrate this, he shows,—

1. That the world greatly needed such a dispensation, the gentiles being in a most abandoned state, verses 18—32, and the Jews, though condemning others, being themselves no better, chap. ii. 1—29; as, notwithstanding some cavils, which he obviates, chap. iii. 1—8, their own scriptures testify, verses 9—19. So that all were under a necessity of seeking justification by this method, verses 20—31.

2. That Abraham and David themselves sought justification by faith, and not by works, chap. v. 1—25.

3. That all who believe are brought into so happy a state, as turns the greatest afflictions into matter of joy, chap. v. 1—11

4. That the evils brought on mankind by Adam are abundantly recompensed to all that believe in Christ, verses 12—21.

5. That, far from dissolving the obligations to practical holiness, the gospel increases them by peculiar obligations, chap. vi. 1—23.

In order to convince them of these things the more deeply, and to remove their fondness for the Mosaic law, now they were married to Christ by faith in him, chap. vii. 1—6, he shows how unable the motives of the law were to produce that holiness which believers obtain by a living faith in the gospel, chap. vii. 7—25. viii. 1, 2, and then gives a more particular view of those things which rendered the gospel effectual to this great end, verses 3—39.

That even the gentiles, if they believed, should have a share in these blessings, and that the Jews, if they believed not, should be excluded from them, being a point of great importance, the apostle bestows the ninth, tenth, and eleventh chapters in settling it. He begins the ninth chapter by expressing his tender love and high esteem for the Jewish nation, verses 1—5, and then shows,—

1. That God's rejecting great part of the seed of Abraham, yea, and of Isaac too, was undeniable fact, verses 6—13.

2. That God had not chosen them to such peculiar privileges for any kind of goodness either in them or their fathers, verses 14—24.

3. That his accepting the gentiles, and rejecting many of the Jews, had been foretold both by Hosea and Isaiah, verses 25—33.

4. That God had offered salvation to Jews and gentiles on the same terms, though the Jews had rejected it, chap. x. 1—21.

5. That though the rejection of Israel for their obstinacy was general, yet it was not total; there being still a remnant among them who did embrace the gospel, chap. xi. 1—10.

6. That the rejection of the rest was not final, but in the end all Israel should be saved, verses 11—31.

7. That, meantime, even their obstinacy and rejection served to display the unsearchable wisdom and love of God, verses 32—36.

The rest of the epistle contains practical instructions and exhortations. He particularly urges, 1. An entire consecration of themselves to God, and a care to glorify Him by a faithful improvement of their several talents, chap. xii. 1—11. 2. Devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness, verses 12—21. 3. Obedience to magistrates, justice in all his branches, love the fulfilling of the law, and universal holiness, chap. xiii. 1—14. 4. Mutual candour between those who differed in judgment, touching the observance of the Mosaic law, chap. xiv. 1—23, xv. 1—17; in enforcing which he is led to mention the extent of his own labours, and his purpose of visiting the Romans; in the mean time recommending himself to their prayers, verses 18—33. And, after many salutations, chap. xvi. 1—16, and a caution against those who caused divisions, he concludes with a suitable blessing and doxology, verses 17—27.

ROMANS.

CHAPTER 1.

PAUL, a servant of Jesus Christ, called to be an apostle, separated to the Gospel of God, * Which he had promised before by

3 his prophets in the holy scriptures, Concerning his Son Jesus Christ our Lord, who was of the seed of David according to the 4 flesh; But declared the Son of God with

Verse 1. *Paul, a servant of Jesus Christ*—To this introduction the conclusion answers, Romans xv. 15, &c. *Called to be an apostle*—And made an apostle by that calling. While God calls, he makes what he calls. As the Judaizing teachers disputed his claim to the apostolical office, it is with great propriety that he asserts it in the very entrance of an epistle wherein their principles are entirely overthrown. And various other proper and important thoughts are suggested in this short introduction; particularly the prophecies concerning the gospel, the descent of

Jesus from David, the great doctrines of his Godhead and resurrection, the sending the gospel to the gentiles, the privileges of Christians, and the obedience and holiness to which they were obliged in virtue of their profession. *Separated*—By God, not only from the bulk of other men, from other Jews, from other disciples, but even from other Christian teachers, to be a peculiar instrument of God in spreading the gospel.

Verse 2. *Which he promised before*—Of old time, frequently, solemnly. And the promise and accomplishment confirm each other.

Verse 3. *Who was of the seed of David according to the flesh*—That is, with regard to his human nature. Both the natures of our Saviour are here

• Dent. xviii. 15; Isai. ix. 6, 7; lili. and lxi.; Jer. xxiii. 5.

power, according to the Spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith in all nations, for his name: Among whom are ye also the called of Jesus Christ: To all that are in Rome, who are beloved of God, called and holy: Grace to you and peace from God our Father, and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of through the whole world. For God, whom I serve with my spirit in the gospel of his Son, is my witness, how incessantly I

make mention of you; Always requesting in my prayers to come unto you, if by any means now at length I may have a prosperous journey by the will of God. For I long to see you, that I may impart to you some spiritual gift, that ye may be established; That is, to be comforted together with you by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, that I have often purposed to come to you, (though I have been hindered hitherto,) that I might have some fruit among you

also, even as among the other gentiles. I am a debtor both to the Greeks and the

mentioned; but the human is mentioned first, because the divine was not manifested in its full evidence till after his resurrection.

Verse 4. But powerfully declared to be the Son of God, according to the Spirit of holiness—That is, according to his divine nature. By the resurrection from the dead—For this is both the fountain and the object of our faith; and the preaching of the apostles was the consequence of Christ's resurrection.

Verse 5. By whom we have received—I and the other apostles. Grace and apostleship—The favour to be an apostle, and qualifications for it. For obedience to the faith in all nations—That is, that all nations may embrace the faith of Christ. For his sake—For his sake; out of regard to him.

Verse 6. Among whom—The nations brought to the obedience of faith. See ye also—But St. Paul gives them no pre-eminence above others.

Verse 7. To all that are in Rome—Most of these were heathens by birth, verse 13, though with Jews mixed among them. They were scattered up and down in that large city, and not yet reduced into the form of a church. Only some had begun to meet in the house of Aquila and Priscilla. Beloved of God—And from his free love, not from any merit of yours, called by his word and his Spirit to believe in him, and now through faith holy as he is holy. Grace—The peculiar favour of God. And peace—All manner of blessings, temporal, spiritual, and eternal. This is both a Christian salutation and an apostolic benediction. From God our Father, and the Lord Jesus Christ—This is the usual way wherein the apostles speak "God the Father," "God our Father." Nor do they often, in speaking of him, use the word Lord, as it implies the proper name of God, JEHOVAH. In the Old Testament, indeed, the holy men generally said, "The Lord our God;" for they were then, as it were, servants; whereas now they are sons: and sons so well know their father, that they need not frequently mention his proper name. It is one and the same peace, and one and the same grace, which is from God and from Jesus Christ. Our trust and prayer fix on God, as he is the Father of Christ; and on Christ, as he presents us to the Father.

Verse 8. I thank—I, the very entrance of this one epistle are the traces of all spiritual affections; but of thankfulness above all, with the expression of which almost all St. Paul's epistles begin. He here particularly thanks God, that what otherwise himself should have done, was done at Rome already. My God—This very word expresses faith, hope, love, and consequently all true religion. Through Jesus Christ—The gifts of God all pass through Christ to us; and all our petitions and thanksgivings pass through Christ to God. That your faith is spoken of—In this kind of congratulations St. Paul describes either the whole of Christianity, as Col. i. 3, &c.; or some part of it, as i Cor. i. 6. Accordingly, here he

mentions the faith of the Romans, suitably to his design, verses 12, 17. Through the whole world—This joyful news spreading everywhere, that there were Christians also in the imperial city. And the goodness and wisdom of God established faith in the chief cities; in Jerusalem and Rome particularly; that from thence it might be diffused to all nations.

Verse 9. God, whom I serve—As an apostle. In my spirit—Not only with my body, but with my inmost soul. In the gospel—By preaching it.

Verse 10. Always in all my solemn addresses to God. If by any means now at length—This accumulation of particles declares the strength of his desire.

Verse 11. That I may impart to you—Face to face, by laying on of hands, prayer, preaching the gospel, private conversation. Some spiritual gift—With such gifts the Corinthians, who had enjoyed the presence of St. Paul, abounded, i Cor. i. 7, xii. 1, xiv. 1. So did the Galatians likewise, Gal. iii. 5; and, indeed, all those churches which had had the presence of any of the apostles had peculiar advantages in this kind, from the laying on of their hands, Acts xix. 6, viii. 17, &c., 2 Tim. i. 6. But as yet the Romans were greatly inferior to them in this respect; for which reason the apostle, in the twelfth chapter also, says little, if any thing, of their spiritual gifts. He therefore desires to impart some, that they might be established; for by these was the testimony of Christ confirmed among them. That St. Peter had no more been at Rome than St. Paul, at the time when this epistle was written, appears from the general tenor thereof, and from this place in particular: for, otherwise, what St. Paul wishes to impart to the Romans would have been imparted already by St. Peter.

Verse 12. That is, I long to be comforted by the mutual faith both of you and me—He not only associates the Romans with, but even prefers them before, himself. How different is this style of the apostle from that of the modern court of Rome!

Verse 13. Brethren—A frequent, holy, simple, sweet, and yet grand, appellation. The apostles but rarely address persons by their names; as, "O ye Corinthians," "O Timothy." St. Paul generally uses this appellation, "Brethren," sometimes in exhortation, "My beloved," or, "My beloved brethren;" St. James, "Brethren," "My brethren;" "My beloved brethren;" St. Peter and Jude always, "Beloved;" St. John frequently, "Beloved;" once, "Brethren;" of tender than once, "My little children." Though I have been hindered hitherto—Rather by business, see Romans xv. 22; or persecution, i Thess. ii. 2; or the Spirit, Acts xvi. 7. That I might have some fruit—Of my ministerial labours. Now as I have already had from the many churches I have planted and watered among the other gentiles.

Verse 14. To the Greeks and the barbarians—He includes the Romans under the Greeks; so that

barbarians; both to the wise, and to the
 15 unwise. Therefore, as much as in me is, I
 am ready to preach the gospel to you also
 16 who are at Rome. For I am not ashamed
 of the gospel: for it is the power of God
 17 unto salvation to every one that believeth;
 both to the Jew, and to the gentile. For
 the righteousness of God is revealed therein
 from faith to faith: as it is written, *The
 just shall live by faith.
 18 For the wrath of God is revealed from
 heaven against all ungodliness and un-
 19 righteousness of men, who detain the truth
 in unrighteousness; For what is to be

known of God is manifest in them; for
 20 God hath showed it to them. For those
 things of him which are invisible, both his
 eternal power and Godhead, are clearly seen
 from the creation of the world, being under-
 stood by the things which are made; so
 21 that they are without excuse: Because,
 knowing God, they did not glorify him as
 God, neither were thankful; but became
 vain in their reasonings, and their foolish
 22 heart was darkened. Professing to be wise,
 23 they became fools, And changed the glory
 of the incorruptible God into an image in
 the likeness of corruptible man, and of birds,

this division comprises all nations. *Both to the
 Jews, and the unwise*—For there were "unwise"
 even among the Greeks, and "wise" even
 among the barbarians. *I am a debtor to all*—I am
 bound by my divine mission to preach the gos-
 pel to them.

Verse 16. *For I am not ashamed of the gospel*—To
 the world, indeed, it is folly and weakness, 1
 Cor. i. 18; therefore, in the judgment of the
 world, he ought to be ashamed of it; especially
 at Rome, the head and theatre of the world. But
 Paul is not ashamed, knowing it is the power of
 God unto salvation to every one that believeth—The
 great and gloriously powerful means of saving
 all who accept salvation in God's own way. As
 St. Paul comprises the sum of the gospel in this
 epistle, so he does the sum of the epistle in this
 and the following verse. *Both to the Jew, and to
 the gentile*—There is a noble frankness, as well as
 a comprehensive sense, in these words, by which
 he, on the one hand, shows the Jews their ab-
 solute need of the gospel; and, on the other,
 tells the politest and greatest nation in the world
 both that their salvation depended on receiving it,
 and that the first offers of it were in every
 place to be made to the despised Jews.

Verse 17. *The righteousness of God*—This expres-
 sion sometimes means God's eternal, essential
 righteousness, which includes both justice and
 mercy, and is eminently shown in condemning
 sin, and yet justifying the sinner. Sometimes
 it means that righteousness by which a man,
 through the gift of God, is made and is righte-
 ous; and that, both by receiving Christ through
 faith, and by a conformity to the essential right-
 eousness of God. St. Paul, when treating of
 justification, means hereby the righteousness of
 faith; therefore called "the righteousness of
 God," because God found out and prepared, re-
 veals and gives, approves and crowns it. In this
 verse the expression means, the whole benefit
 of God through Christ for the salvation of a sin-
 ner. *Is revealed*—Mention is made here, and
 verse 18, of a twofold revelation,—of wrath and
 of righteousness: the former, little known to
 nature, is revealed by the law; the latter, wholly
 unknown to nature, by the gospel. That goes
 before, and prepares the way; this follows.
 Each, the apostle says, "is revealed" at the
 present time, in opposition to the times of ig-
 norance. *From faith to faith*—By a gradual series
 of still clearer and clearer promises. *As it is
 written*—St. Paul had just laid down three pro-
 positions: 1. Righteousness is by faith, verse
 17: 2. Salvation is by righteousness, verse 18:
 3. Both to the Jews and to the gentiles, verse 16.
 Now all these are confirmed by that single sen-
 tence, *The just shall live by faith*—Which was pri-
 marily spoken of those who preserved their lives,
 when the Chaldeans besieged Jerusalem, by be-

lieving the declarations of God, and acting ac-
 cording to them. Here it means, He shall obtain
 the favour of God, and continue therein by be-
 lieving.

Verse 18. *For*—There is no other way of ob-
 taining life and salvation. Having laid down
 his proposition, the apostle now enters upon
 the proof of it. His first argument is, The law
 condemns all men, as being under sin. None
 therefore is justified by the works of the law.
 This is treated of to chap. iii. 20. And hence he
 infers, Therefore justification is by faith. *The
 wrath of God is revealed*—Not only by frequent and
 signal interpositions of divine providence, but
 likewise in the sacred oracles, and by us, his
 messengers. *From heaven*—This speaks the ma-
 jesty of Him whose wrath is revealed, his all-
 seeing eye, and the extent of his wrath; what
 ever is under heaven is under the effects of his
 wrath, believers in Christ excepted. *Against all
 ungodliness and unrighteousness*—These two are treat-
 ed of, verses 23, &c. *Of men*—He is speaking here
 of the gentiles, and chiefly the wisest of them.
Who detain the truth—For it struggles against their
 wickedness. *In unrighteousness*—The word here
 includes ungodliness also.

Verse 19. *For what is to be known of God*—Those
 great principles which are indispensably neces-
 sary to be known. *Is manifest in them* for God
 hath showed it to them—By the light which enlight-
 ens every man that cometh into the world.

Verse 20. *For those things of him which are invi-
 sible, are seen*—By the eye of the mind. *Being
 understood*—They are seen by them, and them
 only, who use their understanding.

Verse 21. *Because, knowing God*—For the wisest
 heathens did know that there was one supreme
 God; yet from low and base considerations they
 conformed to the idolatry of the vulgar. *They did
 not glorify him as God, neither were thankful*—They
 neither thanked him for his benefits, nor glorified
 him for his divine perfections. *But became vain*—
 Like the idols they worshipped. *In their reason-
 ings*—Various, uncertain, foolish. What a terrible
 instance have we of this in the writings of Lu-
 cretius! What vain reasonings, and how dark a
 heart, amidst so pompous professions of wis-
 dom!

Verse 23. *And changed*—With the utmost folly.
 Here are three degrees of ungodliness and of
 punishment: the first is described, verses 21—
 24; the second, verses 25—27; the third, in the
 28th and following verses. The punishment in
 each case is expressed by *God gave them up*. If
 a man will not worship God as God, he is so
 left to himself that he throws away his very
 manhood. *Raptores*—Or creeping things; as beetles,
 and various kinds of serpents.

Verse 24. *Wherefore*—One punishment of sin is
 from the very nature of it, as verse 27; another,
 as here, is from vindictive justice. *Uncleaness*—
 Ungodliness and uncleanness are frequently

and of four-footed creatures, and reptiles.
 24 Wherefore God also gave them up to uncleanness through the desires of their hearts, to dishonour their bodies among themselves:
 25 solvers: Who changed the truth of God into a lie, and worshipped, and served the creature above the Creator, who is blessed for ever. Amen. Therefore God gave them up to vile affections: for even their women changed their natural use to that which is against nature: And likewise also men, leaving the natural use of the woman, burned in their lust toward each other; men with men working filthiness, and receiving in themselves the just recompence of their error. And as they did not like to retain God in their knowledge, God gave them up to an unsearching mind, to do the things which were not expedient: Filled with all injustice, hypocrisy, malice, enmities, evil opinions, wickedness: full of envy, murder, contention, deceit, malignity; whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, dissh-

joined, & Thorns, iv. 5.] as are the knowledge of God and purity, *God gave them up* specially withdrawing his restraining grace.

Verse 25. *Who changed the truth* The true worship of God, *into a lie*—*idolatry*, abominable idolatry. And worshipped—*inwardly*. And served—*outwardly*.

Verse 26. *Therefore God gave them up to vile affections*—To which the heathen Romans were then abandoned to the last degree; and none more than the emperors themselves.

Verse 27. *Receiving the just recompence of their error* Their idolatry: being punished with that unnatural lust, which was as horrible a dishonour to the body, as their idolatry was to God.

Verse 28. *God gave them up to an unsearching mind*—Treated of, verse 29. *To do things not expedient*—Even the vilest abominations, treated of, verses 29—31.

Verse 29. *Filled with all injustice*—This stands in the first place; *iniquities*, in the last. *Persecution* includes here every species of uncharitableness. *Malice*—The Greek word properly implies a temper which delights in hurting an other, even without any advantage to itself.

Verse 30. *Whisperers*—such as secretly detest others, *backbiters*—such as speak against others behind their backs. *Haters of God*—That is, rebels against him, deniers of his providence, or even acts of his justice in their adversities; yea, having an inward heart-enmity to his justice and holiness. *Inventors of evil things*—all new pleasures, new ways of gain, new arts of hurting; particularly in war.

Verse 31. *Convent-breakers*—It is well known, the Romans, as a nation, from the very beginning of their commonwealth, never made any account of violating altogether the most solemn engagements; if they did not like it, though made by their supreme magistracy, in the name of the whole people. They only gave up the general who had made it, and then supposed themselves to be at full liberty. *Without natural affection*—The custom of exposing their own new-born children to perish by cold, hunger, or wild beasts, which was generally prevalent in the heathen world, particularly among the Greeks and Romans, was an amazing instance of this; as is also that of killing their aged and helpless parents, now common among the American heathens.

Verse 32. *Not only do the same, but have pleasure*

in doing to others. Without understanding, covenant-breakers, without natural affection. *Unsearchable*, unsearched. Who knowing the righteous judgment of God, that they who practice such things are worthy of death, not only do the same, but have pleasure in those that practice them.

CHAPTER 11.

1 *Miserable*—they are invincible. *Of a man*, whenever God will that judgment; for in that they judged the other, themselves condemn themselves; for they that judge 2 practiced the same things. For we know that the judgment of God is according to truth against them who practice such things. 3 And thinkest thou this, O man, who judgest them that practice such things, and dost the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and his forbearance and long-suffering? not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart

to those that practice them. This is the highest degree of wickedness. A man may be hurried by his passions to do the thing he hates; but he that has pleasure in those that do evil, loves wickedness for wickedness' sake. And hereby he encourages them in sin, and heaps the guilt of others upon his own head.

Verse 1. *Therefore*—The apostle now makes a transition from the gentiles to the Jews; 11b, at verse 4, he compares both. *Then art invincible*—*having knowledge without practice only increases guilt*. *O man*—having before spoken of the gentile in the third person, he addresses the Jew in the second person. But he calls him by a common appellation, as not acknowledging him to be a Jew. (see verses 17, 28.) *Whomest thou art that judgest*—*unsearched*, *unexamined*, *far*—*in that thou judgest the other* the heathen. *Thou condemnest thyself*, *for thou dost the same things*—*in effect*; in many instances.

Verse 2. *For we know*—Without thy teaching. *That the judgment of God*—*not thine*, who condemnest thyself from thy sentence. *Is according to truth*—is just, making no exception, verses 5, 11; and reaches the heart as well as the life, verse 10.

Verse 3. *That thou shalt escape*—*Rather than the gentile*.

Verse 4. *Or despisest thou*—*that thou go farther still*, from hoping to escape his wrath, to the abuse of his love? *The riches*—*the abundance*. *Of his goodness, forbearance, and long-suffering*—*seeing*—*they that both sinned, and still, and will sin*. All these are afterwards comprehended in the single word "goodness." *Leadeth thee*—*that is*, is designed of God to lead or encourage thee to it.

Verse 5. *Rememberest thou*—*although thou thinkest thou art exceeding up all good things*. *Of what a treasure*—*any man lay up either way* in this short day of life? *To thyself*—*not to him whom thou judgest*. *In the day of wrath, and revelation, and righteous judgment of God*—*that appeareth in*—*the goodness and forbearance and long-suffering*—*of God*. *When shall thou be revealed*—*thou shalt also be revealed the secrets of men's hearts*, verse 16. *Rememberance*—*and*—*remember*—*suppose*—*that, and are supposed to seek, others*—*in suffering*—*and*—*in righteous judgment*—*reap*—*the sinner*—*goodness*—*and*—*wrath*—*are words of a more general import*.

treasurest up thyself wrath in the day of
 6 wrath and revelation and righteous judg-
 7 ment of God; Who will * render to every
 8 one according to his works: To them that
 9 by patient continuance in well-doing seek
 10 for glory and honour and immortality, eter-
 11 nal life: But to them that are contentious,
 12 and do not obey the truth, but obey un-
 13 righteousness, shall be indignation and
 14 wrath, Tribulation and anguish, even upon
 15 every soul of man who worketh evil, of the
 16 Jew first, and also the gentile; But glory,
 17 and honour, and peace, shall be to every one
 18 who worketh good, to the Jew first, and
 19 also to the gentile,
 20 For there is no respect of persons with
 21 God. For as many as have sinned without
 the law shall also perish without the law;
 and as many as have sinned under the law

22 shall be judged by the law; For not the
 honours of the law are just with God, but
 the doers of the law shall be justified.
 23 For when the gentiles, who have not the
 law, do by nature the things contained
 in the law, these, not having the law,
 24 are a law to themselves: Who show the
 work of the law written upon their hearts,
 their conscience also bearing witness, and
 their thoughts among themselves accusing
 or even defending them; In the day when
 25 God will judge the secrets of men by Christ
 Jesus according to my gospel.
 26 But if thou art called a Jew, and reas-
 27 est in the law, and gloriest in God, and know-
 est his will, and discernest the things that
 differ, being instructed out of the law;
 28 And art confident that thyself art a guide to
 the blind, a light of them that are in dark-

Verse 7. *To them that seek for glory*—For pure
 love does not exclude faith, hope, desire, 1 Cor.
 xv. 58.

Verse 8. *But to them that are contentious*—Like
 thee, O Jew, who thus fightest against God. The
 character of a false Jew is disobedience, stub-
 bornness, impudence. *Indignation and wrath, tribu-
 lation and anguish*—Alluding to Psalm lxxviii
 49: "He cast upon them," the Egyptians, "the
 fierceness of his anger, wrath, and indignation,
 and trouble;" and subtly intimating, that the
 Jews would in the day of vengeance be more
 severely punished than even the Egyptians were
 when God made their plagues so wonderful.

Verse 9. *Of the Jew first*—Here we have the first
 express mention of the Jews in this chapter. And
 it is introduced with great propriety. Their
 having been trained up in the true religion, and
 having had Christ and his apostles first sent to
 them, will place them in the foremost rank of
 the criminals that obey not the truth.

Verse 10. *But glory*—Just opposite to "wrath,"
 from the divine approbation. *Honour*—Opposite
 to "indignation," by the divine appointment;
 and *peace* now and for ever, opposed to tribula-
 tion and anguish.

Verse 11. *For there is no respect of persons with
 God*—He will reward every one according to his
 works. But this is well consistent with his dis-
 tributing advantages and opportunities of im-
 provement, according to his own good pleasure.

Verse 12. *For as many as have sinned*—He speaks
 as of the time past, for all time will be past at
 the day of judgment. *Without the law*—Without
 having any written law. *Shall also perish without
 the law*—Without regard had to any outward law;
 being condemned by the law written in their
 hearts. The word "also" shows the agreement
 of the manner of sinning, with the manner of
 suffering. *Perish*—He could not so properly say,
Shall be judged without the law.

Verse 13. *For not the honours of the law are, even
 now, just before God, but the doers of the law shall be
 justified*—Finally acquitted and rewarded; a most
 sure and important truth, which respects the
 gentiles also, though principally the Jews. St.
 Paul speaks of the former, verses 14, &c.; of the
 latter, verses 17, &c. Here is therefore no paren-
 thesis; for the sixteenth verse also depends
 on the fifteenth, not on the twelfth.

Verse 14. *For when the gentiles*—That is, any of
 them. St. Paul, having refuted the perverse
 judgment of the Jews concerning the heathens,
 proceeds to show the just judgment of God
 against them. He now speaks directly of the

heathens, in order to convince the heathens. Yet
 the concession he makes to these serves more
 strongly to convince the Jews. *Do by nature*—
 That is, without an outward rule; though this
 also, strictly speaking, is by preventing grace.
The things contained in the law—The ten command-
 ments being only the substance of the law of
 nature. *These, not having the written law, are a law
 unto themselves*—That is, what the law is to the
 Jews, they are, by the grace of God, to them-
 selves; namely, a rule of life.

Verse 15. *Who show*—To themselves, to other
 men, and, in a sense, to God himself. *The work
 of the law*—The substance, though not the letter,
 of it. *Written on their hearts*—By the same hand
 which wrote the commandments on the tables
 of stone. *Their conscience*—There is none of all
 its faculties which the soul has less in its power
 than this. *Bearing witness*—In a trial there are
 the plaintiff, the defendant, and the witnesses.
 Conscience and sin itself are witnesses against
 the heathens. *Their thoughts sometimes excuse,*
sometimes condemn, them, Among themselves—
 Alternately, like plaintiff and defendant. *Accusing
 or even defending them*—The very manner of speak-
 ing shows that they have far more room to ac-
 cuse than to defend.

Verse 16. *In the day*—That is, who show this
 in the day. Everything will then be shown to
 be what it really is. In that day will appear the
 law written in their hearts, as it often does in
 the present life. *When God shall judge the secrets of
 men*—On secret circumstances depends the real
 quality of actions, frequently unknown to the
 actors themselves, verse 20. Men generally form
 their judgments, even of themselves, merely
 from what is apparent. *According to my gospel*—
 According to the tenor of that gospel which is
 committed to my care. Hence it appears that
 the gospel also is a law.

Verse 17. *But if thou art called a Jew*—This high-
 est point of Jewish glorying, after a farther de-
 scription of it interposed, verses 17—20, and
 refuted, verses 21—23, is itself refuted, verses
 25, &c. The description consists of twice five
 articles; of which the former five, verses 17, 18,
 show what he boasts of in himself; the other
 five, verses 19, 20, what he glorios in with re-
 spect to others. The first particular of the former
 five answers to the first of the latter; the second,
 to the second, and so on. *And reasest in the law*—
 Dependest on it, though it can only condemn
 thee. *And gloriest in God*—As thy God; and that,
 too, to the exclusion of others.

Verse 18. *Blind, in darkness, ignorant, debas*—These
 were the titles which the Jews generally gave
 the gentiles.

20 **ness**, An instructor of the ignorant, a teacher of babes, having the form of knowledge and truth in the law. Thou that teachest another, dost not teach thyself; thou that proclaimest a man should not steal, dost steal; Thou that sayest a man should not commit adultery, dost commit adultery; thou that abhorrest idols, committest sacrifices; Thou that gloryest in the law, by transgressing the law dishonourest God. 21 For the name of God is blasphemed among the gentiles through you, as it is written. 22 Circumcision indeed profiteth, if thou keepest the law: but if thou art a transgressor of the law, thy circumcision **becomes** uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 23 **Yes**, the uncircumcision that is by nature, fulfilling the law, shall judge thee, who by the letter and circumcision transgresses the law. For he is not a Jew, who is an outward Jew, neither is that circumcision, which is apparent in the

20 flesh: But he is a Jew, who is one inwardly: and circumcision is that of the heart, in the spirit, not in the letter: whose praise 113. is not from men, but from God. **WHAT** then is the advantage of the Jew? Or 2 what the profit of the circumcision? Much every way: chiefly in that they were intrusted with the oracles of God. For what 3 if some believed not? shall their unbelief disannul the faithfulness of God? God forbid: let God be true, and every man a liar; as it is written, **That** thou mightest be justified in thy saying, and mightest overcome 4 when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is not God unjust who taketh vengeance? (I speak as a man) 5 God forbid: otherwise how should God judge the world? But if the truth of God hath 6 abounded to his glory through my lie; why am I still judged as a sinner? And why 7 may we not (as we are slandered, and as some affirm us to say) do evil, that good may come? whose condemnation is just,

Verse 20. *Having the form of knowledge and truth*—That is, the most accurate knowledge of the truth.

Verse 21. *Thou dost not teach thyself*—He does not teach himself who does not practise what he teaches. *That thou steal, commit adultery, commit sacrifices*—Sin grievously against thy neighbour, thyself, God. St. Paul had shown the gentiles, that their sins against God, then against themselves, then against their neighbours. He now inverts the order: for sins against God are the most glaring in an heathen, but not in a Jew. *Thou that abhorrest idols*—Which all the Jews did, from the time of the Babylonish captivity. *Thou committest sacrifices*—Dost what is worse, robbing Him "who is God over all" of the glory which is due to him.

None of these charges were rashly advanced against the Jews of that age; for, as their own historian relates, some even of the priests lived by rapine, and others in gross uncleanness. And as for sacrilegiously robbing God and his altar, it had been complained of ever since Malachi; so that the instances are given with great propriety and judgment.

Verse 25. *Circumcision indeed profiteth*—He does not say, justifies. Now for it profited is shown in the third and fourth chapters. *Thy circumcision is become uncircumcision*—In as already in effect. Thou wilt have no more benefit by it than if thou hadst never received it. The very same observation holds with regard to baptism.

Verse 26. *If the uncircumcision*—That is, a person uncircumcised. *Keep the law*: Walk agreeably to it. *Shall not his uncircumcision be counted for circumcision*. In the sight of God?

Verse 27. *Yes, the uncircumcision that is by nature*—Those who are, literally speaking, uncircumcised. *Fulfilling the law*—As to the substance of it. *Shall judge thee*—shall condemn thee in that day. *Who by the letter and circumcision*—Who having the bare, literal, external circumcision, transgresses the law.

Verse 28. *For he is not a Jew*—In the most important sense, that is, one of God's beloved people. *Who is one in outward show only; neither is that the true, acceptable circumcision, which is apparent in the flesh*.

Verse 29. *But he is a Jew*—That is, one of God's people. *Who is one inwardly*—In the secret re-

newedness of his soul. *And the acceptable circumcision is that of the heart*. Referring to Rom. x. 10. 6.) the putting away all toward impurity. This is sealed in the spirit, the inward soul, renewed by the Spirit of God. And not in the letter—Not in the external ceremony. *Whose praise is not from men, but from God*—the only searcher of the heart.

Verse 1. *What then, may some say, is the advantage of the Jew or of the circumcision*—That is, those that are circumcised, above the gentiles?

Verse 2. *Chiefly in that they were intrusted with the oracles of God*—The scriptures, in which are so great and precious promises: other privileges will follow, Romans ix. 4, 5. St. Paul here singles out this, by which, after removing the objection, he will convict them as much the more.

Verse 3. *Shall their unbelief disannul the faithfulness of God*—Will he not still make good his promises to them that do believe?

Verse 5. *But, it may be farther objected, if our unrighteousness be subservient to God's glory, is it not unjust in him to punish us for it? I speak as a man*—As human weakness would he apt to speak.

Verse 6. *God forbid*—By no means. If it were unjust in God to punish that unrighteousness which is subservient to his own glory, *how should God judge the world*, since all the unrighteousness in the world will then commend the righteousness of God?

Verse 7. *But, may the objector reply, if the truth of God hath abounded*—This has been more abundantly shown. *Through my lie*—If "my lie," that is, practice contrary to truth, conduces to the glory of God, by making his truth shine with superior advantage. *Why am I still judged as a sinner*? Can this be said to be any sin at all? Dought I not to do what would otherwise be evil, that an "much" good may come? To this the apostle does not deign to give a direct answer, but cuts the objector short with a severe reproof.

Verse 8. *Whose condemnation is just*—the reprobation of all who either speak or act in this manner. So the apostle absolutely denies the lawfulness of "doing evil," "any evil," "that good may come."

Verse 9. *What then*—Here he resumes what he

9 What then? are we better *than they*? In
nowise: for we have before proved all, both
10 Jews and gentiles, to be under sin; As it
is written, *There is none righteous, no, not
11 one: There is none that understandeth,
12 there is none that seeketh after God. They
have all turned aside, they are together be-
come unprofitable; there is none that doeth
13 good, no, not one. † Their throat is an open
sepulchre; with their tongues they have
used deceit; the ‡ poison of asps is under
14 their lips: || Whose mouth is full of cursing
15 and bitterness: § Their feet are swift to shed
16 blood: Destruction and misery are in their
17 ways: And they have not known the way
18 of peace: ¶ The fear of God is not before
19 their eyes. Now we know that whatsoever
the law saith, it saith to them that are un-
der the law: that every mouth may be stop-

said, verse 1. *Under sin*—Under the guilt and power of it: the Jews, by transgressing the written law; the gentiles, by transgressing the law of nature.

Verse 10. *As it is written*—That all men are under sin appears from the vices which have raged in all ages. St. Paul therefore rightly cites David and Isaiah, though they spoke primarily of their own age, and expressed what manner of men God sees, when he “looks down from heaven;” not what he makes them by his grace. *There is none righteous*—This is the general proposition. The particulars follow: their dispositions and designs, verses 11, 12; their discourse, verses 13, 14; their actions, verses 15—18.

Verse 11. *There is none that understandeth*—The things of God.

Verse 12. *They have all turned aside*—From the good way. *They are become unprofitable*—Helpless, impotent, unable to profit either themselves or others.

Verse 13. *Their throat*—Is noisome and dangerous as an open sepulchre. Observe the progress of evil discourse, proceeding out of the heart, through the throat, tongue, lips, till the mouth is filled therewith. *The poison of asps*—Infectious, deadly backbiting, tale-bearing, evil-speaking, is under (for honey is on) their lips. An asp is a venomous kind of serpent.

Verse 14. *Cursing*—Against God. *Bitterness*—Against their neighbour.

Verse 15. *Of peace*—Which can only spring from righteousness.

Verse 18. *The fear of God is not before their eyes*—Much less is the love of God in their heart.

Verse 19. *Whatsoever the law*—The Old Testament. *Saith, it saith to them that are under the law*—That is, to those who own its authority; to the Jews, and not the gentiles. St. Paul quoted no scripture against them, but pleaded with them only from the light of nature. *Every mouth*—Full of bitterness, verse 14, and yet of boasting, verse 27. *May become guilty*—May be fully convicted, and apparently liable to most just condemnation. These things were written of old, and were quoted by St. Paul, not to MAKE men criminal, but to PROVE them so.

Verse 20. *No flesh shall be justified*—None shall be forgiven and accepted of God. *By the works of the law*—On this ground, that he hath kept the law. St. Paul means chiefly the moral part of it, verses 9, 19, ii. 21, &c., 26, which alone is not abolished, verse 31. And it is not without

ped, and all the world become guilty before
20 God. Therefore no flesh shall be justified
in his sight by the works of the law: for by
the law is the knowledge of sin.

21 But now the righteousness of God is
manifested without the law, being attested
22 by the Law and the Prophets; Even the
righteousness of God, by the faith of Jesus
Christ, to all and upon all that believe: for
23 there is no difference: For all have sinned,
and are fallen short of the glory of God;
24 And are justified freely by his grace through
the redemption which is in Christ Jesus:
25 Whom God hath set forth a propitiation
through faith in his blood, for a demonstra-
tion of his righteousness by the remission
of past sins, through the forbearance of
26 God: For a demonstration, *I say*, of his
righteousness in this present time: that he

reason, that he so often mentions the works of the law, whether ceremonial or moral; for it was on these only the Jews relied, being wholly ignorant of those that spring from faith. *For by the law is only the knowledge of sin*—But no deliverance either from the guilt or power of it.

Verse 21. *But now the righteousness of God*—That is, the manner of becoming righteous which God hath appointed. *Without the law*—Without that previous obedience which the law requires; without reference to the law, or dependence on it. *Is manifested*—in the gospel. *Being attested by the Law itself, and by the Prophets*—By all the promises in the Old Testament.

Verse 22. *To all*—The Jews. *And upon all*—The gentiles. *That believe: for there is no difference*—Either as to the need of justification, or the manner of it.

Verse 23. *For all have sinned*—In Adam, and in their own persons; by a sinful nature, sinful tempers, and sinful actions. *And are fallen short of the glory of God*—The supreme end of man; short of his image on earth, and the enjoyment of him in heaven.

Verse 24. *And are justified*—Pardoned and accepted. *Freely*—Without any merit of their own. *By his grace*—Not their own righteousness or works. *Through the redemption*—The price Christ has paid. *Freely by his grace*—One of these expressions might have served to convey the apostle's meaning; but he doubles his assertion, in order to give us the fullest conviction of the truth, and to impress us with a sense of its peculiar importance. It is not possible to find words that should more absolutely exclude all consideration of our own works and obedience, or more emphatically ascribe the whole of our justification to free, unmerited goodness.

Verse 25. *Whom God hath set forth*—Before angels and men. *A propitiation*—To appease an offended God. But if, as some teach, God never was offended, there was no need of this propitiation. And if so, Christ died in vain. *To declare his righteousness*—To demonstrate not only his clemency, but his justice; even that vindictive justice whose essential character and principal office is, to punish sin. *By the remission of past sins*—All the sins antecedent to their believing.

Verse 26. *For a demonstration of his righteousness*—Both of his justice and mercy. *That he might be just*—Showing his justice on his own Son. *And yet the merciful justifier of every one that believeth in Jesus*. *That he might be just*—Might evidence himself to be strictly and inviolably righteous in the administration of his government, even while he is the merciful justifier of the sinner that believeth in Jesus. The attribute of justice must be

• Psalm xiv. 1, &c. † Psalm v. 6.
‡ Psalm cxl. 3. || Psalm x. 7.
§ Isaiah lix. 7, 8. ¶ Psalm xxxvi. 1.

might be just, and yet the justifier of him that believeth in Jesus.

- 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. We conclude then that a man is justified by faith without the works of the law. *Is God the God of the Jews only, and not also of the gentiles? Surely of the gentiles also: Seeing it is one God, who will justify the circumcision by faith, and the uncircumcision through the same faith. Do we then make void the law through faith? God forbid: yea, we establish the law.*

CHAPTER IV.

WHAT shall we say then? that our father Abraham hath found according to the

preserved inviolate; and inviolate it is preserved, if there was a real infliction of punishment on our Saviour. On this plan all the attributes harmonize; every attribute is glorified, and not one superseded, no, nor so much as clouded.

Verse 27. *Where is the boasting then of the Jew against the gentile? It is excluded. By what law? of works? Nay*—This would have left room for boasting. *But by the law of faith*—Since this requires all, without distinction, to apply as guilty and helpless sinners, to the free mercy of God in Christ. "The law of faith" is that divine constitution which makes faith, not works, the condition of acceptance.

Verse 28. *We conclude then that a man is justified by faith*—And even by this, not as it is a work, but as it receives Christ; and, consequently, has something essentially different from all our works whatsoever.

Verse 29. *Surely of the gentiles also*—As both nature and the scriptures show.

Verse 30. *Seeing it is one God who*—Shows mercy to both, and by the very same means.

Verse 31. *We establish the law*—Both the authority, purity, and the end of it; by defending that which the law attests; by pointing out Christ, the end of it; and by showing how it may be fulfilled in its purity.

CHAP. IV. Having proved it by argument, he now proves by example, and such example as must have greater weight with the Jews than any other: 1. That justification is by faith: 2. That it is free for the gentiles.

Verse 1. *That our father Abraham hath found*—Acceptance with God. *According to the flesh*—That is, by works.

Verse 2. The meaning is, If Abraham had been justified by works, he would have had room to glory. But he had not room to glory. Therefore he was not justified by works.

Verse 3. *Abraham believed God*—That promise of God concerning the numerousness of his seed, Gen. xv. 5, 7; but especially the promise concerning Christ, Gen. xii. 3, through whom all nations should be blessed. *And it was imputed to him for righteousness*—God accepted him as if he had been altogether righteous.

Verse 4. *Now to him that worketh*—All that the law requires, the reward is no favour but an absolute debt.

These two examples are selected and applied with the utmost judgment and propriety. Abraham was the most illustrious pattern of piety among the Jewish patriarchs. David was the most eminent of their kings. If then neither of these was justified by his own obedience, if they both obtained acceptance with God, not as upright beings who might claim it, but as sinful creatures who must implore it, the consequence

- 2 flesh? If Abraham was justified by works, he hath whereof to glory; but he hath not in 3 the sight of God. For what saith the scripture? * Abraham believed God, and it was 4 imputed to him for righteousness. Now to him that worketh, the reward is not reckoned 5 of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is imputed to him for 6 righteousness. So David also affirmeth the happiness of the man, to whom God imputeth 7 righteousness without works, † Happy are they whose iniquities are forgiven, and 8 whose sins are covered. Happy is the man to whom the Lord will not impute sin. 9 Cometh this happiness then on the circumcision only, or on the uncircumcision also?

is glaring. It is such as must strike every attentive understanding, and must affect every individual person.

Verse 5. *But to him that worketh not*—It being impossible he should without faith. *But believeth, his faith is imputed to him for righteousness*—Therefore God's affirming of Abraham, that faith was imputed to him for righteousness, plainly shows that he worked not; or, in other words, that he was not justified by works, but by faith only. Hence we see plainly how groundless that opinion is, that holiness or sanctification is previous to our justification. For the sinner, being first convinced of his sin and danger by the Spirit of God, stands trembling before the awful tribunal of divine justice; and has nothing to plead, but his own guilt, and the merits of a Mediator. Christ here interposes; justice is satisfied; the sin is remitted, and pardon is applied to the soul, by a divine faith wrought by the Holy Ghost, who then begins the great work of inward sanctification. Thus God justifies the ungodly, and yet remains just, and true to all his attributes! But let none hence presume to "continue in sin;" for to the impenitent, God "is a consuming fire." *On him that justifieth the ungodly*—If a man could possibly be made holy before he was justified, it would entirely set his justification aside; seeing he could not, in the very nature of the thing, be justified if he were not, at that very time, ungodly.

Verse 6. *So David also*—David is fitly introduced after Abraham, because he also received and delivered down the promise. *Affirmeth*—A man is justified by faith alone, and not by works. *Without works*—That is, without regard to any former good works supposed to have been done by him.

Verse 7. *Happy are they whose sins are covered*—With the veil of divine mercy. If there be indeed such a thing as happiness on earth, it is the portion of that man whose iniquities are forgiven, and who enjoys the manifestation of that pardon. Well may he endure all the afflictions of life with cheerfulness, and look upon death with comfort. O let us not contend against it, but earnestly pray that this happiness may be ours!

Verse 8. *This happiness*—Mentioned by Abraham and David. *On the circumcision*—Those that are circumcised only. *Faith was imputed to Abraham for righteousness*—This is fully consistent with our being justified, that is, pardoned and accepted by God upon our believing, for the sake of what Christ hath done and suffered. For though this, and this alone, be the meritorious cause of our acceptance with God, yet faith may be said to be "imputed to us for righteousness," as it is the sole condition of our acceptance. We may

* Gen. xv. 6.

† Psalm xxxii. 1, 2.

for we say that faith was imputed to Abraham for righteousness. How was it then imputed? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had in uncircumcision: that he might be the father of all who believe in uncircumcision; that righteousness may be imputed to them also: And the father of the circumcision to them who not only are of the circumcision, but also walk in the footsteps of that faith of our father Abraham, which he had in uncircumcision. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, by the law, but by the righteousness of faith. For if they who are of the law are heirs, faith is made void, and the promise of no effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be of grace; that the promise might be firm to all the seed; not only to that which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, *I

observe here, forgiveness, not imputing sin, and imputing righteousness, are all one.

Verse 10. *Not in circumcision*—Not after he was circumcised; for he was justified before Ishmael was born, Gen. xv.; but he was not circumcised till Ishmael was thirteen years old, xvii. 26.

Verse 11. *And—After he was justified. He received the sign of circumcision*—Circumcision, which was a sign or token of his being in covenant with God. *A seal*—An assurance on God's part, that he accounted him righteous, upon his believing, before he was circumcised. *Who believe in uncircumcision*—That is, though they are not circumcised.

Verse 12. *And the father of the circumcision*—Of those who are circumcised, and believe as Abraham did. To those who believe not, Abraham is not a father, neither are they his seed.

Verse 13. *The promise, that he should be the heir of the world*—is the same as that he should be "the father of all nations," namely, of those in all nations who receive the blessing. The whole world was promised to him and them conjointly. Christ is the heir of the world, and of all things; and so are all Abraham's seed, all that believe in him with the faith of Abraham.

Verse 14. *If they only who are of the law*—Who have kept the whole law. *Are heirs, faith is made void*—No blessing being to be obtained by it; and so the promise is of no effect.

Verse 15. *Because the law*—Considered apart from that grace, which though it was in fact mingled with it, yet is no part of the legal dispensation, is so difficult, and we so weak and sinful, that, instead of bringing us a blessing, it only worketh wrath; it becomes to us an occasion of wrath, and exposes us to punishment as transgressors. *Where there is no law in force, there can be no transgression of it.*

Verse 16. *Therefore it—The blessing. Is of faith, that it might be of grace*—That it might appear to flow from the free love of God, and that the promise might be firm, sure, and effectual, to all the spiritual seed of Abraham; not only Jews, but gentiles also, if they follow his faith.

Verse 17. *Before God*—Though before men nothing of this appeared, those nations being then

have appointed thee a father of many nations,) before God in whom he believed, as quickening the dead, and calling the things that are not as though they were. Who against hope believed in hope, that he should be the father of many nations, according to that which was spoken, †So shall thy seed be. And not being weak in faith, he considered not his own body now dead, being about an hundred years old, nor the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strengthened in faith, giving glory to God; And being fully assured that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written on his account only, that it was imputed unto him; But on ours also, to whom it will be imputed, if we believe on him who raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised for our justification.

CHAPTER V.

THEFORE being justified by faith, we have peace with God through our Lord

unborn. *As quickening the dead*—The dead are not dead to him; and even the things that are not, are before God. *And calling the things that are not*—Summoning them to rise into being, and appear before him. The seed of Abraham did not then exist; yet God said, "So shall thy seed be." A man can say to his servant actually existing, Do this; and he doeth it: but God saith to the light, while it does not exist, Go forth; and it goeth.

Verses 18–21. The Apostle shows the power and excellence of that faith to which he ascribes justification. *Who against hope*—Against all probability, believed and hoped in the promise. The same thing is apprehended both by faith and hope: by faith, as a thing which God has spoken; by hope, as a good thing which God has promised to us. *So shall thy seed be*—Both natural and spiritual, as the stars of heaven for multitude.

Verse 20. *Giving God the glory of his truth and power.*

Verse 23. *On his account only*—To do personal honour to him.

Verse 24. *But on ours also*—To establish us in seeking justification by faith, and not by works; and to afford a full answer to those who say that "to be justified by works means only, by Judaism; to be justified by faith means, by embracing Christianity, that is, the system of doctrines so called." Sure it is that Abraham could not in this sense be justified either by faith or by works; and equally sure that David (taking the words thus) was justified by works, and not by faith. *Who raised up Jesus from the dead*—As he did, in a manner, both Abraham and Sarah. *If we believe on him who raised up Jesus*—God the Father therefore is the proper object of justifying faith. It is observable, that St. Paul here, in speaking both of our faith and of the faith of Abraham, puts a part for the whole. And he mentions that part, with regard to Abraham, which would naturally affect the Jews most.

Verse 25. *Who was delivered*—To death. *For our offences*—As an atonement for them. *And raised for our justification*—To empower us to receive that atonement by faith.

Verse 1. *Being justified by faith*—This is the sum

* Gen. xvii. 8.

† Gen. xv. 5.

2 Jesus Christ: By whom also we have had access through faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope shameth us not; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. Now one will scarce die for a just man: yet perhaps for the good man one would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ

died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if, being enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved through his life. And not only so, but we also glory in God through our Lord Jesus Christ, by whom we have now received the reconciliation. Therefore as by one man sin entered into the world, and death by sin; even so death passed upon all men, in that all sinned: For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned

of the preceding chapters. *We have peace with God*—Being enemies to God no longer, verse 10; neither fearing his wrath, verse 9. *We have peace, hope, love, and power over sin*, the sum of the fifth, sixth, seventh, and eighth chapters. These are the fruits of justifying faith: where these are not, that faith is not.

Verse 2. *Into this grace*—This state of favour.

Verse 3. *We glory in tribulations also*—Which we are so far from esteeming a mark of God's displeasure, that we receive them as tokens of his fatherly love, whereby we are prepared for a more exalted happiness. The Jews objected to the persecuted state of the Christians as inconsistent with the people of the Messiah. It is therefore with great propriety that the apostle so often mentions the blessings arising from this very thing.

Verse 4. *And patience works more experience of the sincerity of our grace, and of God's power and faithfulness.*

Verse 5. *Hope shameth us not*—That is, gives us the highest glorying. *We glory in this our hope, because the love of God is shed abroad in our hearts*—The divine conviction of God's love to us, and that love to God which is both the earnest and the beginning of heaven. *By the Holy Ghost*—The efficient cause of all these present blessings, and the earnest of those to come.

Verse 6. *How can we now doubt of God's love? For when we were without strength—Either to think, will, or do anything good. In due time—Neither too soon nor too late; but in that very point of time which the wisdom of God knew to be more proper than any other. Christ died for the ungodly—Not only to set them a pattern, or to procure them power to follow it. It does not appear that this expression, of dying for any one, has any other signification than that of rescuing the life of another by laying down our own.*

Verse 7. *A just man*—One who gives to all what is strictly their due. *The good man*—One who is eminently holy; full of love, of compassion, kindness, mildness, of every heavenly and amiable temper. *Perhaps—one would even dare to die*—Every word increases the strangeness of the thing, and declares even this to be something great and unusual.

Verse 8. *But God commendeth*—A most elegant expression. Those are wont to be recommended to us, who were before either unknown to, or alienated from, us. *While we were sinners—So far from being "good," that we were not even "just."*

Verse 9. *By his blood*—By his bloodshedding. *We shall be saved from wrath through him*—That is, from all the effects of the wrath of God. But is there then wrath in God? Is not wrath a human passion? And how can this human passion be in God? We may answer this by another question: Is not love a human passion? And how

can this human passion be in God? But to answer directly: Wrath in man, and so love in man, is a human passion. But wrath in God is not a human passion; nor is love, as it is in God. Therefore the inspired writers ascribe both the one and the other to God only in an analogical sense.

Verse 10. *If—As sure as! so the word frequently signifies; particularly in this and the eighth chapter. We shall be saved—Sanctified and glorified. Through his life—Who "ever liveth to make intercession for us."*

Verse 11. *And not only so, but we also glory*—The whole sentence, from the third to the eleventh verse, may be taken together thus: *We not only "rejoice in hope of the glory of God," but also in the midst of tribulations we glory in God himself through our Lord Jesus Christ, by whom we have now received the reconciliation.*

Verse 12. *Therefore*—This refers to all the preceding discourse; from which the apostle infers what follows. He does not therefore properly make a digression, but returns to speak again of sin and of righteousness. *As by one man—Adam; who is mentioned, and not Eve, as being the representative of mankind. Sin entered into the world—Actual sin, and its consequence, a sinful nature. And death—With all its attendants. It "entered into the world" when it entered into being; for till then it did not exist. By sin—Therefore it could not enter before sin. Even so—Namely, by one man. In that—So the word is used also, 2 Cor. v. 4. All sinned—in Adam. These words assign the reason why death came upon all men; infants themselves not excepted, "in that all sinned."*

Verse 13. *For until the law sin was in the world—All (I say) had sinned, for sin was in the world long before the written law; but, I grant, sin is not so much imputed, nor so severely punished by God, where there is no express law to convince men of it. Yet that all had sinned, even then, appears in that all died.*

Verse 14. *Death reigned—And how vast is his kingdom! Scarce can we find any king who has as many subjects, as are the kings whom he hath conquered. Even over them that had not sinned after the likeness of Adam's transgression—Even over infants who had never sinned, as Adam did, in their own persons; and over others who had not, like him, sinned against an express law. Who is the figure of him that was to come—Each of them being a public person, and a federal head, of mankind. The one, the fountain of sin and death to mankind by his offence; the other, of righteousness and life by his free gift.*

Thus far the apostle shows the agreement between the first and second Adam; afterward he shows the difference between them. The agreement may be summed up thus: As by one man sin entered into the world, and death by sin; so by one man righteousness entered into the

after the likeness of Adam's transgression, who is the figure of him that was to come.
 15 Yet not as the offence so also is the free gift. For if by the offence of one many died, much more the grace of God, and the gift by grace, that of one man, Jesus Christ, hath abounded unto many. And not as the loss by one that shined, so is the gift: for the sentence was by one offence to condemnation, but the free gift is of many offences unto justification. For if through one man's offence death enlarged by one; they who receive the abundance of grace and of the gift of righteousness shall much more reign in life, by one, even Jesus Christ. As therefore by one offence the sentence of death came upon all men to condemnation; so also by one righteousness the free gift came upon all men to justification of life. For as by the disobedience of one man many were constituted sinners, so by the obedience of one many shall be constituted righteous. But

world, and life by righteousness. As death passed upon all men, in that all had sinned; so life passed upon all men, (who are in the second Adam by faith,) in that all are justified. And as "death" through the sin of the first Adam "reigned even over them" who "had not sinned after the likeness of Adam's transgression;" so through the righteousness of Christ, even those who have not sinned, after the likeness of his obedience, shall reign in life. We may add, As the sin of Adam, without the sin which we afterwards committed, brought us death; so the righteousness of Christ, without the good works which we afterwards perform, brings us life: although still every good, as well as evil, work, will receive its due reward.

Verse 15. *Yet not as*—St. Paul now describes the difference between Adam and Christ; and that much more directly and expressly than the agreement between them. Now the full and the free gift differ, 1. In amplitude, verse 15. 2. He from whom sin came, and He from whom the free gift came, (termed also "the gift of righteousness,") differ in power, verse 16. 3. The reason of both is subjoined, verse 17. 4. This promised, the offence and the free gift are compared, with regard to their effect, verse 18, and with regard to their cause, verse 19.

Verse 16. *The sentence was by one offence to Adam's condemnation*. Occasioning the sentence of death to pass upon him, which, by consequence overwhelmed his posterity. *But the free gift is of many offences unto justification*—Unto the purchasing it for all men, notwithstanding many offences.

Verse 17. There is a difference between grace and the gift. Grace is opposed to the offence; the gift, to death, being the gift of life.

Verse 18. *Justification of life*—In that sentence of God, by which a sinner under sentence of death is adjudged to life.

Verse 19. *As by the disobedience of one man many (that is, all men) were constituted sinners*. Being then in the loins of their first parent, the common head and representative of them all. *So by the obedience of one*—By his obedience unto death; by his dying for us. *Many All* that believe, shall be constituted righteous—Justified, pardoned.

Verse 20. *The law came in between*. The offence and the free gift. *That the offence might abound*—That is, the enmity (not the design) of the law's coming in war, not the taking away of sin, but the increase of it. *Yet where sin abounded, grace did much more abound*—Not only in the remission of that sin which Adam brought on us,

the law came in between, that the offence might abound. Yet where sin abounded, grace did much more abound: That an sin had reigned through death, so grace also might reign through righteousness to eternal life by Jesus Christ our Lord.

CHAPTER VI.

WHAT shall we say then? We will continue in sin, that grace may abound? God forbid. How shall we, who are dead to sin, live any longer therein? Know ye not, that as many of us as have been baptized into Jesus Christ have been baptized into his death? Therefore we are buried with him through baptism into death: that as Christ was raised from the dead by the glory of the Father, so we also should walk in a newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is

but of all our own; not only in remission of sin, but infusion of holiness; not only in deliverance from death, but admission to everlasting life, a far more noble and excellent life than that which we lost by Adam's fall.

Verse 21. *That as sin had reigned—so grace also might reign*—Which could not reign before the fall; before man had sinned. *Through righteousness to eternal life by Jesus Christ our Lord*—Here is pointed out the source of all our blessings, the rich and free grace of God. The meritorious cause; not any works of righteousness of man, but the alone merits of our Lord Jesus Christ. The effect or end of all; not only pardon, but life; divine life, leading to glory.

Verse 1. The apostle here sets himself more fully to vindicate his doctrine from the consequences above suggested, Romans III. 7, 8. He had then only in strong terms denied and renounced it: here he removes the very foundation thereof.

Verse 2. *Dead to sin*—Freed both from the guilt and from the power of it.

Verse 3. *As many as have been baptized into Jesus Christ have been baptized into his death*—In baptism we, through faith, are ingrafted into Christ; and we draw new spiritual life from this new root, through his Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection.

Verse 4. *We are buried with him*—Alluding to the ancient manner of baptizing by immersion. *That as Christ was raised from the dead by the glory of the Father, so we also, by the same power, should rise again; and as he lives a new life in heaven, so we should walk in newness of life*. This, says the apostle, our very baptism represents to us.

Verse 5. *For*—Surely these two must go together; so that if we are indeed made conformable to his death, we shall also know the power of his resurrection.

Verse 6. *Our old man*—Consubstantial with our being, and as old as the fall; our evil nature; a strong and beautiful expression for that entire depravity and corruption which by nature spreads itself over the whole man, leaving no part uninfected. This in a believer is crucified with Christ, mortified, gradually killed, by virtue of our union with him. *That the body of sin*—All evil tempers, words, and actions, which are the "members" of the "old man," Col. III. 5, might be destroyed.

Verse 7. *For so that to dead*—With Christ. 14

crucified with him, that the body of sin might be destroyed, that we might no longer serve sin. For he that is dead is freed from sin. And we believe, that if we are dead with Christ, we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For in that he died, he died to sin once for all: but in that he liveth, he liveth unto God. So reckon ye yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord. Therefore let not sin reign in your mortal body, to obey it in the desires thereof. Neither present your members to sin as instruments of unrighteousness: but present yourselves to God, as alive from the dead, and your members to God as instruments of righteousness. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye present yourselves servants to obey, his servants ye are whom ye obey; whether of sin

freed from the guilt of past, and from the power of present, sin, as dead men from the commands of their former masters.

Verse 8. *Dead with Christ*—Conformed to his death, by dying to sin.

Verse 10. *He died to sin*—To atone for and abolish it. *He liveth unto God*—A glorious eternal life, such as we shall live also.

Verse 12. *Let not sin reign even in your mortal body*—It must be subject to death, but it need not be subject to sin.

Verse 13. *Neither present your members to sin*—To corrupt nature, a mere tyrant. *But to God*—Your lawful King.

Verse 14. *Sin shall not have dominion over you*—It has neither right nor power. *For ye are not under the law*—A dispensation of terror and bondage, which only shows sin, without enabling you to conquer it. *But under grace*—Under the merciful dispensation of the gospel, which brings complete victory over it to every one who is under the powerful influences of the Spirit of Christ.

Verse 17. *The form of doctrine into which ye have been delivered*—Literally it is, "the mould into which ye have been delivered;" which, as it contains a beautiful allusion, conveys also a very instructive admonition; intimating that our minds, all pliant and ductile, should be conformed to the gospel precepts, as liquid metals take the figure of the mould into which they are cast.

Verse 19. *Being then set free from sin*—We may see the apostle's method thus far at one view:—

Chap. Ver.

- | | |
|---|---------------|
| 1. Bondage to sin | iii. 9 |
| 2. The knowledge of sin by the law; a sense of God's wrath; inward death | iii. 20 |
| 3. The revelation of the righteousness of God in Christ through the gospel | iii. 21 |
| 4. The centre of all, faith, embracing that righteousness | iii. 22 |
| 5. Justification, where-by God forgives all past sin, and freely accepts the sinner | iii. 24 |
| 6. The gift of the Holy Ghost; a sense of God's love; new inward life | v. 5
vi. 4 |
| 7. The free service of righteousness | vi. 12 |

unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were the servants of sin, ye have now obeyed from the heart the form of doctrine into which ye have been delivered. Being then set free from sin, ye are become the servants of righteousness. I speak after the manner of men because of the weakness of your flesh: as ye have presented your members servants to uncleanness and iniquity unto iniquity; so now present your members servants of righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then from those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end everlasting life. For death is the wages of sin; but eternal life is the gift of God through Jesus Christ our Lord. VII. *K*NOW ye not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man as long as it liveth? For the married woman is bound

Verse 19. *I speak after the manner of men*—Thus it is necessary that the scripture should let itself down to the language of men. *Because of the weakness of your flesh*—Slowness of understanding flows from the weakness of the flesh, that is, of human nature. *As ye have presented your members servants to uncleanness and iniquity unto iniquity*, as now present your members servants of righteousness unto holiness—*Iniquity* (whereof uncleanness is an eminent part) is here opposed to righteousness; and "unto iniquity" is the opposite of "unto holiness." *Righteousness* here is a conformity to the divine will; *holiness*, to the whole divine nature. Observe, they who are "servants of righteousness" go on to "holiness;" but they who are "servants to iniquity" get no farther. Righteousness is service, because we live according to the will of another; but liberty, because of our inclination to it, and delight in it.

Verse 20. *When ye were the servants of sin, ye were free from righteousness*—In all reason, therefore, ye ought now to be free from unrighteousness; to be as uniform and zealous in serving God as ye were in serving the devil.

Verse 21. *These things*—He speaks of them as afar off.

Verse 22. *Death*—Temporal, spiritual, and eternal. *Is the due wages of sin*; but *eternal life is the gift of God*—The difference is remarkable. Well works merit the reward they receive; good works do not. The former demand wages; the latter accept a free gift.

Verse 1. The apostle continues the comparison between the former and the present state of a believer, and at the same time endeavours to wean the Jewish believers from their fondness for the Mosaic law. *I speak to them that know the law*—To the Jews chiefly here. *As long*—no long, and no longer. *As it liveth*—The law is here spoken of, by a common figure, as a person, to which, as to an husband, life and death are ascribed. But he speaks indifferently of the law being dead to us, as we to it, the sense being the same.

Verse 2. *Who is freed from the law of her husband*—From that law which gave him a peculiar property in her.

Verse 4. *Thus ye also*—Are now as free from the Mosaic law as an husband is, when his wife

to her husband while he is alive; but if her husband be dead, she is freed from the law of her husband. Therefore if she marry another man while her husband liveth, she will be called an adulteress: but if her husband be dead, she is free from that law; so as to be no adulteress, though she marry another man. Therefore ye also, my brethren, are become dead to the law by the body of Christ; that ye might be married to another, even to him who was raised from the dead, that we may bring forth fruit to God. For when we were in the flesh, the motions of sins, which were by the law, wrought in our members so as to bring forth fruit unto death. But now we are freed from the law, being dead unto that whereby we were held; so that we serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? That the law is sin? God forbid. Yea, I should not have known sin, but for the law: I had not known lust, unless the law had said, 'Thou shalt not covet.' But sin, taking occasion by the commandment, wrought in me all manner of desire. For without the law sin was dead,

is dead. By the body of Christ—Offered up; that is, by the merits of his death, that law expiring with him.

Verse 6. *When ye were in the flesh*—Carnally minded, in a state of nature; before we believed in Christ. *Our sins which were by the law*—Accidentally occasioned, or irritated thereby. *Wrought in our members*—spread themselves all over the whole man.

Verse 6. *Being dead to that whereby we were held*—To our old husband, the law. *That we might serve in newness of spirit*—In a new, spiritual manner. *And not in the oldness of the letter*—Not in a bare literal, external way, as we did before.

Verse 7. *What shall we say then*—This is a kind of a digression, to the beginning of the next chapter, wherein the apostle, in order to show in the most lively manner the weakness and inefficiency of the law, changes the person and speaks as of himself, concerning the misery of one under the law. This St. Paul frequently does, when he is not speaking of his own person, but only assuming another character, Rom. iii. 8, i Cor. x. 30, iv. 6. The character here assumed is that of a man, first ignorant of the law, then under it, and sincerely, but ineffectually, striving to serve God. To have spoken this of himself, or any true believer, would have been foreign to the whole scope of his discourse; nay, utterly contrary thereto, as well as to what is expressly asserted, Rom. viii. 2. *In the law sin is sinful in itself, or a promoter of sin. I had not known lust*—That is, evil desire. I had not known it to be a sin; nay, perhaps I should not have known that any such desire was in me: it did not appear, till it was stirred up by the prohibition.

Verse 8. *But sin*—My inbred corruption. *Taking occasion by the commandment*—Prohibidding, but not subduing it, was only fretted, and wrought in me so much the more all manner of evil desire. *For while I was without the knowledge of the law, sin was dead*—Neither an apparent, nor so active; nor was I under the least apprehensions of any danger from it.

Verse 9. *And I was once alive without the law*—Without the close application of it. I had much life, wisdom, virtue, strength; no I thought. *But when the commandment*—That is, the law, a part put for the whole; but this expression particu-

larly intimates its compulsive force, which restrains, enjoins, urges, forbids, threatens. *Came*—In its spiritual meaning, to my heart, with the power of God. *Was revived, and I died*—My inbred sin took fire, and all my virtue and strength died away; and I then saw myself to be dead in sin, and liable to death eternal.

Verse 10. *The commandment which was intended for life*—Doubtless it was originally intended by God as a great means of preserving and increasing spiritual life, and leading to life everlasting.

Verse 11. *Deceived me*—While I expected life by the law, sin came upon me unawares, and slew all my hopes.

Verse 12. *The commandment*—That is, every branch of the law. *Is holy, and just, and good*—It springs from, and partakes of, the holy nature of God; it is every way just and right in itself; it is designed wholly for the good of man.

Verse 13. *Was then that which is good made the cause of evil to me; yea, of death, which is the greatest of evil? Not so. But it was sin, which was made death to me, inasmuch as it wrought death in us even by that which is good*—By the good law. *No that sin by the commandment became exceeding sinful*—The consequence of which was, that inbred sin, thus driving furiously in spite of the commandment, became exceeding sinful; the guilt thereof being greatly aggravated.

Verse 14. *I am carnal*—St. Paul, having compared together the past and present state of believers, that "in the flesh," verse 6, and that "in the spirit," verse 8, in answering two objections, (1st then the law sin? verse 7, and, 2d the law death? verse 13,) interweaves the whole process of a man reasoning, arguing, striving, and escaping from the legal to the evangelical state. This he does from verse 7, to the end of this chapter. *Sin dwelt under sin*—Totally enslaved; slaves bought with money were absolutely at their master's disposal.

Verse 15. *It is good*—This single word implies all the three that were used before, verse 12, "holy, just, and good."

Verse 17. *It is no more I that can properly be said to do it, but rather sin that dwelleth in me*—That makes, as it were, another person, and tyrannizes over me.

Verse 18. *In my flesh*—The flesh here signifies the whole man as he is by nature.

Verse 19. *The law sin? verse 7, and, 2d the law death? verse 13,* interweaves the whole process of a man reasoning, arguing, striving, and escaping from the legal to the evangelical state. This he does from verse 7, to the end of this chapter. *Sin dwelt under sin*—Totally enslaved; slaves bought with money were absolutely at their master's disposal.

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would not, it is no more I that do it, but sin
 21 that dwelleth in me. I find then a law, that,
 when I would do good, evil is present with
 22 me. For I delight in the law of God after
 23 the inward man: But I see another law in
 my members, warring against the law of my
 mind, and captivating me to the law of sin
 24 which is in my members. Wretched man
 that I am! who shall deliver me from the
 25 body of this death? I thank God through
 Jesus Christ our Lord. So then I myself
 with my mind serve the law of God; but
 VIII. with my flesh the law of sin. **THERE-**
FORE there is now no condemnation to
 those that are in Christ Jesus, who walk not
 2 after the flesh, but after the Spirit. For the
 law of the Spirit of life in Christ Jesus hath
 3 freed me from the law of sin and death. For
 what the law could not do, in that it was
 weak through the flesh, God hath done:
 sending his own Son in the likeness of sin-
 ful flesh to be a sacrifice for sin, he hath con-

Verse 21. *I find then a law*—An inward, con-
 straining power, flowing from the dictate of cor-
 rupt nature.

Verse 22. *For I delight in the law of God*—This is
 more than “I consent to,” verse 16. The day
 of liberty draws near. *The inward man*—Called
 the mind, verses 23 and 25.

Verse 23. *But I see another law in my members*—
 Another inward constraining power of evil in-
 clinations and bodily appetites. *Warring against*
the law of my mind—The dictate of my mind,
 which delights in the law of God. *And captivat-*
ing me—In spite of all my resistance.

Verse 24. *Wretched man that I am*—The struggle
 is now come to the height; and the man, find-
 ing there is no help in himself, begins almost
 unawares to pray, *Who shall deliver me?* He then
 seeks and looks for deliverance, till God in Christ
 appears to answer his question. The word which
 we translate “deliver,” implies force. And in-
 deed without this there can be no deliverance.
The body of this death—That is, this body of death;
 this mass of sin, leading to death eternal, and
 cleaving as close to me as my body to my soul.
 We may observe, the deliverance is not wrought
 yet.

Verse 25. *I thank God through Jesus Christ our*
Lord—That is, God will deliver me through Christ.
 But the apostle, as his frequent manner is, beau-
 tifully interweaves his assertion with thanks-
 giving; the hymn of praise answering in a man-
 ner to the voice of sorrow, “Wretched man that
 I am!” So then—He here sums up the whole
 and concludes what he began, verse 7. *I myself*—
 Or rather “that I,” the person whom I am per-
 sonating, till this deliverance is wrought. *Serve*
the law of God with my mind—My reason and con-
 science declare for God. *But with my flesh the law*
of sin—But my corrupt passions and appetites
 still rebel. The man is now utterly weary of
 his bondage, and upon the brink of liberty.

Verse 1. *There is therefore now no condemnation*—
 Either for things present or past. Now he comes
 to deliverance and liberty. The apostle here
 resumes the thread of his discourse, which was
 interrupted, chap. vii. 7.

Verse 2. *The law of the Spirit*—That is, the gos-
 pel. *Hath freed me from the law of sin and death*—
 That is, the Mosaic dispensation.

Verse 3. *For what the law*—Of Moses. *Could not*
do, in that it was weak through the flesh—Incapable
 of conquering our evil nature. If it could, God
 needed not to have sent his own Son in the likeness

of sinful flesh: That the righteous-
 4 ness of the law might be fulfilled in us, who
 walk not after the flesh, but after the Spirit.
 5 They that are after the flesh mind the things
 of the flesh; but they that are after the Spirit
 6 mind the things of the Spirit. Now to be carnally
 minded is death; but to be spiritually minded
 7 is life and peace. Because to be carnally
 minded is enmity against God: for it is not
 8 subject to the law of God, neither indeed
 can be. So then they who are in the flesh
 9 cannot please God. But ye are not in the
 flesh, but in the Spirit, if the Spirit of God
 dwell in you. And if any man have not the
 10 Spirit of Christ, he is none of his. Now if
 Christ be in you, the body indeed is dead be-
 cause of sin; but the Spirit is life because
 11 of righteousness. And if the Spirit of him
 that raised up Jesus from the dead dwell in
 you, he that raised up Christ from the dead
 will also quicken your mortal bodies by his
 Spirit that dwelleth in you.

of sinful flesh—We with our sinful flesh were de-
 voted to death. But God sending his own Son,
 in the likeness of that flesh, though pure from
 sin, condemned that sin which was in our flesh, gave
 sentence, that sin should be destroyed, and the
 believer wholly delivered from it.

Verse 4. *That the righteousness of the law*—The
 holiness it required, described verses 5—11.
Might be fulfilled in us, who walk not after the flesh,
but after the Spirit—Who are guided in all our
 thoughts, words, and actions, not by corrupt
 nature, but by the Spirit of God. From this
 place St. Paul describes primarily the state of
 believers, and that of unbelievers only to illus-
 trate this.

Verse 5. *They that are after the flesh*—Who remain
 under the guidance of corrupt nature. *Mind the*
things of the flesh—Have their thoughts and affec-
 tions fixed on such things as gratify corrupt na-
 ture; namely, on things visible and temporal;
 on things of the earth, on pleasure, (of sense or
 imagination,) praise, or riches. *But they who are*
after the Spirit—Who are under his guidance.
Mind the things of the Spirit—Think of, relish, love
 things invisible, eternal; the things which the
 Spirit hath revealed, which he works in us,
 moves us to, and promises to give us.

Verse 6. *For to be carnally minded*—That is, to
 mind the things of the flesh. *Is death*—The sure
 mark of spiritual death, and the way to death
 everlasting. *But to be spiritually minded*—That is,
 to mind the things of the Spirit. *Is life*—A sure
 mark of spiritual life, and the way to life ever-
 lasting. And attended with peace—The peace of
 God, which is the foretaste of life everlasting;
 and peace with God, opposite to the enmity
 mentioned in the next verse.

Verse 7. *Enmity against God*—His existence,
 power, and providence.

Verse 8. *They who are in the flesh*—Under the
 government of it.

Verse 9. *In the Spirit*—Under his government.
If any man have not the Spirit of Christ—Dwelling
 and governing in him. *He is none of his*—He is
 not a member of Christ; not a Christian; not
 in a state of salvation. A plain, express declar-
 ation, which admits of no exception. He that
 hath ears to hear, let him hear!

Verse 10. *Now if Christ be in you*—Where the
 Spirit of Christ is, there is Christ. *The body in-*
deed is dead—Devoted to death. *Because of sin*—
 Heretofore committed. *But the Spirit is life*—Al-
 ready truly alive. *Because of righteousness*—Now
 attained. From verse 13, St. Paul, having finish-

12 Therefore, brethren, we are not debtors
13 to the flesh, to live after the flesh. For if
ye live after the flesh, ye shall die: but if
ye through the Spirit mortify the deeds of
14 the flesh, ye shall live. For as many as are
led by the Spirit of God, they are the sons
15 of God. For ye have not received the spirit
of bondage again unto fear; but ye have
received the Spirit of adoption, whereby we
16 cry, Abba, Father. The same Spirit bear-
eth witness with our spirits, that we are the
17 children of God: And if children, then
heirs; heirs of God, and joint-heirs with
Christ: If we suffer with him, that we may
18 also be glorified with him. For I reckon
that the sufferings of the present time are
not worthy to be compared with the glory
19 which shall be revealed in us. For the

ad what he had begun, Romans vi. 1, describe
purely the state of believers.

Verse 12. *We are not debtors to the flesh*—We ought
not to follow it.

Verse 13. *The deeds of the flesh* Not only evil
actions, but evil desires, tempers, thoughts. *If
ye mortify*—Kill, destroy them. *I shall live*—The
life of faith more abundantly here, and hereafter
the life of glory.

Verse 14. *As many as are led by the Spirit of
God*—In all the ways of righteousness. *They are
the sons of God* Here St. Paul enters upon the
description of those blessings which his com-
patriots, verse 30, in the word "glorified," thought,
indeed, he does not describe more glory, but
that which is still mingled with the cross. The
sum is, through sufferings to glory.

Verse 15. *For ye who are real Christians,
have not received the spirit of bondage*—The Holy
Ghost was not properly a spirit of bondage, even
in the time of the Old Testament. Yet there was
something of bondage remaining even to those
who then had received the Spirit. Again—*As
the Jews did before*, &c.—All and every believer,
they. The word denotes a vehement speaking,
with desire, confidence, constancy. *Abba, Father*.
The latter word explains the former. By using
both the Syriac and the Greek word, St. Paul
seems to point out the joint cry both of the
Jewish and gentile believers. "The spirit of
bondage" here seems directly to mean, those
operations of the Holy Spirit by which the soul,
on its first conversion, feels itself in bondage to
sin, to the world, to Satan, and obnoxious to
the wrath of God. This, therefore, and the Spirit
of adoption, are one and the same Spirit, only
manifesting itself in various operations, accord-
ing to the various circumstances of the persons.

Verse 16. *The same Spirit beareth witness with our
spirit* With the spirit of every true believer, by
a testimony distinct from that of his own spirit,
or the testimony of a good conscience. Happy
they who enjoy this clear and constant!

Verse 17. *Joint heirs*—That we may know it is
a great inheritance which God will give us; for
he hath given a great one to his Son. *If we
suffer with him* Willingly and cheerfully, for right-
eousness' sake. This is a new proposition, re-
ferring to what follows.

Verse 18. *For I reckon*—This verse gives the
reason why he but now mentioned sufferings and
glory. When that glory "shall be revealed in
us," then the sons of God will be revealed also.

Verse 19. *For the earnest expectation*—The word
denotes a lively hope of something drawing near,
and a vehement longing after it. *Of the creation*
—Of all visible creatures, believers excepted,
who are spoken of apart; each kind, according
as it is capable. All these have been sufferers

earnest expectation of the creation waiteth
20 for the revelation of the sons of God. For
the creation was made subject to vanity, not
21 willingly, but by him who subjected it, in
hope that the creation itself shall be deliver-
ed from the bondage of corruption into the
22 glorious liberty of the children of God. For
we know that the whole creation groaneth
together and travaileth together until now.
23 And not only they, but even we ourselves,
who have the firstfruits of the Spirit, even
we ourselves groan within ourselves, waiting
for the adoption, the redemption of our body.
24 For we are saved by hope; but hope that
is seen is not hope; for what a man seeth,
25 how doth he yet hope for? But if we hope
for what we see not, we patiently wait for
26 it. Likewise the Spirit also helpeth our

through sin; and to all these (the finally im-
penitent excepted) shall refreshment redound
from the glory of the children of God. Upright
heathens are by no means to be excluded from
this "earnest expectation;" nay, perhaps some-
thing of it may at some times be found even in
the vessel of men; who (although in the hurry
of life they mistake vanity for liberty, and partly
stifle, partly dissemble, their groans, yet) in
their sober, quiet, sleepless, afflicted hours,
pour forth many sighs in the ear of God.

Verse 20. *The creation was made subject to vanity*
—Abuse, misery, and corruption. *By him who
subjected it*—Namely, God, Gen. iii. 17, v. 26.
Adam only made it liable to the sentence which
God pronounced; yet not without hope.

Verse 21. *The creation itself shall be delivered*—De-
struction is not deliverance; therefore what-
soever is destroyed, of course to be, is not
delivered at all. Will, then, any part of the
creation be destroyed? *Into the glorious liberty*—
The excellent state wherein they were created.

Verse 22. *For the whole creation groaneth together*
—With joint groans, as it were with one voice.
And travaileth—literally, "is in the pains of child-
birth," to be delivered of the burden of the curse.
Until now—To this very hour; and so on till the
time of deliverance.

Verse 23. *And even we, who have the first-fruits
of the Spirit*—That is, the Spirit, who is the first-
fruit of our inheritance. The adoption—Persons
who had been privately adopted among the Ro-
mans were often brought forth into the forum,
and there publicly owned as their sons by those
who adopted them. So at the general resurrec-
tion, when the body itself is redeemed from
death, the sons of God shall be publicly owned
by him in the great assembly of men and angels.
The redemption of our body—From corruption to
glory and immortality.

Verse 24. *For we are saved by hope*—Our sal-
vation is now only in hope. We do not yet possess
this full salvation.

Verse 25. *Likewise the Spirit*—Nay, not only the
universe, not only the children of God, but the
Spirit of God also himself, as it were, groaneth,
while he helpeth our infirmities, or weaknesses.
Our understandings are weak, particularly in
the things of God; our desires are weak; our
prayers are weak. We know not—Many times.
What we should pray for—Much less are we able
to pray for it as we ought; but the Spirit maketh in-
tercession for us—in our hearts, even as Christ
does in heaven. With groanings—The manner of
which is from ourselves, but the Spirit forms
them; and they are frequently inexpressible,
even by the faithful themselves.

Verse 26. *But he who searcheth the hearts*—Where-
in the Spirit dwells and intercedes. Knoweth—

infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. But he who searcheth the hearts knoweth what is the mind of the Spirit, for he maketh intercession for the saints according to God.

And we know that all things work together for good to them that love God, to them that are called according to his purpose. For whom he foreknew, he also predestinated

Though man cannot utter it. *What is the mind of the Spirit, for he maketh intercession for the saints—Who are near to God. According to God—According to his will, as is worthy of God, and acceptable to him.*

Verse 28. *And we know*—This in general; though we do not always know particularly what to pray for. *That all things*—Ease or pain, poverty or riches, and the ten thousand changes of life. *Work together for good*—Strongly and sweetly for spiritual and eternal good. *To them that are called according to his purpose*—His gracious design of saving a lost world by the death of his Son. This is a new proposition. St. Paul, being about to recapitulate the whole blessing contained in justification (termed “glorification,” verse 30,) first goes back to the “purpose” or decree of God, which is frequently mentioned in holy writ.

To explain this (nearly in the words of an eminent writer) a little more at large:—When a man has a work of time and importance before him, he pauses, consults, and contrives; and when he has laid a plan, resolves or decrees to proceed accordingly. Having observed this in ourselves, we are ready to apply it to God also; and he, in condescension to us, has applied it to himself.

The works of providence and redemption are vast and stupendous, and therefore we are apt to conceive of God as deliberating and consulting on them, and then decreeing to act according to “the counsel of his own will:” as if, long before the world was made, he had been concerting measures both as to the making and governing of it, and had then writ down his decrees, which altered not, any more than the laws of the Medes and Persians. Whereas, to take this consulting and decreeing in a literal sense, would be the same absurdity as to ascribe a real human body and human passions to the ever-blessed God.

This is only a popular representation of his infallible knowledge and unchangeable wisdom; that is, he does all things as wisely as a man can possibly do, after the deepest consultation, and as steadily pursues the most proper method, as one can do who has laid a scheme beforehand. But then, though the effects be such as would argue consultation and consequent decrees in man, yet what need of a moment’s consultation in Him who sees all things at one view!

Nor had God any more occasion to pause and deliberate, and lay down rules for his own conduct from all eternity, than he has now. What! was there any fear of his mistaking afterwards, if he had not beforehand prepared decrees, to direct him what he was to do? Will any man say, he was wiser before the creation than since? or had he then more leisure, that he should take that opportunity to settle his affairs, and make rules for himself, from which he was never to vary?

He has doubtless the same wisdom and all other perfections at this day which he had from eternity; and is now as capable of making decrees, or rather has no more occasion for them

conformable to the image of his Son, that he might be the firstborn among many brethren. And whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the

now than formerly: his understanding being always equally clear and bright, his wisdom equally infallible.

Verse 29. *Whom he foreknew, he also predestinated conformable to the image of his Son*—Here the apostle declares who those are whom he foreknew and predestinated to glory; namely, those who are “conformable to the image of his Son.” This is the mark of those who are foreknown and will be glorified, 2 Tim. ii. 19; Phil. iii. 10, 21.

Verse 30. *Them he*—In due time. *Called*—By his gospel and his Spirit. *And whom he called*—When obedient to the heavenly calling, Acts xxvi. 19. *He also justified*—Forgave and accepted. *And whom he justified*—Provided they “continued in his goodness,” Rom. xi. 22, he in the end glorified—St. Paul does not affirm, either here or in any other part of his writings, that precisely the same number of men are called, justified, and glorified. He does not deny that a believer may fall away and be cut off between his special calling and his glorification, Rom. xi. 22. Neither does he deny that many are called who never are justified. He only affirms that this is the method whereby God leads us step by step toward heaven. *He glorified*—He speaks as one looking back from the goal, upon the race of faith. Indeed grace, as it is glory begun, is both an earnest and a foretaste of eternal glory.

Verse 31. *What shall we say then to these things?*—Related in the third, fifth, and eighth chapters? As if he had said, We cannot go, think, or wish anything farther. *If God be for us*—Here follow four periods, one general, and three particular. Each begins with glorying in the grace of God, which is followed by a question suitable to it, challenging all opponents; to all which, “I am persuaded,” &c., is a general answer. The general period is, “If God be for us, who can be against us?” The first particular period, relating to the past time, is, “He that spared not his own Son, how shall he not freely give us all things?” The second, relating to the present, is, “It is God that justifieth. Who is he that condemneth?” The third, relating to the future, is, “It is Christ that died—Who shall separate us from the love of Christ?”

Verse 32. *He that*—This period contains four sentences: *He spared not his own Son*; therefore *he will freely give us all things*. *He delivered him up for us all*; therefore, none can “lay anything to our charge.” *Freely*—For all that follows justification is a free gift also. *All things*—Needful or profitable for us.

Verse 33. *God’s elect*—The above-cited author observes, that long before the coming of Christ the heathen world revolted from the true God, and were therefore reprobated, or rejected.

But the nation of the Jews were chosen to be the people of God, and were therefore styled “the children” or “sons of God,” Deut. xiv. 1, “holy people,” Deut. vii. 6; xiv. 2; “a chosen seed,” Deut. iv. 37; the elect, Isaiah xli. 3, 9; xliii. 10; “the called” of God, Isaiah xlviii. 12. And these titles were given to all the patriots of Israel, including both good and bad.

charge of God's elect? *It is God that justifi-*
 34 *eth. Who is he that condemneth? It is Christ*
that died, yea rather, that is risen again,
who is also at the right hand of God, who
 35 *likewise maketh intercession for us. Who*
shall separate us from the love of Christ?
shall affliction, or distress, or persecution,
or hunger, or nakedness, or peril, or sword?
 36 *(As it is written, * For thy sake we are killed*
all the day long; we are accounted as sheep
 37 *for the slaughter.) Nay, in all these things*
we more than conquer through him who

38 hath loved us. For I am persuaded, that
 neither death, nor life, nor angels, nor prin-
 cipalities, nor powers, nor things present,
 39 nor things to come, Nor height, nor depth,
 nor any other creature, shall be able to sepa-
 rate us from the love of God, which is in
 Christ Jesus our Lord.

CHAPTER IX.

I SAY the truth in Christ, I lie not, my
 conscience also bearing me witness in the
 2 Holy Ghost, That I have great sorrow and

Now the gospel having the most strict con-
 nexion with the Books of the Old Testament,
 where these phrases frequently occur; and our
 Lord and his apostles being native Jews, and
 beginning to preach in the land of Israel, the
 language in which they preached would of course
 abound with the phrases of the Jewish nation. And
 hence it is easy to see why such of them as would
 not receive him were styled "reprobated." For
 they no longer continued to be "the people of
 God," whereas this and those other honourable
 titles were continued to all such Jews as em-
 braced Christianity. And the same appellations
 which once belonged to the Jewish nation were
 now given to the gentile Christians also; to-
 gether with which they were invested with all
 the privileges of "the chosen people of God;"
 and nothing could cut them off from these but
 their own wilful apostasy.

It does not appear that even good men were
 ever termed "God's elect" till above two thou-
 sand years from the creation. God's "electing" or
 "choosing" the nation of Israel, and separating
 them from the other nations, who were sunk in
 idolatry and all wickedness, gave the first occa-
 sion to this sort of language. And as the separating
 the Christians from the Jews was a like event,
 no wonder it was expressed in like words and
 phrases: only with this difference, the term
 "elect" was of old applied to all the members of
 the visible church; whereas in the New Testament
 it is applied only to the members of the invisible.

Verse 34. *Yea rather, that is risen*—Our faith
 should not stop at his death, but be exercised
 farther on his resurrection, kingdom, second
 coming. *Who maketh intercession for us*—Present-
 ing there his obedience, his sufferings, his pray-
 ers, and our prayers sanctified through him.

Verse 35. *Who shall separate us from the love of*
Christ—Toward us! *Shall affliction or distress*—He
 proceeds in order, from less troubles to greater;
 can any of these separate us from his protection
 in it; and, if he sees good, deliverance from it!

Verse 36. *All the day*—That is, every day, con-
 tinually. *We are accounted*—By our enemies; by
 ourselves.

Verse 37. *We more than conquer*—We are not only
 no losers, but abundant gainers, by all these
 trials. This period seems to describe the full
 assurance of hope.

Verse 38. *I am persuaded*—This is inferred from
 the thirty-fourth verse, in an admirable order:—
 "Neither death" shall hurt

us; For "Christ is dead:"

"Nor life;" "is risen:"

"Nor angels, nor principal-
 ities, nor powers; nor
 things present, nor things
 to come;"

"Nor height, nor depth, nor
 any other creature;"

"maketh
 intercession for us."

Neither death—Terrible as it is to natural men;
 a violent death in particular, verse 36. *Nor life*
 —With all the affliction and distress it can bring,
 verse 35; or a long, easy life; or all living men.
Nor angels—Whether good (if it were possible
 they should attempt it) or bad, with all their
 wisdom and strength. *Nor principalities, nor pow-
 ers*—Not even those of the highest rank, or the
 most eminent power. *Nor things present*—Which
 may befall us during our pilgrimage; or the whole
 world, till it passeth away. *Nor things to come*
 —Which may occur either when our time on
 earth is past, or when time itself is at an end,
 as the final judgment, the general conflagration,
 the everlasting fire. *Nor height, nor depth*—The
 former sentence respected the differences of
 times; this, the differences of places. How
 many great and various things are contained in
 these words, we do not, need not, cannot know
 yet. The "height," in St. Paul's sublime style,
 is put for heaven; the "depth," for the great
 abyss: that is, neither the heights, I will not
 say of walls, mountains, seas, but, of heaven
 itself, can move us; nor the abyss itself, the
 very thought of which might astonish the bold-
 est creature. *Nor any creature*—Nothing beneath
 the Almighty; visible enemies he does not even
 deign to name. *Shall be able*—Either by force,
 verse 35; or by any legal claim, verse 33, &c.
To separate us from the love of God in Christ—Which
 will surely save, protect, deliver us who believe,
 in, and through, and from, them all.

CHAP. IX. In this chapter St. Paul, after
 strongly declaring his love and esteem for them,
 sets himself to answer the grand objection of his
 countrymen; namely, that the rejection of the
 Jews and reception of the gentiles was contrary
 to the word of God. That he had not here the
 least thought of personal election or reprobation
 is manifest. 1. Because it lay quite wide of his
 design, which was this, to show that God's re-
 jecting the Jews and receiving the gentiles was
 consistent with his word; 2. Because such a
 doctrine would not only have had no tendency
 to convince, but would have evidently tended
 to harden, the Jews; 3. Because when he sums
 up his argument in the close of the chapter, he
 has not one word, or the least intimation, about
 it.

Verse 1. *In Christ*—This seems to imply an
 appeal to him. *In the Holy Ghost*—Through his
 grace.

Verse 2. *I have great sorrow*—A high degree of
 spiritual sorrow and of spiritual joy may consist
 together, Rom. viii. 39. By declaring his sorrow
 for the unbelieving Jews, who excluded them-
 selves from all the blessings he had enumerated,
 he shows that what he was now about to speak,
 he did not speak from any prejudice to them.

Verse 3. *I could wish*—Human words cannot
 fully describe the motions of souls that are full
 of God. As if he had said, I could wish to suffer
 in their stead; yea, to be an anathema from
 Christ in their place. In how high a sense he

3 continual anguish in my heart. For I could wish that I myself were cursed from Christ for my brethren, my kinsmen after the flesh :
 4 Who are Israelites ; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the worship of God, and the promises ; Whose are the fathers, and from whom according to the flesh Christ came, who is over all, God blessed for ever.
 6 Not as if the word of God had fallen to the ground. For all are not Israel, who are of Israel : Neither, because they are the seed of Abraham, are they all children ; but, * In
 8 Isaac shall thy seed be called. That is, Not the children of the flesh are the children

of God ; but the children of promise are counted for the seed. For this is the word of the promise, † At this time I will come, and Sarah shall have a son. And not only this ; but when Rebecca also had conceived by one man, our father Isaac, The children being not yet born, neither having done any good or evil, (that the purpose of God according to election might stand, not of works, but of him that calleth,) It was said to her,
 12 ‡ The older shall serve the younger. As it is written, || I have loved Jacob, and hated Esau.
 14 What shall we say then ? Is there injustice with God ? God forbid. For he saith

wished this, who can tell, unless himself had been asked and had resolved the question ? Certainly he did not then consider himself at all, but only others and the glory of God. The thing could not be ; yet the wish was pious and solid ; though with a tacit condition, if it were right and possible.

Verse 4. *Whose is the adoption, &c.*—He enumerates six prerogatives, of which the first pair respect God the Father, the second Christ, the third the Holy Ghost. *The adoption and the glory*—That is, Israel is the first-born child of God, and the God of glory is their God, Deut. iv. 7 ; Psalm cvi. 20. These are relative to each other. At once God is the Father of Israel, and Israel are the people of God. He speaks not here of the ark, or any corporeal thing. God himself is “ the glory of his people Israel.” And the covenants, and the giving of the law—The covenant was given long before the law. It is termed “ covenants,” in the plural, because it was so often and so variously repeated, and because there were two dispositions of it, Gal. iv. 24, frequently called two covenants ; the one promising, the other exhibiting the promise. And the worship, and the promises—The true way of worshipping God ; and all the promises made to the fathers.

Verse 5. To the preceding, St. Paul now adds two more prerogatives. *There are the fathers*—The patriarchs and holy men of old, yea, the Messiah himself. *Who is over all, God blessed for ever*—The original words imply the self-existent, independent Being, who was, is, and is to come. *Over all*—The supreme ; as being God, and consequently “ blessed for ever.” No words can more clearly express his divine, supreme majesty, and his gracious sovereignty both over Jews and gentiles.

Verse 6. *Not as if*—The Jews imagined that the word of God must fail if all their nation were not saved. This St. Paul now refutes, and proves that the word itself had foretold their falling away. *The word of God*—The promises of God to Israel. *Had fallen to the ground*—This could not be. Even now, says the apostle, none enjoy the promises ; and hereafter “ all Israel shall be saved.” This is the sum of the ninth, tenth, and eleventh chapters. For—Here he enters upon the proof of it. *All are not Israel, who are of Israel*—The Jews vehemently maintained the contrary ; namely, that all who were born Israelites, and they only, were the people of God. The former part of this assertion is refuted here ; the latter, verse 24, &c. The sum is, God accepts all believers, and them only ; and this is no way contrary to his word. Nay, he hath declared in his word, both by types and by express testimonies, that believers are accepted as the

“ children of the promise,” while unbelievers are rejected, though they are “ children after the flesh.” “ All are not Israel ;” not in the favour of God ; “ who are ” literally descended “ of Israel.”

Verse 7. *Neither because they are literally the seed of Abraham, will it follow that they are all children of God*—This did not hold even in Abraham’s own family ; and much less in his remote descendants. But God then said, *In Isaac shall thy seed be called*—That is, Isaac, not Ishmael, shall be called thy seed ; that seed to which the promise is made.

Verse 8. *That is, Not the children, &c.*—As if he had said, This is a clear type of things to come ; showing us, that in all succeeding generations, not the children of the flesh, the literal descendants of Abraham, but the children of the promise, they to whom the promise is made, that is, believers, are the children of God.

Verse 9. *For this is the word of the promise*—By the power of which Isaac was conceived, and not by the power of nature. Not, Whosoever is born of these shall be blessed, but, *At this time*—Which I now appoint. *I will come, and Sarah shall have a son*—And he shall inherit the blessing.

Verse 10. And that God’s blessing does not belong to all the descendants of Abraham, appears not only by this instance, but by that of Esau and Jacob, who was chosen to inherit the blessing, before either of them had done good or evil. The apostle mentions this to show, that neither were their ancestors exempted through any merit of their own. *That the purpose of God according to election might stand*—Whose purpose was, to elect or choose the promised seed. *Not of works*—Not for any preceding merit in him he chose. *But of him that calleth*—Of his own good pleasure, who called to that privilege whom he saw good.

Verse 11. *The older—Esau. Shall serve the younger*—Not in person, for he never did ; but in his posterity. Accordingly the Edomites were often brought into subjection by the Israelites.

Verse 12. *As it is written*—With which word in Genesis, spoken so long before, that of Malachi agrees. *I have loved Jacob*—With a peculiar love ; that is, the Israelites, the posterity of Jacob. And I have, comparatively, *hated Esau*—That is, the Edomites, the posterity of Esau. But observe, 1. This does not relate to the person of Jacob or Esau ; 2. Nor does it relate to the eternal state either of them or their posterity. Thus far the apostle has been proving his proposition ; namely, that the exclusion of a great part of the seed of Abraham, yea, and of Isaac, from the special promises of God, was as far from being impossible, that, according to the scriptures

† Gen. xviii. 10.

‡ Gen. xxv. 23.

* Num. i. 2, 3.

* Gen. xxi. 12.

to Moses, * I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *It is not therefore of him that willeth, nor of him that runneth, but of God that sheweth* 16 *mercy. Moreover the scripture saith to Pharaoh, † For this very thing have I raised thee up, that I may show my power in thee, and that my name may be declared through*

18 *all the earth. So then he hath mercy on whom he willeth, and whom he willeth he* 19 *hardeneth. But thou wilt say to me, Why doth he still find fault? For who hath re-* 20 *sisted his will? Nay, but who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why* 21 *hast thou made me thus? ‡ Hath not the potter power over the clay, out of the same*

themselves, it had actually happened. He now introduces and refutes an objection.

Verse 14. *In these injustices with God—Is it unjust in God to give Jacob the blessing rather than Esau? or to accept believers, and them only? God forbid—Is no wise. This is well consistent with justice; for he has a right to fix the terms on which he will show mercy, according to his declaration to Moses, petitioning for all the people, after they had committed idolatry with the golden calf. I will have mercy on whom I will have mercy—According to the terms I myself have fixed. And I will have compassion on whom I will have compassion—Namely, on those only who submit to my terms, who accept of it in the way that I have appointed.*

Verse 16. *It—The blessing. Therefore is not of him that willeth, nor of him that runneth—It is not the effect either of the will or the works of man, but of the grace and power of God. The will of man is here opposed to the grace of God, and man's running, to the divine operation. And this general declaration respects not only Isaac and Jacob, and the Israelites in the time of Moses, but likewise all the spiritual children of Abraham, even to the end of the world.*

Verse 17. *Moreover—God has an indisputable right to reject those who will not accept the blessings on his own terms. And this he exercised in the case of Pharaoh; to whom, after many instances of stubbornness and rebellion, he said, as it is recorded in scripture, For this very thing have I raised thee up—That is, Unless thou repent, this will surely be the consequence of my raising thee up, making thee a great and glorious king, that my power will be shown upon thee, (as indeed it was, by overwhelming him and his army in the sea,) and my name declared through all the earth—As it is at this day. Perhaps this may have a still farther meaning. It seems that God was resolved to show his power over the river, the insects, other animals, (with the natural causes of their health, diseases, life, and death,) over the meteors, the air, the sun, (all of which were worshipped by the Egyptians, from whom other nations learned their idolatry,) and at once over all their gods, by that terrible stroke of slaying all their priests, and their choicest victims, the firstborn of man and beast; and all this with a design, not only to deliver his people Israel, (for which a single act of omnipotence would have sufficed,) but to convince the Egyptians, that the objects of their worship were but the creatures of Jehovah, and entirely in his power, and to draw them and the neighbouring nations, who should hear of all these wonders, from their idolatry, to worship the one God. For the execution of this design, (in order to the display of the divine power over the various objects of their worship, in variety of wonderful acts, which were at the same time just punishments for their cruel oppression of the Israelites,) God was pleased to raise to the throne of an absolute monarchy, a man, not whom he had made wicked on purpose, but whom he found so, the proudest, the most*

daring and obstinate of all the Egyptian princes; and who, being incorrigible, well deserved to be set up in that situation, where the divine judgments fell the heaviest.

Verse 18. *So then—That is, accordingly he does show mercy on his own terms, namely, on them that believe. And whom he willeth—Namely, them that believe not. He hardeneth—Leaves to the hardness of their hearts.*

Verse 19. *Why doth he still find fault—The particle "still" is strongly expressive of the objector's sour, morose murmuring. For who hath resisted his will—The word "his" likewise expresses his surliness and aversion to God, whom he does not even deign to name.*

Verse 20. *Nay, but who art thou, O man—Little, impotent, ignorant man. That repliest against God—That accusest God of injustice, for himself fixing the terms on which he will show mercy? Shall the thing formed say to him that formed it, Why hast thou made me thus—Why hast thou made me capable of honour and immortality, only by believing?*

Verse 21. *Hast not the potter power over the clay—And much more hath not God power over his creatures, to appoint one vessel, namely, the believer, to honour, and another, the unbeliever, to dishonour?*

If we survey the right which God has over us, in a more general way, with regard to his intelligent creatures, God may be considered in two different views, as Creator, Proprietor, and Lord of all; or, as their moral Governor, and Judge.

God, as sovereign Lord and Proprietor of all, dispenses his gifts or favours to his creatures with perfect wisdom, but by no rules or methods of proceeding that we are acquainted with. The time when we shall exist, the country where we shall live, our parents, our constitution of body and turn of mind; these, and numberless other circumstances, are doubtless ordered with perfect wisdom, but by rules that lie quite out of our sight.

But God's methods of dealing with us, as our Governor and Judge, are clearly revealed and perfectly known; namely, that he will finally reward every man according to his works: "He that believeth shall be saved, and he that believeth not shall be damned."

Therefore, though "He hath mercy on whom he willeth, and whom he willeth he hardeneth," that is, suffers to be hardened in consequence of their obstinate wickedness; yet his is not the will of an arbitrary, capricious, or tyrannical being. He wills nothing but what is infinitely wise and good; and therefore his will is a most proper rule of judgment. He will show mercy, as he hath assured us, to none but true believers, nor harden any but such as obstinately refuse his mercy.

Verse 22. *What if God, being willing—Referring to verses 18, 19. That is, although it was now his will, because of their obstinate unbelief. To show his wrath—Which necessarily presupposes sin. And to make his power known—This is repeated*

¶ Exod. xxxiii. 19.

† Exod. ix. 16.

‡ Jer. xviii. 6, 7.

mass to make one vessel to honour, and
 22 another to dishonour? What if God, being
 willing to show his wrath, and to make his
 power known, yet endured with much long-
 suffering the vessels of wrath fitted for
 23 destruction: And that he might make
 known the riches of his glory on the ves-
 sels of mercy, whom he had before pre-
 24 pared for glory, Even us, whom he hath
 called, not only of the Jews, but also of the
 25 gentiles? As he saith also in Hosea, * I
 will call them my people, who were not my
 people; and her beloved, who was not be-
 26 loved. † And it shall come to pass, in the
 place where it was said to them, Ye are not
 my people; there shall they be called the
 27 sons of the living God. But Isaiah crieth
 concerning Israel, ‡ Though the number of
 the children of Israel be as the sand of the
 28 sea, the remnant only shall be saved: For
 he is finishing and cutting short his account
 in righteousness: for the Lord will make a
 29 short account upon earth. And as Isaiah
 had said before, Unless the Lord of Hosts
 had left us a seed, we had been as Sodom,

from the seventeenth verse. *Yet endured*—As he
 did Pharaoh. *With much long suffering*—Which
 should have led them to repentance. *The vessels*
of wrath—Those who had moved his wrath by
 still rejecting his mercy. *Fitted for destruction*—
 By their own wilful and final impenitence. *Is*
there any injustice in this?

Verse 23. *That he might make known*—What if by
 showing such long suffering even to “the vessels
 of wrath,” he did the more abundantly show
 the greatness of his glorious goodness, wisdom,
 and power, on the vessels of mercy; on those whom
 he had himself, by his grace, prepared for glory. *Is*
there any injustice?

Verse 24. *Even us*—Here the apostle comes to
 the other proposition, of grace free for all,
 whether Jew or gentile. *Of the Jews*—This he
 treats of, verse 25. *Of the gentiles*—Treated of in
 the same verse.

Verse 25. *Beloved*—As a spouse. Who once was
 not beloved—Consequently, not unconditionally
 elected. This relates directly to the final res-
 toration of the Jews.

Verse 26. *There shall they be called the sons of God*
 —So that they need not leave their own coun-
 try and come to Judea.

Verse 27. *But Isaiah testifies*, that (as many
 gentiles will be accepted, so) many Jews will
 be rejected; that out of all the thousands of Is-
 rael, a remnant only shall be saved. This was spoken
 originally of the few that were saved from the
 ravage of Sennacherib's army.

Verse 28. *For he is finishing or cutting short his*
account—In rigorous justice, will leave but a small
 remnant. There will be so general a destruc-
 tion, that but a small number will escape.

Verse 29. *As Isaiah had said before*—Namely,
 Isaiah i. 9, concerning those who were besieged
 in Jerusalem by Rezin and Pekah. *Unless the*
Lord had left us a seed—Which denotes, 1. The
 present paucity: 2. The future abundance. *We*
had been as Sodom—So that it is no unexampled
 thing for the main body of the Jewish nation to
 revolt from God, and perish in their sin.

Verse 30. *What shall we say then*—What is to be
 concluded from all that has been said, but this,
 That the gentiles, who followed not after righteousness
 —Who a while ago had no knowledge of, no

30 and had been made like Gomorrah. What
 shall we say then? That the gentiles, who
 followed not after righteousness, have at-
 31 tained to righteousness, even the righteous-
 ness which is by faith. But Israel, following
 after the law of righteousness, hath not at-
 32 tained to the law of righteousness. Where-
 fore? Because they sought it not by faith,
 but as it were by works. For they stumbled
 33 at the stumblingstone; As it is written, ||
 Behold, I lay in Sion a stone of stumbling,
 and a rock of offence: and every one
 that believeth on him shall not be ashamed.

CHAPTER X.

BRETHREN, the desire of my heart, and
 my prayer to God for them is, that they
 2 may be saved. For I bear them record, that
 they have a zeal for God, but not according
 3 to knowledge. For they being ignorant of
 the righteousness of God, and seeking to
 establish their own righteousness, have not
 4 submitted to the righteousness of God. For
 Christ is the end of the law for righteousness
 5 to every one that believeth. For Moses de-

care or thought about, it. *Have attained to right-*
eousness—Or justification. *Even the righteousness*
which is by faith. This is the first conclusion we
 may draw from the preceding observations. The
 second is, that Israel—the Jews. Although fol-
 lowing after the law of righteousness—That law
 which, duly used, would have led them to faith,
 and thereby to righteousness. Have not attained
 to the law of righteousness—To that righteousness
 or justification which is one great end of the
 law.

Verse 32. *And wherefore have they not?* Is it
 because God eternally decreed they should not?
 There is nothing like this to be met with; but
 agreeable to his argument the apostle gives us
 this good reason for it, *Because they sought it not*
by faith—Whereby alone it could be attained.
But as it were—In effect, if not professionally, by
 works. *For they stumbled at that stumblingstone*—
 Christ crucified.

Verse 33. *As it is written*—Foretold by their own
 prophet. *Behold, I lay in Sion*—I exhibit in my
 church, what, though it is in truth the only sure
 foundation of happiness, yet will be in fact a
 stumblingstone and rock of offence—An occasion of
 ruin to many, through their obstinate unbelief.

Verse 1. *My prayer to God is, that they may be*
saved—He would not have prayed for this, had
 they been absolutely reprobated.

Verse 2. *They have a zeal, but not according to*
knowledge—They had zeal without knowledge;
 we have knowledge without zeal.

Verse 3. *For they being ignorant of that righteous-*
ness of God—Of the method God has established
 for the justification of a sinner. *And seeking to*
establish their own righteousness—Their own method
 of acceptance with God. *Have not submitted to the*
righteousness of God—The way of justification
 which he hath fixed.

Verse 4. *For Christ is the end of the law*—The
 scope and aim of it. It is the very design of the
 law, to bring men to believe in Christ for justifi-
 cation and salvation. And he alone gives that
 pardon and life which the law shows the want
 of, but cannot give. *To every one*—Whether Jew
 or gentile, treated of, verse 11, &c. *That believeth*
 —Treated of, verse 6, &c.

Verse 5. *For Moses describeth the only righteousness*

* Hosea ii. 23. † Hosea i. 10.
 ‡ Isaiah x. 22, 23.

|| Isaiah viii. 14. § Isaiah xxviii. 16.

scribeth the righteousness which is by the law, *The man who doeth these things shall live by them. But the righteousness which is by faith speaketh thus, † Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down :) Or, Who shall descend into the abyss? (that is, to bring Christ again from the dead.) But what saith he? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; † That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth to righteousness, and with the mouth confession is made to salvation.

11 For the scripture saith, † Every one that believeth on him shall not be ashamed.
12 For there is no difference between the Jew and the Greek: for the same Lord of all is rich to all that call upon him. For † who-soever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? But how shall they preach, unless they be sent? as it is written,

which is attainable by the law, when he saith, *The man who doeth these things shall live by them*—That is, he that perfectly keeps all these precepts in every point, he alone may claim life and salvation by them. But this way of justification is impossible to any who have ever transgressed any one law in any point.

Verse 6. *But the righteousness which is by faith*—The method of becoming righteous by believing. *Speaketh* a very different language, and may be considered as expressing itself thus: (to accommodate to our present subject the words which Moses spake, touching the plainness of his law :) *Say not in thy heart, Who shall ascend into heaven, as if it were to bring Christ down: or, Who shall descend into the grave, as if it were to bring him again from the dead*—Do not imagine that those things are to be done now, in order to procure thy pardon and salvation.

Verse 8. *But what saith he*—Moses. Even these words, so remarkably applicable to the subject before us. All is done ready to thy hand. *The word is nigh thee*—Within thy reach; easy to be understood, remembered, practised. This is eminently true of the word of faith—The gospel. *Which we preach*—The sum of which is, if thy heart believe in Christ, and thy life confess him, thou shalt be saved.

Verse 9. *If thou confess with thy mouth*—Even in time of persecution, when such a confession may send thee to the lions.

Verse 10. *For with the heart*—Not the understanding only. *Man believeth to righteousness*—So as to obtain justification. *And with the mouth confession is made*—So as to obtain final salvation. Confession here implies the whole of outward, as believing does the root of all inward, religion.

Verse 12. *The same Lord of all is rich*—So that his blessings are never to be exhausted, nor is he ever constrained to hold his hand. The great truth proposed in the eleventh verse is so repeated here, and in the thirteenth, and farther confirmed, verses 14, 15, as not only to imply, that “whoever calleth upon him shall be

§ How beautiful are the feet of them who bring the good tidings of peace, who bring the glad tidings of good things!

10 But all have not obeyed the gospel. For Isaiah saith, † Lord, who hath believed our report? Faith then cometh by hearing, and 18 hearing by the word of God. But I say, have they not heard? Yes verily, ** their voice is gone into all the earth, and their 10 words to the ends of the world. But I say, hath not Israel known? First Moses saith, †† I will provoke you to jealousy by them that are not a nation, by a foolish nation I will 20 anger you. But Isaiah is very bold, and saith, †† I was found by them that sought me not: I was made manifest to them that 21 asked not after me. Whereon with regard to Israel he saith, All the day have I stretched forth my hands to an unbelieving and gainsaying people.

CHAPTER XI.

I SAY then, Hath God rejected his people? I God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not rejected his people whom he foreknew. Know ye not what the scripture saith of Elijah? how he pleadeth 3 with God against Israel, † Lord, they have

saved;” but also that the will of God is, that all should savingly call upon him.

Verse 16. *But how shall they preach, unless they be sent*—Thus by a chain of reasoning, from God’s will that the gentiles also should “call upon him,” St. Paul infers that the apostles were sent by God to preach to the gentiles also. *The feet*—Their very footsteps; their coming.

Verse 17. *Faith, indeed, ordinarily cometh by hearing; even by hearing the word of God.*

Verse 18. *But their unbelief was not owing to the want of hearing. For they have heard. Yes verily*—So many nations have already heard the preachers of the gospel, that I may in some sense say of them as David did of the lights of heaven.

Verse 19. *But hath not Israel known*—They might have known, even from Moses and Isaiah, that many of the gentiles would be received, and many of the Jews rejected. *I will provoke you to jealousy by them that are not a nation*—As they followed gods that were not gods, so he accepted in their stead a nation that was not a nation; that is, a nation that was not in covenant with God. *A foolish nation*—Such are all which know not God.

Verse 20. *But Isaiah is very bold*—And speaks plainly what Moses but intimated.

Verse 21. *An unbelieving and gainsaying people*—Just opposite to those who believed with their hearts, and made confession with their mouths.

Verse 1. *Hath God rejected his whole people*—All Israel! In nowise. Now there is “a remnant” who believe, verse 5; and hereafter “all Israel will be saved,” verse 26.

Verse 2. *God hath not rejected that part of his people whom he foreknew*—Speaking after the manner of men. For, in fact, knowing and foreknowing are the same thing with God, who knows or sees all things at once, from everlasting to everlasting. *Know ye not*—That in a parabolic case, amidst a general apostasy, when Elijah

§ Isaiah lli. 7.

¶ Isaiah lli. 1.

** Psalm xix. 4.

†† Deut. xxxii. 21.

†† Isaiah lxxv. 1, 2.

¶¶ 1 Kings xix. 10.

• Lev. xvlii. 5.

† Deut. xxx. 12.

† Isaiah xxviii. 16.

¶ Joel ii. 32.

4 killed thy prophets, and digged down thy altars; and I am left alone, and they seek my life. But what saith the answer of God to him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal. And so likewise at the present time there is a remnant according to the election of grace. But if by grace, then it is no more of works: else grace is no longer grace. And if it be of works, then it is no more grace: else work is no longer work.

7 What then? Israel hath not obtained that which he seeketh; but the election hath obtained, and the rest were blinded: According as it is written, * God hath given them a spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David saith, † Let their table become a snare, and a trap, and a stumblingblock, and a recompence to them: Let their eyes be darkened, that they may not see, and bow down their back always. I say then, Have they stumbled so as to fall? God forbid: but by their fall salvation is come to the gentiles, to provoke them to jealousy. But if their fall be the riches

thought the whole nation was fallen into idolatry, God "knew" there was "a remnant" of true worshippers!

Verse 4. To Baal—Nor to the golden calves.

Verse 5. According to the election of grace—According to that gracious purpose of God, "He that believeth shall be saved."

Verse 6. And if by grace, then it is no more of works—Whether ceremonial or moral. Else grace is no longer grace—The very nature of grace is lost. And if it be of works, then it is no more grace: else work is no longer work—But the very nature of it is destroyed. There is something so absolutely inconsistent between the being justified by grace, and the being justified by works, that, if you suppose either, you of necessity exclude the other. For what is given to works is the payment of a debt; whereas grace implies an unmerited favour. So that the same benefit cannot, in the very nature of things, be derived from both.

Verse 7. What then—What is the conclusion from the whole? It is this: that Israel in general hath not obtained justification; but those of them only who believe. And the rest were blinded—By their own wilful prejudice.

Verse 8. God hath at length withdrawn his Spirit, and so given them up to a spirit of slumber; which is fulfilled unto this day.

Verse 9. And David saith—In that prophetic imprecation, which is applicable to them, as well as to Judas. A recompence—Of their preceding wickedness. So sin is punished by sin; and thus the gospel, which should have fed and strengthened their souls, is become a means of destroying them.

Verse 11. Have they stumbled so as to fall—Totally and finally? No. But by their fall—Or slip: it is a very soft word in the original. Salvation is come to the gentiles—See an instance of this, Acts xii. 46. To provoke them—The Jews themselves, to jealousy.

Verse 12. The first part of this verse is treated of, verses 13, &c.; the latter, How much more their fulness, (that is, their full conversion,) verses 23, &c.

So many prophecies refer to this grand event, that it is surprising any Christian can doubt of

of the world, and their loss the riches of the gentiles; how much more their fulness?

13 For I speak to you gentiles, as I am the apostle of the gentiles: I magnify my office:

14 If by any means I may provoke to jealousy those who are my flesh, and save some of them. For if the casting away of them be the reconciling of the world, what will the receiving of them be, but life from the dead?

16 For if the first-fruits be holy, so is the lump: and if the root be holy, so are the branches.

17 And if some of the branches were broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, Boast not against the branches. But if thou boast, thou hearest not the root, but the root thee. Wilt thou say then, The branches were broken off, that I might be grafted in? Well; they were broken off for unbelief, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: Toward them that fell, severity; but toward thee, good-

it. And these are greatly confirmed by the wonderful preservation of the Jews as a distinct people to this day. When it is accomplished, it will be so strong a demonstration, both of the Old and New Testament revelation, as will doubtless convince many thousand Deists, in countries nominally Christian; of whom there will, of course, be increasing multitudes among merely nominal Christians. And this will be a means of swiftly propagating the gospel among Mahometans and Pagans; who would probably have received it long ago, had they conversed only with real Christians.

Verse 13. I magnify my office—Far from being ashamed of ministering to the gentiles, I glory therein; the rather, as it may be a means of provoking my brethren to jealousy.

Verse 14. My flesh—My kinsmen.

Verse 15. Life from the dead—Overflowing life to the world, which was dead.

Verse 16. And this will surely come to pass. For if the first-fruits be holy, so is the lump—The consecration of these, was esteemed the consecration of all; and so the conversion of a few Jews is an earnest of the conversion of all the rest. And if the root be holy—The patriarchs from whom they spring, surely God will at length make their descendants also holy.

Verse 17. Thou—O gentile. Being a wild olive tree—Had the graft been nobler than the stock, yet its dependence on it for life and nourishment would leave it no room to boast against it. How much less, when, contrary to what is practised among men, the wild olive-tree is engrafted on the good!

Verse 18. Boast not against the branches—Do not they do this who despise the Jews? or deny their future conversion?

Verse 20. They were broken off for unbelief, and thou standest by faith—Both conditionally, not absolutely: If absolutely, there might have been room to boast. If faith—The free gift of God, which therefore ought to humble thee.

Verse 21. Be not highminded, but fear—We may observe, this fear is not opposed to trust, but to pride and security.

Verse 22. Else shalt thou—Also, who now "standest by faith," be both totally and finally out of.

Verse 24. Contrary to nature—For according to

ness, if thou continue in *his* goodness: else
 23 shalt thou also be cut off. And they, if they do not continue in unbelief, shall be grafted in: for God is able to graft them in again.
 24 For if thou wert cut off from the natural wild olive tree, and grafted contrary to nature into a good olive tree: how much more shall these, who are natural branches, be grafted
 25 into their own olive tree? Brethren, I would not that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that hardness is in part happened to Israel, till the fulness of the gentiles be come in. And so all Israel shall be saved: as it is written, *The deliverer shall come out of Zion, and shall turn away iniquity
 27 from Jacob: And this is my covenant with them, when I shall take away their sins.
 28 With regard to the gospel, *they* are enemies for your sake: but as for the election, *they* are beloved, for the sake of their fathers.
 29 For the gifts and the calling of God are without
 30 repentance. As then ye were once disobedient to God, but have now obtained

nature, we graft the fruitful branch into the wild stock; but here the wild branch is grafted into the fruitful stock.

Verse 25. St. Paul calls any truth known but to a few, a *mystery*. Such had been the calling of the gentiles: such was now the conversion of the Jews. *Lest ye should be wise in your own conceits*—Puffed up with your present advantages; dreaming that ye are the only church; or that the church of Rome cannot fail. *Hardness in part is happened to Israel, till—Israel therefore is neither totally nor finally rejected. The fulness of the gentiles be come in*—Till there be a vast harvest amongst the heathens.

Verse 26. *And so all Israel shall be saved*—Being convinced by the coming of the gentiles. But there will be a still larger harvest among the gentiles, when all Israel is come in. *The deliverer shall come*—Yea, the deliverer is come; but not the full fruit of his coming.

Verse 28. *They are now enemies*—To the gospel, to God, and to themselves, which God permits. *For your sake: but as for the election*—That part of them who believe, *they* are beloved.

Verse 29. *For the gifts and the calling of God are without repentance*—God does not repent of his “gifts” to the Jews, or his “calling” of the gentiles.

Verse 32. *For God hath shut up all together in disobedience*—Suffering each in their turn to revolt from him. First, God suffered the gentiles in the early age to revolt, and took the family of Abraham as a peculiar seed to himself. Afterwards he permitted them to fall through unbelief, and took in the believing gentiles. And he did even this to provoke the Jews to jealousy, and so bring them also in the end to faith. This was truly a mystery in the divine conduct, which the apostle adores with such holy astonishment.

Verse 33. *O the depth of the riches, and wisdom, and knowledge of God*—In the ninth chapter, St. Paul had sailed but in a narrow sea: now he is in the ocean. The “depth of the riches” is described, verse 25: the depth of “wisdom,” verse 34; the depth of “knowledge,” in the latter part of this verse. Wisdom directs all things to the best end; knowledge sees that end. *How unsearchable are his judgments*—With regard to unbelievers. *His ways*—With regard to believers. “His

mercy through their disobedience: So these also have now been disobedient, that through your mercy they may likewise find mercy.
 32 For God hath shut up all together in disobedience, that he might have mercy upon
 33 all. O the depth of the riches, and wisdom, and knowledge of God! How unsearchable are his judgments, and his ways past tracing
 34 out! For † who hath known the mind of the Lord? or who hath been his counsellor?
 35 Who hath first given to him, and it shall be repaid him again? For of him, and through him, and to him, are all things: to him be glory for ever. Amen.

CHAPTER XII.

I EXHORT you therefore, brethren, by the tender mercies of God, to present your bodies unto God, a living sacrifice, holy, acceptable, *which is your reasonable service*.
 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

ways” are more upon a level; “his judgments” “a great deep.” But even his ways we cannot trace.

Verse 34. *Who hath known the mind of the Lord*—Before or any farther than he has revealed it.

Verse 35. *Given to him*—Either wisdom or power!

Verse 36. *Of him*—As the Creator. *Through him*—As the Preserver. *To him*—As the ultimate end, are all things. *To him be the glory of his riches, wisdom, knowledge. Amen*—A concluding word, in which the affection of the apostle, when it is come to the height, shuts up all.

Verse 1. *I exhort you*—St. Paul uses to suit his exhortations to the doctrines he has been delivering. So here the general use from the whole is contained in the first and second verses. The particular uses follow, from the third verse to the end of the Epistle. *By the tender mercies of God*—The whole sentiment is derived from Rom. i.—v. The expression itself is particularly opposed to “the wrath of God,” Rom. i. 18. It has a reference here to the entire gospel, to the whole economy of grace or mercy, delivering us from “the wrath of God,” and exciting us to all duty. *To present*—So Rom. vi. 13; xvi. 19; now actually to exhibit before God. *Your bodies*—That is, yourselves; a part is put for the whole; the rather, as in the ancient sacrifices of beasts, the body was the whole. These also are particularly named in opposition to that vile abuse of their bodies mentioned Rom. i. 21. Several expressions follow, which have likewise a direct reference to other expressions in the same chapter. *A sacrifice*—Dead to sin, and living—By that life which is mentioned Rom. i. 17; vi. 4, &c. *Holy*—Such as the holy law requires, Rom. vii. 12. *Acceptable*—Rom. viii. 8. *Which is your reasonable service*—The worship of the heathens was utterly unreasonable, Rom. i. 18, &c.; so was the glorying of the Jews, Rom. ii. 3, &c. But a Christian acts in all things by the highest reason, from the mercy of God inferring his own duty.

Verse 2. *And be not conformed*—Neither in judgment, spirit, nor behaviour. *To this world*—Which, neglecting the will of God, entirely follows its own. *That ye may prove*—Know by sure trial; which is easily done by him who has thus

3 And I say through the grace which is given to me, to every one that is among you, not to think of himself above what he ought to think; but to think soberly, according as God hath distributed to every one the measure of faith. For as in one body we have many members, and all members have not the same office: So we, being many, are one body in Christ, and every one members of each other. Having then gifts differing according to the grace that is given us, whether it be prophecy, let us prophesy according to the analogy of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that imparteth, let him do it with simplicity; he that presideth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. In brotherly love be full of tender affection toward each other; in honour pre-

presented himself to God. *What is that good, and acceptable, and perfect will of God?*—The “will of God” is here to be understood of all the preceptive part of Christianity, which is in itself so excellently “good,” so “acceptable” to God; and so perfective of our natures.

Verse 3. *And I say*—He now proceeds to show what that will of God is. *Through the grace which is given to me*—He modestly adds this, lest he should seem to forget his own direction. *To every one that is among you*—Believers at Rome. Happy, had they always remembered this! *The measure of faith*—Treated of in the first and following chapters, from which all other gifts and graces flow.

Verse 5. *So we*—All believers. *Are one body*—Closely connected together in Christ; and consequently ought to be helpful to each other.

Verse 6. *Having then gifts differing according to the grace which is given us*—Gifts are various: grace is one. *Whether it be prophecy*—This, considered as an extraordinary gift, is that whereby heavenly mysteries are declared to men, or things to come foretold. But it seems here to mean the ordinary gift of expounding scripture. *Let us prophesy according to the analogy of faith*—St. Peter expresses it, “as the oracles of God;” according to the general tenor of them; according to that grand scheme of doctrine which is delivered therein, touching original sin, justification by faith, and present, inward salvation. There is a wonderful analogy between all these; and a close and intimate connexion between the chief heads of that faith “which was once delivered to the saints.” Every article therefore concerning which there is any question should be determined by this rule; every doubtful scripture interpreted according to the grand truths which run through the whole.

Verse 7. *Ministering*—As deacons. *He that teacheth*—Catechumens; for whom particular instructors were appointed. *He that exhorteth*—Whose peculiar business it was to urge Christians to duty, and to comfort them in trials.

Verse 8. *He that presideth*—That hath the care of a flock. *He that sheweth mercy*—In any instance. *With cheerfulness*—Rejoicing that he hath such an opportunity.

Verse 9. Having spoken of faith and its fruit, verses 3, &c., he comes now to love. The ninth, tenth, and eleventh verses refer to chapter the seventh; the twelfth verse to chapter the eighth; the thirteenth verse, of communicating

11 ferring one another; Not slothful in business; fervent in spirit; serving the Lord; 12 Rejoice in hope; be patient in tribulation; 13 continue instant in prayer; Communicate to the necessities of the saints; pursue hospitality. Bless them who persecute you: 14 bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. 15 Agree in the same affection toward each other. Mind not high, but condescend to low, things. Be not wise in your own conceit. Render to no man evil for evil. Provide things honest in the sight of all men. 16 If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, revenge not yourselves, but rather give place unto wrath: for it is written, *Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thy enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. 21 Be not overcome with evil, but overcome evil with good.

to the saints, whether Jews or gentiles, to chapter the ninth, &c. Part of the sixteenth verse is repeated from chap. xi. 25. *Abhor that which is evil; cleave to that which is good*—Both inwardly and outwardly, whatever ill-will or danger may follow.

Verse 10. *In honour preferring one another*—Which you will do, if you habitually consider what is good in others, and what is evil in yourselves.

Verse 11. *Whatever ye do, do it with your might. In every business diligently and fervently serving the Lord*—Doing all to God, not to man.

Verse 12. *Rejoicing in hope*—Of perfect holiness and everlasting happiness. Hitherto of faith and love; now of hope also, see the fifth and eighth chapters; afterwards of duties toward others; saints, verse 13; persecutors, verse 14; friends, strangers, enemies, verses 15, &c.

Verse 13. *Communicate to the necessities of the saints*—Relieve all Christians that are in want. It is remarkable, that the apostle, treating expressly of the duties flowing from the communion of saints, yet never says one word about the dead. *Pursue hospitality*—Not only embracing those that offer, but seeking opportunities to exercise it.

Verse 14. *Curse not*—No, not in your heart.

Verse 15. *Rejoice*—The direct opposite to weeping is laughter; but this does not so well suit a Christian.

Verse 16. *Mind not high things*—Desire not riches, honour, or the company of the great.

Verse 17. *Provide*—Think beforehand; contrive to give as little offence as may be to any.

Verse 18. *Dearly beloved*—So he softens the rugged spirit. *Revenge not yourselves, but leave that to God*. Perhaps it might more properly be rendered, “leave room for wrath;” that is, the wrath of God, to whom vengeance properly belongs.

Verse 20. *Feed him*—With your own hand: If it be needful, even put bread into his mouth. *Heap coals of fire upon his head*—That part which is most sensible.

“So artists melt the sullen ore of lead, By heaping coals of fire upon its head; In the kind warmth the metal learns to glow, And pure from dross the silver runs below.”

Verse 21. And if you see no present fruit, yet persevere. *Be not overcome with evil*—As all are who avenge themselves. *But overcome evil with*

CHAPTER XIII.

IET every soul be subject to the supreme powers. For there is no power but from God: the powers that be are appointed by God. Whosoever therefore resisteth the power, resisteth the appointment of God: and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to evil. Wouldst thou then not be afraid of the power? do that which is good, and thou shalt have praise from it: for he is the servant of God to thee for good. But if thou doest that which is evil, be afraid; for he beareth not the sword in vain: for he is the servant of God, an avenger for wrath against him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause ye pay tribute also: for they are the ministers of God, attending continually on this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another: for he that

good—Conquer your enemies by kindness and patience.

Verse 1. St. Paul, writing to the Romans, whose city was the seat of the empire, speaks largely of obedience to magistrates: and this was also, in effect, a public apology for the Christian religion. *Let every soul be subject to the supreme powers*—An admonition peculiarly needful for the Jews. Power, in the singular number, is the supreme authority; "powers," are they who are invested with it. That is more readily acknowledged to be from God than these. The apostle alludes to it of both. They are all from God, who constituted all in general, and permits each in particular by his providence. *The powers that be are appointed by God*—It might be rendered, "are subordinate to," or, "ardently disposed under, God;" implying, that they are God's deputies or viceregents; and consequently, their authority, being in effect his, demands our conscientious obedience.

Verse 2. *Whosoever resisteth the power*—In any other manner than the laws of the community direct. *Shall receive condemnation*—Not only from the magistrate, but from God also.

Verse 3. *For rulers are*—In the general, notwithstanding some particular exceptions. *A terror to evil works*—Only. *Wouldst thou then not be afraid?*—There is one fear which precedes evil actions, and deters from them; this should always remain. There is another fear which follows evil actions: they who do well are free from this.

Verse 4. *The sword*—The instrument of capital punishment, which God authorizes him to inflict.

Verse 5. *Not only for fear of wrath*—That is, punishment from man. *But for conscience' sake*—Out of obedience to God.

Verse 6. *For this cause*—Because they are the ministers (officers) of God for the public good. *This very thing*—The public good.

Verse 7. *To all*—Magistrates. *Tribute*—Taxes on your persons or estates. *Custom*—For goods exported or imported. *Fear*—Obedience. *Honour*—Reverence. All these are due to the supreme power.

Verse 8. From our duty to magistrates he passes on to general duties. *To love one another*—An eternal debt, which can never be sufficiently

loved; another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is summed up in this saying, Thou shalt love thy neighbour as thyself. Love worketh no evil to his neighbour: therefore love is the fulfilling of the law.

11 And do this, knowing the season, that it is high time now to awake out of sleep; for salvation is nearer to us now than when we first believed. The night is far spent, the day is at hand: let us therefore put off the works of darkness, and put on the armour of light. Let us walk decently, as in the day; not in banqueting and drunken entertainments, not in uncleanness and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the desires thereof.

CHAPTER XIV.

IIM that is weak in the faith, receive, but not to doubtful disputations. For one

discharged; but yet if this be rightly performed, it discharges all the rest. *For he that loveth another*—As he ought. *Hath fulfilled the whole law*—Toward his neighbour.

Verse 9. *If there be any other*—More particular. *Commandment*—Toward our neighbour; as there are many in the law. *It is summed up in this*—So that if you was not thinking of it, yet if your heart was full of love, you would fulfil it.

Verse 10. *Therefore love is the fulfilling of the law*—For the same love which restrains from all evil, incites us to all good.

Verse 11. *And do this*—Fulfil the law of love in all the instances above mentioned. *Knowing the season*—Full of grace, but hasting away. *That it is high time to awake out of sleep*—How beautifully is the metaphor carried on! This life, a night; the resurrection, the day; the gospel shining on the heart, the dawn of this day; we are to awake out of sleep; to rise up and throw away our night-clothes, fit only for darkness, and put on new; and, being soldiers, we are to arm, and prepare for fight, who are encompassed with so many enemies.

The day dawns when we receive faith, and then sleep given place. Then it is time to rise, to arm, to walk, to work, lest sleep steal upon us again. Final salvation, glory, is nearer to us now, than when we first believed—it is continually advancing, flying forward upon the swiftest wings of time. And that which remains between the present hour and eternity is comparatively but a moment.

Verse 13. *Banqueting*—Luxurious, elegant feasts.

Verse 14. *But put ye on the Lord Jesus Christ*—Herein is contained the whole of our salvation. It is a strong and beautiful expression for the most intimate union with him, and being clothed with all the graces which were in him. The apostle does not say, Put on purity and sobriety, peacefulness and benevolence; but he says all this and a thousand times more at once, in saying, "Put on Christ." And make not provision—To raise foolish desires, or, when they are raised already, to satisfy them.

Verse 1. *Him that is weak*—Through needless scruples. *Receive*—With all love and courtesy into Christian fellowship. *But not to doubtful disputations*—About questionable points

3 *releventh that he may eat all things: another,*
 4 *who is weak, eateth herbs. Let not him that*
 5 *eateth despise him that eateth not: and let*
 6 *not him that eateth not judge him that eat-*
 7 *eth: for God hath received him. Who art*
 8 *thou that judgest another's servant? to his*
 9 *own master he standeth or falleth. Yea, he*
 10 *shall be upheld: for God is able to uphold*
 11 *him. One man esteemeth one day above*
 12 *another: another esteemeth every day alike.*
 13 *Let every man be fully persuaded in his own*
 14 *mind. He that regardeth the day, regardeth*
 15 *it to the Lord; and he that regardeth not*
 16 *the day, to the Lord he doth not regard it.*
 17 *He that eateth, eateth to the Lord, for he*
 18 *giveth God thanks; and he that eateth not,*
 19 *to the Lord he eateth not, and giveth God*
 20 *thanks. For none of us liveth to himself,*
 21 *and none dieth to himself. But if we live,*
 22 *we live unto the Lord; and if we die, we die*
 23 *unto the Lord: whether therefore we live,*
 24 *or die, we are the Lord's. For to this end*
 25 *Christ both died, and lived, that he might be*
 26 *the Lord both of the dead and of the living.*
 27 *But why dost thou judge thy brother? or*
 28 *why dost thou despise thy brother? for we*
 29 *shall all stand before the judgment seat of*
 30 *Christ. For it is written, * As I live, saith*
 31 *the Lord, every knee shall bow to me, and*
 32 *every tongue shall confess to God. So then*
 33 *every one of us shall give an account of him-*
 34 *self to God. Let us therefore no longer*

judge one another: but judge this rather,
 14 *fore a brother. I know and am assured by*
 15 *the Lord Jesus, that nothing is unclean of*
 16 *itself: but to him that accounteth anything*
 17 *to be unclean, it is unclean. But if thy*
 18 *brother is grieved by thy meat, thou no*
 19 *longer walkest charitably. Destroy not him*
 20 *by thy meat, for whom Christ died. There-*
 21 *fore let not your good be evil spoken of: For*
 22 *the kingdom of God is not meat and drink;*
 23 *but righteousness, and peace, and joy in the*
 24 *Holy Ghost. And he that in these serveth*
 25 *Christ is acceptable to God, and approved*
 26 *by men. Let us therefore pursue the things*
 27 *that tend to peace, and to mutual edifica-*
 28 *tion. For meat destroy not the work of God.*
 29 *All things indeed are pure; but it is evil to that*
 30 *man who eateth with offence. It is good not*
 31 *to eat flesh, neither to drink wine, nor to do*
 32 *any thing whereby thy brother stumbleth, or*
 33 *is offended, or made weak. Hast thou faith?*
 34 *I have it to thyself before God. Happy is he*
 35 *that condemneth not himself in that thing*
 36 *which he alloweth. But he that doubteth*
 37 *is condemned if he eat, because it is not*
 38 *of faith: for whatsoever is not of faith is*
 39 *sin.*

CHAPTER XV.

THEREFORE we who are strong ought to
 bear the infirmities of the weak, and not

Verse 2. *All things*—All sorts of food, though
 forbidden by the law.

Verse 3. *Despise him that eateth not*—As over-
 scrupulous or superstitious. *Judge him that eateth*
 —As profane, or taking undue liberties. *For*
God hath received him—Into the number of his
 children, notwithstanding this.

Verse 5. *One day above another*—As new moons,
 and other Jewish festivals. *Let every man be fully*
persuaded—That a thing is lawful, before he does
 it.

Verse 6. *Regardeth it to the Lord*—That is, out
 of a principle of conscience toward God. *To the*
Lord he doth not regard it—He also acts from a
 principle of conscience. *He that eateth not*—Flesh.
Giveth God thanks—For his herbs.

Verse 7. *None of us*—Christians, in the things
 we do. *Liveth to himself*—Is at his own disposal;
 doeth his own will.

Verse 10. *Or why dost thou despise thy brother*—
 Hitherto the apostle has addressed the weak
 brother; now he speaks to the stronger.

Verse 11. *As I live*—An oath proper to him, be-
 cause he only possesseth life infinite and inde-
 pendent. It is Christ who is here termed both
 Lord and God; as it is he to whom we live, and
 to whom we die. *Every tongue shall confess to God*
 —Shall own him as their rightful Lord; which
 shall then only be accomplished in its full ex-
 tent. The Lord grant we may find mercy in that
 day; and may it also be imparted to those who
 have differed from us! yea, to those who have
 censured and condemned us for things which we
 have done from a desire to please him, or re-
 fused to do from a fear of offending him.

Verse 13. *But judge this rather*—Concerning our-
 selves. *Not to lay a stumblingblock*—By moving
 him to do as thou doest, though against his con-
 science. *Or a scandal*—Moving him to hate or
 judge thee.

Verse 14. *I am assured by the Lord Jesus*—Perhaps

by a particular revelation. *That there is nothing*—
 Neither flesh nor herbs. *Unclean of itself*—Unlaw-
 ful, under the gospel.

Verse 15. *If thy brother is grieved*—That is,
 wounded, led into sin. *Destroy not him for whom*
Christ died—So we see, he for whom Christ died
 may be destroyed. *With thy meat*—Do not value
 thy meat more than Christ valued his life.

Verse 16. *Let not then your good and lawful*
 liberty *be evil spoken of*—By being offensive to
 others.

Verse 17. *For the kingdom of God*—That is, true
 religion, does not consist in external observ-
 ances. *But in righteousness*—The image of God
 stamped on the heart; the love of God and
 man, accompanied with the peace that passeth
 all understanding, and joy in the Holy Ghost.

Verse 18. *In these*—Righteousness, peace, and
 joy. *Men*—Wise and good men.

Verse 19. *Peace and edification* are closely joined.
 Practical divinity tends equally to peace
 and to edification. Controversial divinity less
 directly tends to edification, although sometimes,
 as they of old, we cannot build without it, Neh.
 iv. 17.

Verse 20. *The work of God*—Which he builds in
 the soul by faith, and in the church by concord.
It is evil to that man who eateth with offence—So as
 to offend another thereby.

Verse 21. *Thy brother stumbleth*—By imitating
 thee against his conscience, contrary to righte-
 ousness. *Or is offended*—At what thou doest, to
 the loss of his peace. *Or made weak*—Hesitating
 between imitation and abhorrence, to the loss of
 that joy in the Lord which was his strength.

Verse 22. *Hast thou faith*—That all things are
 pure? *I have it to thyself before God*—In circum-
 stances like these, keep it to thyself, and do
 not offend others by it. *Happy is he that condemneth*
not himself—By an improper use of even innocent
 things! and happy he who is free from a doubt-
 ing conscience! He that has this may allow the
 thing, yet "condemn himself" for it.

2 to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For Christ pleased not himself; but, as it is written, *The reproaches of them that reproached thee fell upon me. For whatsoever things were written aforetime were written for our instruction, that we, through patience and consolation of the scriptures may have hope. Now the God of patience and consolation give you to think the same thing, *one with another*, according to Christ Jesus: That ye may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also hath received you to the glory of God. Now I say Christ Jesus was a servant of the circumcision for the truth of God, to confirm the promises made to the fathers: And that the gentiles might glorify God for *his* mercy; as it is written, † For this cause I will confess to thee among the gentiles, and sing unto thy name. And again he saith, ‡ Rejoice, ye gentiles, with his people. And again, || Praise the Lord, all ye gentiles; and laud him, all ye people. And again, Isaiah saith, § There shall be the root of Jesse, and he that ariseth to rule over the gentiles; in him shall the gentiles hope.

Verse 23. *Because it is not of faith*—He does not believe it lawful; and in all these cases, *whatsoever is not of faith is sin*—Whatever a man does without a full persuasion of its lawfulness, it is sin to him.

Verse 1. *We who are strong*—Of a clearer judgment, and free from these scruples. *And not to please ourselves*—Without any regard to others.

Verse 2. *For his good*—This is a general word: edification is one species of good.

Verse 3. But here not only the infirmities, but reproaches, of his brethren; and so fulfilled that scripture.

Verse 4. *Aforetime*—In the Old Testament. *That we through patience and consolation of the scriptures may have hope*—That through the consolation which God gives us by these, we may have patience and a joyful hope.

Verse 5. *According to the power of Christ Jesus*.

Verse 6. *That ye*—Both Jews and gentiles, believing with one mind, and confessing with one mouth.

Verse 7. *Receive ye one another*—Weak and strong, with mutual love.

Verse 8. *Now I say*—The apostle here shows how Christ received us. *Christ Jesus*—"Jesus" is the name, "Christ" the surname. The latter was first known to the Jews; the former, to the gentiles. Therefore he is styled "Jesus Christ," when the words stand in the common, natural order. When the order is inverted, as here, the office of Christ is more solemnly considered. *Was a servant*—Of his Father. *Of the circumcision*—For the salvation of the circumcised, the Jews. *For the truth of God*—To manifest the truth and fidelity of God.

Verse 9. *As it is written*—In the eighteenth psalm, where the gentiles and Jews are spoken of as joining in the worship of the God of Israel.

Verse 12. *There shall be the root of Jesse*—That kings and the Messiah should spring from his house, was promised to Jesse before it was to

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, by the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye likewise are full of goodness, being filled with all knowledge, and able to admonish one another. Nevertheless, brethren, I have written the more boldly to you, in some respect, as putting you in mind, because of the grace which is given to me of God, That I should be the servant of Jesus Christ to the gentiles, ministering the gospel of God, that the offering up of the gentiles may be acceptable, being sanctified by the Holy Ghost. I have therefore whosoof to glory through Jesus Christ in the things pertaining to God. For I will not dare to speak of anything which Christ hath not wrought by me, to make the gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that I have fully preached the gospel of Christ, from Jerusalem round about, as far as Illyricum. 20 Striving so to preach the gospel, not where Christ had been named, lest I should build upon another man's foundation: But as it is written, ¶ They to whom he was not spoken of shall see: and they that have not

David. *In him shall the gentiles hope*—Who before had been "without hope," Eph. ii. 12.

Verse 13. *Now the God of hope*—A glorious title of God, but till now unknown to the heathens; for their goddess Hope, like their other idols, was nothing; whose temple at Rome was burned by lightning. It was, indeed, built again not long after, but was again burned to the ground.

Verse 14. There are several conclusions of this Epistle. The first begins at this verse; the second, Rom. xvi. 1; the third, verse 17; the fourth, verse 21; and the fifth, verse 25. *Ye are full of goodness*—By being created anew. *And filled with all knowledge*—By long experience of the things of God. *To admonish*—To instruct and confirm.

Verse 15. *Because of the grace*—That is, because I am an apostle of the gentiles.

Verse 16. *The offering up of the gentiles*—As living sacrifices.

Verse 17. *I have whosoof to glory through Jesus Christ*—All my glorying is in and through him.

Verse 18. *By word*—By the power of the Spirit. *By deed*—Namely, through "mighty signs and wonders."

Verse 20. *Not where Christ had been named*—These places he generally declined, though not altogether, having an holy "ambition" (so the Greek word means) to make the first proclamation of the gospel in places where it was quite unheard of, in spite of all the difficulty and dangers that attended it. *Lest I should only build upon another man's foundation*—The providence of God seemed in a special manner, generally, to prevent this, though not entirely, lest the enemies of the apostle, who sought every occasion to set light by him, should have had room to say that he was behind other apostles, not being sufficient for planting of churches himself, but only for preaching where others had been already; or that he declined the more difficult part of the ministry.

Verse 22. *Therefore I have been long hindered from coming to you*—Among whom Christ had been named.

¶ Isaiah lii. 15.

* Psalm lxxix. 9. † Psalm xlviii. 49.

• Deut. xxxii. 43. ‡ Psalm cxvii. 1.

§ Isaiah xl. 10.

22 heard shall understand. Therefore I was
23 also long hindered from coming to you. But
now having no longer place in these coun-
tries, and having had a great desire for many
24 years to come to you; Whenever I go into
Spain, I hope to see you as I pass by, and
to be brought forward by you in my way
thither, if first I may be somewhat satisfied
with your company.

25 But I am now going to Jerusalem serving
26 the saints. For it hath pleased them of Ma-
cedonia and Achaia to make a contribution
for the poor of the saints that are in Jerusa-
27 lem. It hath pleased them; and they are
their debtors. For if the gentiles have par-
took of their spiritual things, they ought to
28 minister to them in carnal things. When
therefore I have performed this, and sealed
to them this fruit, I will go by you into
29 Spain. And I know that, when I come to
you, I shall come in the fulness of the bless-
30 ing of the gospel of Christ. Now I beseech
you, brethren, by our Lord Jesus Christ,
and by the love of the Spirit, to strive to-
gether with me, in your prayers to God for
31 me; That I may be delivered from the un-

Verse 23. *Having no longer place in these parts*—Where Christ has now been preached in every city.

Verse 24. *Into Spain*—Where the gospel had not yet been preached. *If first I may be somewhat satisfied with your company*—How remarkable is the modesty with which he speaks! They might rather desire to be satisfied with him. *Somewhat satisfied*—Intimating the shortness of his stay; or, perhaps, that Christ alone can thoroughly satisfy the soul.

Verse 26. *The poor of the saints that are in Jerusalem*—It can by no means be inferred from this expression, that the community of goods among the Christians was then ceased. All that can be gathered from it is, that in this time of extreme dearth, Acts xi. 29, 29, some of the church in Jerusalem were in want; the rest being barely able to subsist themselves, but not to supply the necessities of their brethren.

Verse 27. *It hath pleased them; and they are their debtors*—That is, they are bound to it, in justice as well as mercy. *Spiritual things*—By the preaching of the gospel. *Carnal things*—Things needful for the body.

Verse 28. *When I have sealed to them this fruit*—When I have safely delivered to them, as under seal, this fruit of their brethren's love. *I will go by you into Spain*—Such was his design; but it does not appear that Paul went into Spain. There are often holy purposes in the minds of good men, which are overruled by the providence of God so as never to take effect. And yet they are precious in the sight of God.

Verse 30. *I beseech you by the love of the Spirit*—That is, by the love which is the genuine fruit of the Spirit. *To strive together with me in your prayers*—He must pray himself, who would have others strive together with him in prayer. Of all the apostles, St. Paul alone is recorded to desire the prayers of the faithful for himself. And this he generally does in the conclusions of his epistles; yet not without making a difference. For he speaks in one manner to them whom he treats as his children, with the gravity or even severity of a father, such as Timothy, Titus, the Corinthians, and Galatians; in another, to whom he treats rather like equals, such as the Romans, Ephesians, Thessalonians, Colossians, Hebrews.

believers in Judea; and that my service at Jerusalem may be acceptable to the saints:
32 That I may come to you with joy by the will of God, and may be refreshed together with
33 you. Now the God of peace be with you all.

CHAPTER XVI.

I COMMEND unto you Phebe our sister,
1 who is a servant of the church in Cenchrea:
2 That ye may receive her in the Lord, as be-
cometh saints, and help her in whatsoever
business she needeth you: for she hath
been an helper of many, and of myself also.
3 Salute Priscilla and Aquila my fellow-
4 labourers in Christ Jesus: Who for my life
have laid down their own necks: to whom
not I alone owe my thanks, but likewise all
5 the churches of the gentiles. Salute also the
church that is in their house. Salute my be-
loved Epenetus, who is the firstfruits of
6 Asia unto Christ. Salute Mary, who hath
7 bestowed much labour on us. Salute An-
dronicus and Junias, my kinsmen, and my
fellowprisoners, who are of note among the
apostles, who also were in Christ before me.
8 Salute Amplias, my beloved in the Lord.

Verse 31. *That I may be delivered*—He is thus urgent from a sense of the importance of his life to the church. Otherwise he would have rejoiced "to depart, and to be with Christ." And that my service may be acceptable—In spite of all their prejudices; to the end the Jewish and gentile believers may be knit together in tender love.

Verse 32. *That I may come to you*—This refers to the former: with joy—To the latter, part of the preceding verse.

Verse 1. *I commend unto you Phebe*—The bearer of this letter. *A servant*—The Greek word is a "deaconess." *Of the church in Cenchrea*—In the apostolic age, some grave and pious women were appointed deaconesses in every church. It was their office, not to teach publicly, but to visit the sick, the women in particular, and to minister to them both in their temporal and spiritual necessities.

Verse 2. *In the Lord*—That is, for the Lord's sake, and in a Christian manner. St. Paul seems fond of this expression.

Verse 4. *Who have for my life, as it were, laid down their own necks*—That is, exposed themselves to the utmost danger. But likewise all the churches of the gentiles—Even that at Rome, for preserving so valuable a life.

Verse 5. *Salute the church that is in their house*—Aquila had been driven from Rome in the reign of Claudius, but was now returned, and performed the same part there which Caius did at Corinth, Rom. xvi. 23. Where any Christian had a large house, there they all assembled together; though as yet the Christians at Rome had neither bishops nor deacons. So far were they from any shadow of Papal power. Nay, there does not appear to have been then in the whole city any more than one of these domestic churches. Otherwise there can be no doubt but St. Paul would have saluted them also. *Epenetus*—Al though the apostle had never been at Rome, yet had he many acquaintance there. But here is no mention of Linus or Clemens; whence it appears, they did not come to Rome till after this. *The firstfruits of Asia*—The first convert in the proconsular Asia.

Verse 7. *Who are of note among the apostles*—They seem to have been some of the most early con-verts. *Fellowprisoners*—For the gospel's sake.

9 Salute Urbanus, our fellowlabourer in
10 Christ, and my beloved Stachys. Salute
Apelles, approved in Christ. Salute those
11 of the family of Aristobulus. Salute my
kinsman Herodion. Salute those of the
family of Narcissus, who are in the Lord.
12 Salute Tryphena and Tryphosa, who labour
in the Lord. Salute the beloved Persis, who
13 hath laboured much in the Lord. Salute
Rufus, chosen in the Lord, and his mother
and mine. Salute Asyncritus, Phlegon,
14 Hermes, Patrobas, Hermas, and the bre-
thren who are with them. Salute Philolo-
gus and Julius, Nereus and his sister, and
15 Olympas, and all the saints that are with
them. Salute one another with an holy kiss.
The churches of Christ salute you.
17 Now I beseech you, brethren, mark them
who cause divisions and offences, contrary to
the doctrine which ye have learned; and
18 avoid them. For such serve not the Lord
Jesus Christ, but their own belly; and by
good words and fair speeches deceive the
19 hearts of the harmless. For your obedience
is come abroad unto all men. I rejoice

Verse 9. *Our fellowlabourer*—Nine and Timothy's,
verse 21.

Verse 11. *Those of the family of Aristobulus and Narcissus, who are in the Lord*—It seems only part of their families were converted. Probably, some of them were not known to St. Paul by face, but only by character. Faith does not create moroseness, but courtesy, which even the gravity of an apostle did not hinder.

Verse 12. *Salute Tryphena and Tryphosa*—Probably they were two sisters.

Verse 13. *Salute Rufus*—Perhaps the same that is mentioned Mark xv. 21. *And his mother and mine*—This expression may only denote the tender care which Rufus's mother had taken of him.

Verse 14. *Salute Asyncritus, Phlegon, &c.*—He seems to join those together, who were joined by kindred, nearness of habitation, or any other circumstance. ■ could not but encourage the poor especially, to be saluted by name, who perhaps did not know that the apostle had ever heard of them. It is observable, that whilst the apostle forgets none who are worthy, yet he adjusts the nature of his salutation to the degrees of worth in those whom he salutes.

Verse 15. *Salute all the saints*—Had St. Peter been then at Rome, St. Paul would doubtless have saluted him by name; since no one in this numerous catalogue was of an eminence comparable to his. But if he was not then at Rome, the whole Roman tradition, with regard to the succession of their bishops, fails in the most fundamental article.

Verse 16. *Salute one another with an holy kiss*—Termed by St. Peter, "the kiss of love," 1 Peter v. 14. So the ancient Christians concluded all their solemn offices; the men saluting the men, and the women the women. And this apostolical custom seems to have continued for some ages in all Christian churches.

Verse 17. *Mark them who cause divisions*—Such there were, therefore, at Rome also. *Avoid them*—Avoid all unnecessary intercourse with them.

Verse 18. *By good words*—Concerning themselves, making great promises. *And fair speeches*—Concerning you, praising and flattering you. *The harmless*—Who doing no ill themselves, are not upon their guard against them that do.

Verse 19. *But I would have you*—Not only obe-

therefore on your behalf; but I would have you wise with regard to that which is good, and simple with regard to that which is evil. ■ And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

21 Timotheus my fellowlabourer, and Lucius, and Jason, and Sosipater, my kinsmen,
22 salute you. I Tertius, who wrote this epistle,
23 salute you in the Lord. Calus my host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you,
24 and Quartus a brother. The grace of our Lord Jesus Christ be with you all.

25 Now to him who is able to stablish you according to my gospel, and the preaching of Jesus Christ (according to the revelation of the mystery, kept secret since the world began, But now made manifest, and by the scriptures of the prophets, according to the commandment of the eternal God, made known to all nations for the obedience of faith,) To the only wise God, to him be glory through Jesus Christ for ever. Amen.

dient, but discreet also. *Wise with regard to that which is good*—As knowing in this as possible. *And simple with regard to that which is evil*—As ignorant of this as possible.

Verse 20. *And the God of peace*—The Author and Lover of it, giving a blessing to your discretion. *Shall bruise Satan under your feet*—Shall defeat all the artifices of that sower of tares, and unite you more and more together in love.

Verse 21. *Timotheus my fellowlabourer*—Here he is named even before St. Paul's kinsmen. But as he had never been at Rome, he is not named in the beginning of the epistle.

Verse 22. *I Tertius, who wrote this epistle, salute you*—Tertius, who wrote what the apostle dictated, inserted this, either by St. Paul's exhortation or ready permission. *Quinto*—The Corinthian, 1 Cor. i. 14. *My host, and of the whole church*—Who probably met for some time in his house.

Verse 23. *The chamberlain of the city*—Of Corinth.

Verse 25. *Now to him who is able*—The last words of this epistle exactly answer the first, chapter i. 1-5: in particular, concerning the power of God, the gospel, Jesus Christ, the scriptures, the obedience of faith, all nations. *To stablish you*—Both Jews and gentiles. *According to my gospel, and the preaching of Jesus Christ*—That is, according to the tenor of the gospel of Jesus Christ, which I preach. *According to the revelation of the mystery*—Of the calling of the gentiles, which, as plainly as it was foretold in the Prophets, was still hid from many even of the believing Jews.

Verse 26. *According to the commandment*—The foundation of the apostolical office. *Of the eternal God*—A more proper epithet could not be. A new dispensation infers no change in God. Known unto him are all his works, and every variation of them, from eternity. *Made known to all nations*—Not barely that they might know, but enjoy it also, through obeying the faith.

Verse 27. *To the only wise God*—Whose manifold wisdom is known in the church through the gospel, Eph. iii. 10. "To him who is able," and, "to the wise God," are joined, as 1 Cor. i. 24, where Christ is styled "the wisdom of God," and "the power of God." *To him be glory through Christ Jesus for ever*—And let every believer say, Amen!

NOTES ON ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS

CORINTH was a city of Achaia, situate on the isthmus which joins Peloponnesus, now called the Morea, to the rest of Greece. Being so advantageously situated for trade, the inhabitants of it abounded in riches, which, by too natural a consequence, led them into luxury, lewdness, and all manner of vice.

Yet even here St. Paul planted a numerous church, chiefly of heathen converts; to whom, about three years after he had left Corinth, he wrote this epistle from Ephesus; as well to correct various disorders of which they were guilty, as to answer some questions which they had proposed to him.

The Epistle consists of

- | | |
|--|------------------------------|
| I. The inscription, | C. i. 1—3 |
| II. The treatise itself, in which is, | |
| 1. An exhortation to concord, beating down all glorying in the flesh, | 4—C. iv. 21 |
| 2. A reproof, | |
| (1.) For not excommunicating the incestuous person, | C. v. 1—13 |
| (2.) For going to law before heathen judges, | C. vi. 1—11 |
| 3. A dissuasive from fornication, | 12—20 |
| 4. An answer to the questions they had proposed concerning marriage, | C. vii. 1, 10, 25, 36, 39 |
| 5. Concerning things sacrificed to idols, | C. viii. 1—C. ix. 1 |
| 6. Concerning the veiling of women, | 2—16 |
| 7. Concerning the Lord's supper, | 17—34 |
| 8. Concerning spiritual gifts, | C. xii. xiii. xiv. |
| 9. Concerning the resurrection, | C. xv. 1—53 |
| 10. Concerning the collection for the poor, the coming of himself, of Timothy, of Apollos, the sum of all, | C. xvi. 1, 5, 10, 12, 13, 14 |
| III. The conclusion, | 15, 17, 19—24 |

I. CORINTHIANS.

CHAPTER I.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes the brother, To the church of God which is in Corinth, to them that are sanctified through Christ Jesus, called and holy, with all that in every place call upon the name of our Lord Jesus Christ, both theirs

Verse 1. *Paul, called to be an apostle*—There is great propriety in every clause of the salutation, particularly in this, as there were some in the church of Corinth who called the authority of his mission in question. *Through the will of God*—Called “the commandment of God,” 1 Tim. i. 1. This was to the churches the ground of his authority; to Paul himself, of an humble and ready mind. By the mention of God, the authority of man is excluded, Gal. i. 1; by the mention of the will of God, the merit of Paul, 1 Cor. xv. 8, &c. *And Sosthenes*—A Corinthian, St. Paul’s companion in travel. It was both humility and prudence in the apostle, thus to join his name with his own, in an epistle wherein he was to reprove so many irregularities. *Sosthenes the brother*—Probably this word is emphatical; as if he had said, Who, from a Jewish opposer of the gospel, became a faithful brother.

Verse 2. *To the church of God which is in Corinth*—St. Paul, writing in a familiar manner to the Corinthians, as also to the Thessalonians and Galatians, uses this plain appellation. To the other churches he uses a more solemn address.

3 and ours: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus; That in every thing ye are enriched through him, in all utterance, and in all knowledge; As the testimony of Christ

Sanctified through Jesus Christ—And so undoubtedly they were in general, notwithstanding some exceptions. *Called*—Of Jesus Christ, Rom. i. 6. *And*—As the fruit of that calling, made holy. *With all that in every place*—Nothing could better suit that catholic love which St. Paul labours to promote in this epistle, than such a declaration of his good wishes for every true Christian upon earth. *Call upon the name of our Lord Jesus Christ*—This plainly implies that all Christians pray to Christ, as well as to the Father through him.

Verse 4. *Always*—Whenever I mention you to God in prayer.

Verse 5. *In all utterance and knowledge*—Of divine things. These gifts the Corinthians particularly admired. Therefore this congratulation naturally tended to soften their spirits, and make way for the reproofs which follow.

Verse 6. *The testimony of Christ*—The gospel. Was confirmed among you—By these gifts attending it. They knew they had received these by the hand of Paul; and this consideration was highly proper, to revive in them their former reverence and affection for their spiritual father.

7 was confirmed among you: So that ye are wanting in no good gift; waiting for the
 8 revelation of our Lord Jesus Christ: Who will also confirm you to the end, *that ye may be blameless in the day of the Lord Jesus*
 9 *Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.*
 10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but *that ye be perfectly joined together in the same mind and in the same*
 11 *judgment. For it hath been declared to me of you, my brethren, by them of the family of Chloe, that there are contentions among*
 12 *you. Now this I say, every one of you saith, I am of Paul; and I of Apollos; and I of*
 13 *Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptiz-*
 14 *ed into the name of Paul? I thank God, that I baptized none of you, but Crispus*

Verse 7. *Waiting*—With earnest desire. *For the glorious revelation of our Lord Jesus Christ*—A sure mark of a true or false Christian, to long for, or dread, this revelation.

Verse 8. *Who will also*—If you faithfully apply to him. *Confirm you to the end. In the day of Christ*—Now it is our day, wherein we are to work out our salvation; then it will be eminently “the day of Christ,” and of his glory in the saints.

Verse 9. *God is faithful*—To all his promises; and therefore “to him that hath shall be given.” *By whom ye are called*—A pledge of his willingness to save you unto the uttermost.

Verse 10. *Now I exhort you*—Ye have faith and hope; secure love also. *By the endearing name of our Lord Jesus Christ*—Infinitely preferable to all the human names in which ye glory. *That ye all speak the same thing*—They now spoke different things, verse 12. And that there be no schisms among you—No alienation of affection from each other. Is this word ever taken in any other sense in scripture? *But that ye be joined in the same mind*—Affections, desires. And judgment—Touching all the grand truths of the gospel.

Verse 11. *It hath been declared to me by them of the family of Chloe*—Whom some suppose to have been the wife of Stephanas, and the mother of Fortunatus and Achaicus. By these three the Corinthians had sent their letter to St. Paul, 1 Cor. xvi. 17. *That there are contentions*—A word equivalent with schisms in the preceding verse.

Verse 12. *Now this I say*—That is, what I mean is this: there are various parties among you, who set themselves one against another in behalf of the several teachers they admire. And *I of Christ*—They spoke well, if they had not in this pretence despised their teachers, 1 Cor. iv. 9. Perhaps they valued themselves on having heard Christ preach in his own person.

Verse 13. *Christ divided*—Are not all the members still under one head? Was not he alone crucified for you all; and were ye not all baptized in his name? The glory of Christ then is not to be divided between him and his servants; neither is the unity of the body to be torn asunder, seeing Christ is one still.

Verse 14. *I thank God*—(A pious phrase for the common one, “I rejoice,”) that, in the course of his providence, *I baptized none of you, but Crispus*, once the ruler of the synagogue, and Caius.

Verse 15. *Last any should say that I had baptized in my own name*—In order to attach them to myself.

15 and Caius; Lest any should say that I had baptized in my own name. I baptized also the family of Stephanas: I know not that I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel: but not with wisdom of speech, lest the cross of Christ should be made of none effect. For the doctrine of the cross is indeed to them that perish foolishness; but to us who are saved it is the power of God. For it is written,* I will destroy the wisdom of the wise, and abolish the understanding of the prudent.
 20 † Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For whereas the Jews demand signs, and the Greeks seek wisdom: We preach Christ crucified, to the

Verse 16. *I know not*—That is, it does not at present occur to my memory, *that I baptized any other.*

Verse 17. *For God did not send me to baptize*—That was not my chief errand; those of inferior rank and abilities could do it: though all the apostles were sent to baptize also, Matt. xxviii. 19. *But to preach the gospel*—So the apostle slides into his general proposition: *but not with wisdom of speech*—With the artificial ornaments of discourse, invented by human wisdom. *Lest the cross of Christ should be made of none effect*—The whole effect of St. Paul’s preaching was owing to the power of God accompanying the plain declaration of that great truth, “Christ bore our sins upon the cross.” But this effect might have been imputed to another cause, had he come with that “wisdom of speech” which they admired.

Verse 18. *To them that perish*—By obstinately rejecting the only name whereby they can be saved. *But to us who are saved*—Now “saved” from our sins, and in the way to everlasting salvation, it is the great instrument of the power of God.

Verse 19. *For it is written*—And the words are remarkably applicable to this great event.

Verse 20. *Where is the wise? &c.*—The deliverance of Judea from Sennacherib is what Isaiah refers to in these words; in a bold and beautiful allusion to which, the apostle in the clause that follows triumphs over all the opposition of human wisdom to the victorious gospel of Christ. What could the “wise” men of the gentiles do against this? or the Jewish scribes? or the disputers of this world?—Those among both, who, proud of their acuteness, were fond of controversy, and thought they could confute all opponents. *Hath not God made foolish the wisdom of this world*—That is, shown it to be very foolishness.

Verse 21. *For since in the wisdom of God*—According to his wise disposals, leaving them to make the trial. *The world*—Whether Jewish or gentile, by all its boasted wisdom knew not God—Though the whole creation declared its Creator, and though he declared himself by all the prophets; it pleased God, by a way which those who perish count mere foolishness, to save them that believe.

Verse 22. *For whereas the Jews demand of the apostles, as they did of their Lord, more signs still, after all they have seen already; and the Greeks, or gentiles, seek wisdom*—The depths of philosophy, and the charms of eloquence.

• Isaiah xlix. 14. † Isaiah xxxiii. 19.

Jews a stumblingblock, and to the Greeks foolishness; But to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. Behold your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to shame the wise; and the weak things of the world hath God chosen to shame the things that are mighty; And the base things of the world, and things that are despised, hath God chosen, yea, things that are not, to bring to nought the things that are: That no flesh may glory before God. But of him are ye in Christ Jesus, who is made by God unto us wisdom, and righteousness, and sanctification, and redemption: That, as it is written, * He that glorieth, let him glory in the Lord. **AND I, brethren,** when I came to you, **A** came not with

Verse 23. *We go on to preach*, in a plain and historical, not rhetorical, or philosophical, manner, *Christ crucified*, to the Jews a stumblingblock—Just opposite to the “signs” they demand. *And to the Greeks foolishness*—A silly tale, just opposite to the “wisdom” they seek.

Verse 24. *But to them that are called*—And obey the heavenly calling. *Christ*—With his cross, his death, his life, his kingdom. And they experience, first, that he is the power, then, that he is the wisdom, of God.

Verse 25. *Because the foolishness of God*—The gospel scheme, which the world judge to be mere foolishness, is wiser than the wisdom of men; and, weak as they account it, stronger than all the strength of men.

Verse 26. *Behold your calling*—What manner of men they are whom God calls. *That not many wise men after the flesh*—In the account of the world. *Not many mighty*—Men of power and authority.

Verse 28. *Things that are not*—The Jews frequently called the gentiles, “*Them that are not*,” 2 Esdras vi. 56, 57. In so supreme contempt did they hold them. *The things that are*—in high esteem.

Verse 29. *That no flesh*—A fit appellation. *Flesh* is fair, but withering as grass. *May glory before God*—In God we ought to glory.

Verse 30. *Of him*—Out of his free grace and mercy. *Are ye*—Engrafted into Christ Jesus, who is made unto us that believe wisdom, who were before utterly foolish and ignorant. *Righteousness*—The sole ground of our justification, who were before under the wrath and curse of God. *Sanctification*—A principle of universal holiness, whereas before we were altogether dead in sin. *And redemption*—That is, complete deliverance from all evil, and eternal bliss both of soul and body.

Verse 31. *Let him glory in the Lord*—Not in himself, not in the flesh, not in the world.

Verse 1. *And I accordingly came to you, not with loftiness of speech or of wisdom*—I do not affect either deep wisdom or eloquence. *Declaring the testimony of God*—What God gave me to testify concerning his Son.

Verse 2. *I determined not to know anything*—To waive all my other knowledge, and not to preach anything, *save Jesus Christ, and him crucified*—That is, what he did, suffered, taught. A part is put for the whole.

loftiness of speech or of wisdom, declaring to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with the persuasive words of human wisdom, but with the demonstration of the Spirit and of power: That your faith might not stand in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among the perfect: but not the wisdom of this world, nor of the rulers of this world, that come to nought: 7 But we speak the hidden wisdom of God in a mystery, which God ordained before the world for our glory: Which none of the rulers of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, † Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love

Verse 3. *And I was with you*—At my first entrance. *In weakness*—Of body, 2 Cor. xii. 7. *And in fear*—Lest I should offend any. *And in much trembling*—The emotion of my mind affecting my very body.

Verse 4. *And my speech in private, as well as my public preaching, was not with the persuasive words of human wisdom, such as the wise men of the world use; but with the demonstration of the Spirit and of power*—With that powerful kind of demonstration, which flows from the Holy Spirit; which works on the conscience with the most convincing light, and the most persuasive evidence.

Verse 5. *That your faith might not be built on the wisdom or power of man, but on the wisdom and power of God.*

Verse 6. *Yet we speak wisdom*—Yea, the truest and most excellent wisdom. *Among the perfect*—Adult, experienced Christians. By “wisdom” here he seems to mean, not the whole Christian doctrine, but the most sublime and abstruse parts of it. *But not the wisdom admitted and taught by the men of this world, nor of the rulers of this world, Jewish or heathen, that come to nought*—Both they and their wisdom, and the world itself.

Verse 7. *But we speak the mysterious wisdom of God, which was hidden for many ages from all the world, and is still hidden even from “babes in Christ;” much more from all unbelievers. Which God ordained before the world*—So far is this from “coming to nought,” like worldly wisdom. *For our glory*—Arising from the glory of our Lord, and then to be revealed when all worldly glory vanishes.

Verse 8. *Had they known it*—That wisdom. *They would not have crucified*—Punished as a slave. *The Lord of glory*—The giving Christ this august title, peculiar to the great Jehovah, plainly shows him to be the supreme God. In like manner the Father is styled, “the Father of glory,” Eph. i. 17; and the Holy Ghost, “the Spirit of glory,” 1 Peter iv. 14. The application of this title to all the three, shows that the Father, Son, and Holy Ghost are “the God of glory;” as the only true God is called, Psalm xix. 3, and Acts vii. 2.

Verse 9. *But this ignorance of theirs folds what is written concerning the blessings of the Messiah’s kingdom. No natural man hath either*

10 him. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, but the spirit of a man which is in him? so the things of God also knoweth no one, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we may know the things which are freely given to us of God. Which also we speak, not in words taught by human wisdom, but in those taught by the Spirit; explaining spiritual things by spiritual words. But the natural man receiveth not the things of the Spirit: for they are foolishness to him: neither can he know them, because they are spiritually discerned. But the spiritual man discerneth indeed all things, yet he himself is discerned by no man. * For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

seen, heard, or known, the things which God hath prepared, saith the prophet, for them that love him.

Verse 10. But God hath revealed—Yes, and “freely given,” verse 12. Them to us—Even inconceivable peace, and joy unspeakable. By his Spirit—Who intimately and fully knows them. For the Spirit searcheth even the deep things of God—He they ever so hidden and mysterious; the depths both of his nature and his kingdom.

Verse 11. For what man knoweth the things of a man—All the inmost recesses of his mind; although men are all of one nature, and so may the more easily know one another. So the things of God knoweth no one but the Spirit—Who, consequently, is God.

Verse 12. Now we have received, not the spirit of the world—This spirit is not properly “received,” for the men of the world always had it. But Christians receive the Spirit of God, which before they had not.

Verse 13. Which also we speak—As well as know. In words taught by the Holy Spirit—Such are all the words of Scripture. How high a regard ought we, then, to retain for them! Explaining spiritual things by spiritual words; or, “adapting spiritual words to spiritual things”—Being taught of the Spirit to express the things of the Spirit.

Verse 14. But the natural man—That is, every man who hath not the Spirit; who has no other way of obtaining knowledge, but by his senses and natural understanding. Receiveth not—Does not understand or conceive. The things of the Spirit—The things revealed by the Spirit of God, whether relating to his nature or his kingdom. For they are foolishness to him—He is so far from understanding, that he utterly despises them. Neither can he know them—As he has not the will, so neither has he the power. Because they are spiritually discerned—They can only be discerned by the aid of that Spirit, and by those spiritual senses, which he has not.

Verse 15. But the spiritual man—He that hath the Spirit. Discerneth all the things of God whereof we have been speaking. Yet he himself is discerned by no man—No natural men. They neither understand what he is, nor what he says.

Verse 16. Who—What natural man. We—Spiritual men; apostles in particular. Have—Know, understand. The mind of Christ—Concerning the whole plan of gospel salvation.

Verse 1. And I, brethren—He spoke before, 1 Cor.

CHAPTER III.

AND I, brethren, could not speak to you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat: for ye were not able to bear it, nor are ye now able. For ye are still carnal: for while there is among you emulation, and strife, and divisions, are ye not carnal, and walk according to man? For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, nor he that watereth; but God that giveth the increase. But he that planteth and he that watereth are one: and every one shall receive his own reward according to his own labour. For we are fellowlabourers of God: ye are God's husbandry, ye are God's

II. 1, of his entrance, now of his progress, among them. Could not speak to you as unto spiritual—Adult, experienced Christians. But as unto men who were still in great measure carnal, as unto babes in Christ—Still weak in grace, though eminent in gifts, 1 Cor. i. 6.

Verse 2. I fed you, as babes, with milk—The first and plainest truths of the gospel. So should every preacher suit his doctrine to his hearers.

Verse 3. For while there is among you emulation in your hearts, strife in your words, and actual divisions, are ye not carnal, and walk according to man—As mere men; not as Christians, according to God.

Verse 4. I am of Apollos—St. Paul named himself and Apollos, to show that he would condemn any division among them, even though it were in favour of himself, or the dearest friend he had in the world. Are ye not carnal—For the Spirit of God allows no party zeal.

Verse 5. Ministers—Or servants. By whom ye believed, as the Lord, the Master of those servants, gave to every man.

Verse 7. God that giveth the increase—Is all in all: without him neither planting nor watering avails.

Verse 8. But he that planteth and he that watereth are one—Which is another argument against division. Though their labours are different, they are all employed in one general work,—the saving souls. Hence he takes occasion to speak of the reward of them that labour faithfully, and the awful account to be given by all. Every one shall receive his own peculiar reward according to his own peculiar labour—Not according to his success; but he who labours much, though with small success, shall have a great reward.

Has not all this reasoning the same force still? Ministers are still barely instruments in God's hand, and depend as entirely as ever on his blessing, to give the increase to their labours. Without this, they are nothing: with it, their part is so small, that they hardly deserve to be mentioned. May their hearts and hands be more united; and, retaining a due sense of the honour God doeth them in employing them, may they faithfully labour, not as for themselves, but for the great Proprietor of all, till the day come when he will reward them in full proportion to their fidelity and diligence!

Verse 9. For we are all fellowlabourers—God's labourers, and fellowlabourers with each other. Ye are God's husbandry—This is the sum of what went before: it is a comprehensive word, taking

10 building. According to the grace of God given to me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every one take heed how he buildeth thereon. For other foundation can no man lay than what is laid, which is Jesus Christ. And if any one build on this foundation gold, silver, costly stones, wood, hay, stubble; Every one's work shall be made manifest: for the day shall declare it, for it is revealed by fire; yea, the fire shall try every one's work, of what sort it is. If any one's work which he hath built thereon shall remain, he shall receive a reward. If any one's work shall be burned, he shall suffer loss: but himself shall be saved; yet so as through the fire. Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, which temple ye

in both a field, a garden, and a vineyard. Ye are God's building—This is the sum of what follows.

Verse 10. *According to the grace of God given to me*—This he premises, lest he should seem to ascribe it to himself. *Let every one take heed how he buildeth thereon*—That all his doctrines may be consistent with the foundation.

Verse 11. *For other foundation*—On which the whole church, and all its doctrines, duties, and blessings may be built. *Can no man lay than what is laid*—In the counsels of divine wisdom, in the promises and prophecies of the Old Testament, in the preaching of the apostles, St. Paul in particular. *Which is Jesus Christ*—Who, in his person and offices, is the firm, immovable Rock of Ages, every way sufficient to bear all the weight that God himself, or the sinner, when he believes, can lay upon him.

Verse 12. *If any one build gold, silver, costly stones*—Three sorts of materials which will bear the fire; true and solid doctrines. *Wood, hay, stubble*—Three which will not bear the fire. Such are all doctrines, ceremonies, and forms of human invention; all but the substantial, vital truths of Christianity.

Verse 13. The time is coming when every one's work shall be made manifest: for the day of the Lord, that great and final day, shall declare it—To all the world. *For it is revealed*—What faith beholds as so certain and so near, is spoken of as already present. *By fire; yea, the fire shall try every one's work, of what sort it is*—The strict process of that day will try every man's doctrines, whether they come up to the scripture standard or not. Here is a plain allusion to the flaming light and consuming heat of the general conflagration. But the expression, when applied to the trying of doctrines, and consuming those that are wrong, is evidently figurative; because no material fire can have such an effect on what is of a moral nature. And therefore it is added, he who builds "wood, hay, or stubble," shall be saved as through the fire—Or, as narrowly as a man escapes through the fire, when his house is all in flames about him.

This text, then, is so far from establishing the Romish purgatory, that it utterly overthrows it. For the fire here mentioned does not exist till the day of judgment; therefore, if this be the fire of purgatory, it follows that purgatory does not exist before the day of judgment.

Verse 14. *He shall receive a reward*—A peculiar degree of glory. Some degree even the other will receive, seeing he held the foundation;

18 are. Let none deceive himself. If any one among you thinketh himself to be wise, let him become a fool in this world, that he may become wise. For the wisdom of this world is foolishness with God. As it is written, *He taketh the wise in their own craftiness. And again, †The Lord knoweth the reasonings of the wise, that they are vain. Therefore let none glory in men. For all things are your's; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; 23 all are your's; And ye are Christ's; and 1V. Christ is God's. †ET a man so account us, as servants of L Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But it is a very small thing with me to be judged by you, or by any man's judgment: yea, I judge not myself. For I am not conscious to myself of anything; yet

though through ignorance he built thereon what would not abide the fire.

Verse 15. *He shall suffer loss*—The loss of the peculiar degree of glory.

Verse 16. *Ye—All Christians. Are the temple of God*—The most noble kind of building, verse 9.

Verse 17. *If any man destroy the temple of God*—Destroy a real Christian, by schisms, or doctrines fundamentally wrong. *Him shall God destroy*—He shall not be saved at all; not even as "through the fire."

Verse 18. *Let him become a fool in this world*—Such as the world accounts so. *That he may become wise*—In God's account.

Verse 19. *For all the boasted wisdom of the world is mere foolishness in the sight of God. He taketh the wise in their own craftiness*—Not only while they think they are acting wisely, but by their very wisdom, which itself is their snare, and the occasion of their destruction.

Verse 20. *That they are but vain*—Empty, foolish; and all their thoughts.

Verse 21. *Therefore*—Upon the whole. *Let none glory in men*—So as to divide into parties on their account. *For all things are your's*—And we in particular. We are not your lords, but rather your servants.

Verse 22. *Whether Paul, or Apollos, or Cephas*—We are all equally yours, to serve you for Christ's sake. *Or the world*—This leap from Peter to "the world" greatly enlarges the thought, and argues a kind of impatience of enumerating the rest. Peter and every one in the whole world, however excellent in gifts, or grace, or office, are also your servants for Christ's sake. *Or life, or death*—These, with all their various circumstances, are disposed as will be most for your advantage. *Or things present*—On earth. *Or things to come*—In heaven. Contend, therefore, no more about these little things; but be ye united in love, as ye are in blessings.

Verse 23. *And ye are Christ's*—His property, his subjects, his members. *And Christ is God*—As Mediator, he refers all his services to his Father's glory.

Verse 1. *Let a man account us, as servants of Christ*—The original word properly signifies such servants as laboured at the oar in rowing vessels; and, accordingly, intimates the pains which every faithful minister takes in his Lord's work. O God, where are these ministers to be found! Lord, thou knowest. *And stewards of the mysteries*

am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and manifest the counsels of the hearts: and then shall every one have praise from God.

These things, brethren, I have by a figure transferred to myself and Apollos for your sakes; that ye may learn by us not to think of men above what is here written, that ye may not be puffed up for one against another.

For who maketh thee to differ from another? and what hast thou which thou hast not received? but if thou hast received it, why dost thou boast as if thou hadst not received it?

Now ye are full, now ye are rich, ye have reigned as kings without us: and I would ye did reign, that we also might reign with you.

For I know assuredly God hath set forth us the apostles last, as appointed to death: for we are made a spectacle to the world, both to angels, and to men. We are fools for

of God—Dispensers of the mysterious truths of the gospel.

Verse 3. *Yea, I judge not myself*—My final state is not to be determined by my own judgment.

Verse 4. *I am not conscious to myself of anything evil; yet am I not hereby justified*—I depend not on this, as a sufficient justification of myself in God's account. *But he that judgeth me is the Lord*—By his sentence I am to stand or fall.

Verse 5. *Therefore judge nothing before the time*—Appointed for judging all men. *Until the Lord come, who, in order to pass a righteous judgment, which otherwise would be impossible, will both bring to light the things which are now covered with impenetrable darkness, and manifest the most secret springs of action, the principles and intentions of every heart. And then shall every one—Every faithful steward, have praise of God.*

Verse 6. *These things*—Mentioned 1 Cor. i. 10, &c. *I have by a very obvious figure transferred to myself, and Apollos—And Cephas, instead of naming those particular preachers at Corinth, to whom ye are as fondly attached. That ye may learn by us*—From what has been said concerning us, who, however eminent we are, are mere instruments in God's hand. *Not to think of any man above what is here written*—Or above what scripture warrants.

Verse 7. *Who maketh thee to differ*—Either in gifts or graces! *As if thou hadst not received it*—As if thou hadst it originally from thyself.

Verse 8. *Now ye are full*—The Corinthians abounded with spiritual gifts; and so did the apostles: but the apostles, by continual want and sufferings, were kept from self-complacency. The Corinthians suffering nothing, and having plenty of all things, were pleased with and applauded themselves; and they were like children who, being raised in the world, disregard their poor parents. "Now ye are full," says the apostle, in a beautiful gradation, *ye are rich, ye have reigned as kings*—A proverbial expression, denoting the most splendid and plentiful circumstances. *Without any thought of us. And I would ye did reign*—In the best sense: I would ye had attained the height of holiness. *That we might reign with you*—Having no more sorrow on your account, but sharing in your happiness.

Verse 9. *God hath set forth us last, as appointed to death*—Alluding to the Roman custom of bringing forth those persons last on the stage, either to

Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we without honour. Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain abode; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and offscouring of all things to this day. I do not write these things to shame you, but as my beloved children I warn you. For if ye have ten thousand instructors in Christ, yet have ye not many fathers: for I have begotten you in Christ Jesus through the gospel. I beseech you therefore, be ye followers of me. For this cause I have sent to you Timotheus, who is my beloved son, and faithful in the Lord, who shall remind you of my ways in Christ, as I teach everywhere in every church. Now some are puffed up, as if I would not come to you. But I will come to you shortly, if the Lord permit, and

fight with each other, or with wild beasts, who were devoted to death; so that, if they escaped one day, they were brought out again and again, till they were killed.

Verse 10. *We are fools, in the account of the world, for Christ's sake, but ye are wise in Christ*—Though ye are Christians, ye think yourselves wise; and ye have found means to make the world think you so too. *We are weak*—In presence, in infirmities, in sufferings. *But ye are strong*—In just opposite circumstances.

Verse 11. *And are naked*—Who can imagine a more glorious triumph of the truth, than that which is gained in these circumstances; when St. Paul, with an impediment in his speech, and a person rather contemptible than graceful, appeared in a mean, perhaps tattered, dress before persons of the highest distinction, and yet commanded such attention, and made such deep impressions upon them!

Verse 12. *We bless—suffer it—intreat*—We do not return revilings, persecution, defamation; nothing but blessing.

Verse 13. *We are made as the filth of the world, and offscouring of all things*—Such were those poor wretches among the heathens, who were taken from the dregs of the people, to be offered as expiatory sacrifices to the infernal gods. They were loaded with curses, affronts, and injuries, all the way they went to the altars; and when the ashes of those unhappy men were thrown into the sea, these very names were given them in the ceremony.

Verse 14. *I do not write these things to shame you, but as my beloved children I warn you*—It is with admirable prudence and sweetness the apostle adds this, to prevent any unkind construction of his words.

Verse 15. *I have begotten you*—This excludes not only Apollos, his successor, but also Silas and Timothy, his companions; and the relation between a spiritual father and his children brings with it an inexpressible nearness and affection.

Verse 16. *Be ye followers of me*—In that spirit and behaviour which I have so largely declared.

Verse 17. *My beloved son*—Elsewhere he styles him "brother," 2 Cor. i. 1; but here paternal affection takes place. *As I teach*—No less by example than precept.

Verse 18. *Now some are puffed up*—St. Paul saw, by a divine light, the thoughts which would arise in their hearts. *As if I would not come*—Because I send Timothy.

will know, not the speech of them who are
 20 puffed up, but the power. For the kingdom
 21 of God is not in speech, but in power. What
 will ye! that I come to you with a rod, or in
 love, and the spirit of meekness?

CHAPTER V.

IT is commonly reported that *there* is fornication among you, and such fornication as is not even named among the heathens, that
 2 one should have his father's wife. And are ye
 3 puffed up? I have ye not rather mourned, that
 he who hath done this deed might be taken
 4 from among you? For I verily, as absent in
 body, but present in spirit, have already, as
 if I were present, judged him who hath so
 5 done this, in the name of our Lord Jesus
 Christ, when ye are gathered together, and
 my spirit, with the power of our Lord Jesus
 6 Christ, To deliver such an one to Satan for
 the destruction of the flesh, that the spirit
 may be saved in the day of the Lord Jesus.
 7 Your glorying is not good. Know ye not that
 a little leaven leaveneth the whole lump?
 8 Purge out the old leaven, that ye may be a
 new lump, as ye are unleavened. For our

Verse 19. *I will know*—He here shows his fatherly authority. *Not the big, empty speech of these vain boasters*, but how much of the power of God attends them.

Verse 20. *For the kingdom of God*—Real religion, does not consist in words, but in the power of God ruling the heart.

Verse 21. *With a rod*—That is, with severity.

Verse 1. *Fornication*—The original word implies criminal conversation of any kind whatever. *His father's wife*—While his father was alive.

Verse 2. *Are ye puffed up?* Should ye not rather have mourned—Have solemnly humbled yourselves, and at that time of solemn mourning have expelled that notorious sinner from your communion?

Verse 3. *I verily, as present in spirit*—Having a full (it seems, a miraculous) view of the whole fact. *Have already, as if I were actually present, judged him who hath so scandalously done this.*

Verse 4. *And my spirit*—Present with you. *With the power of the Lord Jesus Christ*—To confirm my sentence.

Verse 5. *To deliver such an one*—This was the highest degree of punishment in the Christian church; and we may observe, the passing this sentence was the act of the apostle, not of the Corinthians. *To Satan*—Who was usually permitted, in such cases, to inflict pain or sickness on the offender. *For the destruction*—Though slowly and gradually. *Of the flesh*—Unless prevented by speedy repentance.

Verse 6. *Your glorying*—Either in your gifts or prosperity, at such a time as this, is not good. *Know ye not that a little leaven*—One sin, or one sinner. *Leaveneth the whole lump*—Diffuses guilt and infection through the whole congregation.

Verse 7. *Purge out therefore the old leaven*—Both of sinners and of sin. *That ye may be a new lump, as ye are unleavened*—That is, that being "unleavened ye may be a new lump," holy unto the Lord. *For our passover is slain for us*—The Jewish passover, about the time of which this epistle was wrote, 1 Cor. v. 11, was only a type of this. What exquisite skill both here and everywhere conducts the zeal of the inspired writer! How surprising a transition is here, and yet how perfectly natural! The apostle, speaking of the incestuous criminal, slides into his darling topic,—a crucified

8 passover is slain for us, *even Christ*: Therefore let us keep the feast, not with the old leaven, nor with the leaven of wickedness and malignity; but with the unleavened bread of sincerity and truth.

9 I wrote to you an epistle not to converse
 10 with lewd persons: But not altogether with the lewd persons of this world, or the covetous, or the rapacious, or idolaters; for then
 11 ye must go out of the world. But I have now written unto you, if any one who is named a brother be a lewd person, or covetous, or an idolater, or a railer, or a drunkard, or rapacious; not to converse with such an one, no,
 12 not to eat with him. For what have I to do to judge them that are without? do not ye
 13 judge them that are within? (But them that are without God will judge.) And ye will take away from among yourselves that wicked person.

CHAPTER VI.

DARE any of you, having a matter against another, refer it to the unjust, and not to the saints? Know ye not that the saints shall judge the world? and if the world is

Saviour. Who would have expected it on such an occasion? Yet, when it is thus brought in, who does not see and admire both the propriety of the subject, and the delicacy of its introduction?

Verse 8. *Therefore let us keep the feast*—I.e. us feed on him by faith. Here is a plain allusion to the Lord's supper, which was instituted in the room of the passover. *Not with the old leaven*—Of heathenism or Judaism. *Malignity* is stubbornness in evil. *Sincerity and truth* seem to be put here for the whole of true, inward religion.

Verse 9. *I wrote to you in a former epistle*—And, doubtless, both St. Paul and the other apostles wrote many things which are not extant now. *Not to converse*—Familiarly; not to contract any intimacy or acquaintance with them, more than is absolutely necessary.

Verse 10. *But I did not mean that you should altogether refrain from conversing with heathens*, though they are guilty in some of these respects. *Covetous, rapacious, idolaters*—Sinners against themselves, their neighbour, God. *For then ye must go out of the world*—Then all civil commerce must cease. So that going out of the world, which some account a perfection, St. Paul accounts an utter absurdity.

Verse 11. *Who is named a brother*—That is, a Christian; especially if a member of the same congregation. *Rapacious*—Guilty of oppression, extortion, or any open injustice. *No, not to eat with him*—Which is the lowest degree of familiarity.

Verse 12. *I speak of Christians only*. *For what have I to do to judge heathens?* But ye, as well as I, judge those of your own community.

Verse 13. *Them that are without God will judge*—The passing sentence on these he hath reserved to himself. *And ye will take away that wicked person*—This properly belongs to you.

Verse 1. *The unjust*—The heathens. A Christian could expect no justice from these. *The saints*—Who might easily decide these smaller differences in a private and friendly manner.

Verse 2. *Know ye not*—This expression occurs six times in this single chapter, and that with a peculiar force; for the Corinthians knew and gloried in it, but they did not practise. *That the saints*—After having been judged themselves.

Judged by you, are ye unworthy to judge the
 3 smallest matters? Know ye not that we shall
 judge angels? how much more things per-
 4 taining to this life? If then ye have any
 controversies of things pertaining to this
 life, do ye set them to judge who are of no
 5 esteem in the church? I speak to your
 shame. What! is there not so much as one
 wise man among you, that shall be able to
 6 judge between his brethren? But brother
 goeth to law with brother, and this before
 7 the infidels. Indeed there is altogether a
 fault among you, that ye have contests with
 each other. Why do ye not rather suffer
 wrong? why do ye not rather suffer your-
 8 selves to be defrauded? Nay, ye do wrong,
 9 and defraud, even your brethren. Know ye
 not that the unjust shall not inherit the
 kingdom of God? Be not deceived: neither
 fornicators, nor idolaters, nor adulterers, nor
 the effeminate, nor sodomites, nor thieves,
 10 nor the covetous, nor revilers, nor the rap-
 acious, shall inherit the kingdom of God.
 11 And such were some of you: but ye are
 washed, but ye are sanctified, but ye are jus-
 tified in the name of the Lord Jesus, and by
 the Spirit of our God.
 12 All things are lawful for me, but all
 things are not expedient: all things are law-

Shall judge the world—Shall be assessors with
 Christ in the judgment wherein he shall con-
 demn all the wicked, as well angels as men,
 Matt. xix. 28; Rev. xx. 4.

Verse 4. *Them who are of no esteem in the church*—
 That is, heathens, who, as such, could be in no
 esteem with the Christians.

Verse 5. *Is there not one among you, who are*
 such admirers of wisdom, that is wise enough to
 decide such causes?

Verse 7. *Indeed there is a fault, that ye quarrel*
 with each other at all, whether ye go to law or
 no. *Why do ye not rather suffer wrong*—All men
 cannot or will not receive this saying. Many
 aim only at this, "I will neither do wrong, nor
 suffer it." These are honest heathens, but no
 Christians.

Verse 8. *Nay, ye do wrong*—Openly. *And de-*
fraud—Privately. O how powerfully did the
 mystery of iniquity already work!

Verse 9. *Idolatry* is here placed between *for-*
nication and adultery, because they generally ac-
 companied it. *Nor the effeminate*—Who live in
 an easy, indolent way; taking up no cross, en-
 during no hardship.

But how is this? These good-natured, harm-
 ess people are ranked with *idolaters and sodom-*
ites? We may learn hence, that we are never
 secure from the greatest sins, till we guard
 against those which are thought the least; nor,
 indeed, till we think no sin is little, since every
 one is a step toward hell.

Verse 11. *And such were some of you: but ye are*
washed—From those gross abominations; nay,
 and ye are inwardly sanctified; not before, but in
 consequence of, your being justified in the name—
 That is, by the merits, of the Lord Jesus, through
 which your sins are forgiven. *And by the Spirit*
of our God—By whom ye are thus "washed"
 and "sanctified."

Verse 12. *All things*—Which are lawful for you.
Are lawful for me, but all things are not always ex-
pedient—Particularly when any thing would of-
 fend my weak brother; or when it would en-
 slave my own soul. For though "all things are
 lawful for me," yet *I will not be brought under the*
power of any—So as to be uneasy when I abstain

ful for me, but I will not be brought under
 13 the power of any. Meats are for the belly,
 and the belly for meats: yet God will de-
 stroy both it and them. But the body is not
 for fornication, but for the Lord; and the
 14 Lord for the body. And God hath both
 raised up the Lord, and will also raise us up
 15 by his power. Know ye not that your bodies
 are members of Christ? shall I then take the
 members of Christ, and make them the
 16 members of an harlot? God forbid. Know
 ye not that he who is joined to an harlot is
 one body? * for they two, saith he, shall be
 17 one flesh. But he that is joined to the Lord
 18 is one spirit. Flee fornication. Every sin
 that a man doeth is without the body; but he
 that committeth fornication sinneth against
 19 his own body. Know ye not that your body is
 the temple of the Holy Ghost who is in you,
 whom ye have from God, and ye are not your
 20 own? For ye are bought with a price: there-
 fore glorify God with your body, and your
 spirit, which are God's.

CHAPTER VII.

NOW concerning the things whereof ye
 wrote to me: *It is good for a man not to*
 2 touch a woman. Yet, to avoid fornication, let
 every man have his own wife, and let every

from it; for if so, then I am under the power
 of it.

Verse 13. As if he had said, I speak this chiefly
 with regard to meats; (and would to God all
 Christians would consider it!) particularly with
 regard to those offered to idols, and those for-
 bidden in the Mosaic law. These, I grant, are
 all indifferent, and have their use, though it is
 only for a time: then meats, and the organs
 which receive them, will together moulder into
 dust. But the case is quite otherwise with for-
 nication. This is not indifferent, but at all times
 evil. *For the body is for the Lord*—Designed only
 for his service. *And the Lord*, in an important
 sense, *for the body*—Being the Saviour of this,
 as well as of the soul; in proof of which God
 hath already raised him from the dead.

Verse 17. *But he that is joined to the Lord*—By
 faith. *Is one spirit with him*—And shall he make
 himself one flesh with an harlot?

Verse 18. *Flee fornication*—All unlawful com-
 merce with women, with speed, with abhor-
 rence, with all your might. *Every sin that a man*
 commits against his neighbour terminates upon
 an object out of himself, and does not so im-
 mediately pollute his body, though it does his
 soul. *But he that committeth fornication, sinneth*
against his own body—Pollutes, dishonours, and
 degrades it to a level with brute beasts.

Verse 19. And even your body is not, strictly
 speaking, your own: even this *is the temple of*
the Holy Ghost—Dedicated to him, and inhabited
 by him. What the apostle calls elsewhere "the
 temple of God," 1 Cor. iii. 16, 17, and "the
 temple of the living God," 2 Cor. vi. 16, he here
 styles "the temple of the Holy Ghost;" plainly
 showing that the Holy Ghost is the living
 God.

Verse 20. *Glorify God with your body, and your*
spirit—Yield your bodies and all their mem-
 bers, as well as your souls and all their facul-
 ties, as instruments of righteousness to God.
 Devote and employ all ye have, and all ye are,
 entirely, unreservedly, and for ever, to his
 glory.

• Gen. ii. 24.

3 woman have her own husband. Let the husband render the debt to the wife; and in like
 4 manner the wife to the husband. The wife hath not power over her own body, but the husband; and in like manner the husband also hath not power over his own body, but
 5 the wife. Withdraw not from each other, unless it be by consent for a time, that ye may give yourselves to prayer; and may come together again, lest Satan tempt you through
 6 your incontinence. But I say this by permission, not by way of precept. For I would that all men were even as myself. But every one hath his proper gift from God, one after this manner, another after that.
 7 But to the unmarried and the widows I say, It is good for them if they remain even as I.
 8 But if they have not power over themselves, let them marry: for it is better to marry than to burn.
 9 The married I command, yet not I, but the Lord, * That the wife depart not from
 10 her husband: But if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his
 11 wife. To the rest spake I, not the Lord: If any brother hath an unbelieving wife, and she consent to dwell with him, let him not
 12 put her away. And the wife who hath an un-

Verse 1. *It is good for a man—Who is master of himself. Not to touch a woman—That is, not to marry. So great and many are the advantages of a single life.*

Verse 2. *Yet, when it is needful, in order to avoid fornication, let every man have his own wife—"His own;" for Christianity allows no polygamy.*

Verse 3. *Let not married persons fancy that there is any perfection in living with each other, as if they were unmarried. The debt—This ancient reading seems far more natural than the common one.*

Verse 4. *The wife—the husband—Let no one forget this, on pretence of greater purity.*

Verse 5. *Unless it be by consent for a time—That on those special and solemn occasions ye may entirely give yourselves up to the exercises of devotion. Lest—If ye should long remain separate. Satan tempt you—To unclean thoughts, if not actions too.*

Verse 6. *But I say this—Concerning your separating for a time and coming together again. Perhaps he refers also to verse 2.*

Verse 7. *For I would that all men were herein even as I—I would that all believers who are now unmarried would remain "eunuchs for the kingdom of heaven's sake." St. Paul, having tasted the sweetness of this liberty, wished others to enjoy it, as well as himself. But every one hath his proper gift from God—According to our Lord's declaration, "All men cannot receive this saying, save they," the happy few, "to whom it is given," Matt. xix. 11.*

Verse 8. *It is good for them if they remain even as I—That St. Paul was then single is certain; and from Acts vii. 58, compared with the following parts of the history, it seems probable that he always was so. It does not appear that this declaration, any more than verse 1, hath any reference at all to a state of persecution.*

Verse 10. *Not I—Only. But the Lord—Christ; by his express command, Matt. v. 32.*

Verse 11. *But if she depart—Contrary to this express prohibition. And let not the husband put away his wife—Except for the cause of adultery.*

• Matt. v. 32.

believing husband, that consenteth to live
 14 with her, let her not put him away. For the unbelieving husband hath been sanctified by the wife, and the unbelieving wife hath been sanctified by the husband: else were your
 15 children unclean; but now they are holy. But if the unbeliever depart, let him depart. A brother or a sister is not enslaved in such ca-
 16 ses: but God hath called us to peace. For how knowest thou, O wife, but thou mayest save thy husband? or knowest thou, O husband,
 17 but thou mayest save thy wife? But as God hath distributed to every one, as the Lord hath called every one, so let him walk. And
 18 thus I ordain in all the churches. Is any one called being circumcised? let him not become uncircumcised. Is any one called in uncir-
 19 cumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of
 20 God. Let every one in the calling wherein
 21 he is called therein abide. Wast thou called being a bondman? enquire not for it: but if thou
 22 canst be made free, use it rather. For he that is called by the Lord, being a bondman, is the Lord's freeman: and in the like manner he that is called being free is the bondman of
 23 Christ. Ye are bought with a price; do not
 24 become the bondslaves of men. Brethren,

Verse 12. *To the rest—Who are married to unbelievers. Spoke I—By revelation from God, though our Lord hath not left any commandment concerning it. Let him not put her away—The Jews, indeed, were obliged of old to put away their idolatrous wives, Ezra x. 3; but their case was quite different. They were absolutely forbid to marry idolatrous women; but the persons here spoken of were married while they were both in a state of heathenism.*

Verse 14. *For the unbelieving husband hath, in many instances, been sanctified by the wife—That your children would have been brought up heathens; whereas now they are Christians. As if he had said, Ye see the proof of it before your eyes.*

Verse 15. *A brother or a sister—A Christian man or woman. Is not enslaved—is at full liberty. In such cases: but God hath called us to peace—To live peaceably with them, if it be possible.*

Verse 17. *But as God hath distributed—The various stations of life, and various relations, to every one, let him take care to discharge his duty therein. The Gospel disannuls none of these. And thus I ordain in all the churches—As a point of the highest concern.*

Verse 19. *Circumcision is nothing, and uncircumcision is nothing—Will neither promote nor obstruct our salvation. The one point is, keeping the commandments of God; "faith working by love."*

Verse 20. *In the calling—The outward state. Wherein he is—When God calls him. Let him not seek to change this, without a clear direction from Providence.*

Verse 21. *Canst not for it—Do not anxiously seek liberty. But if thou canst be free, use it rather—Embrace the opportunity.*

Verse 22. *Is the Lord's freeman—Is free in this respect. The Greek word implies one that was a slave, but now is free. Is the bondman of Christ—Not free in this respect; not at liberty to do his own will.*

Verse 23. *Ye are bought with a price—Ye belong to God; therefore, where it can be avoided, do not become the bondslaves of men—Which may expose you to many temptations.*

Verse 24. *Therein abide with God—Doing all*

let every one, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment from the Lord: but I give my judgment, as one who hath obtained mercy of the Lord to be faithful. I apprehend therefore that this is good for the present distress, that it is good for a man to continue as he is. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. Yet if thou dost marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such will have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that even they that have wives, be as if they had none; And they that weep, as if they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as if they possessed not; And they that use this world, as not abusing it: for the fashion of this world passeth away. Now I would have you without carefulness. The unmarried man careth for the things of the Lord, how he may please the Lord: But the mar-

things as unto God, and as in his immediate presence. They who thus "abide with God" preserve an holy indifference with regard to outward things.

Verse 25. *Now concerning virgins*—Of either sex. *I have no commandment from the Lord*—By a particular revelation. Nor was it necessary he should; for the apostles wrote nothing which was not divinely inspired: but with this difference,—sometimes they had a particular revelation, and a special commandment; at other times they wrote from the divine light which abode with them, the standing treasure of the Spirit of God. And this, also, was not their private opinion, but a divine rule of faith and practice. *As one whom God hath made faithful in my apostolic office; who therefore faithfully deliver what I receive from him.*

Verses 26, 27. *This is good for the present distress*—While any church is under persecution. *For a man to continue as he is*—Whether married or unmarried. St. Paul does not here urge "the present distress" as a reason for celibacy, any more than for marriage; but for a man's not seeking to alter his state, whatever it be, but making the best of it.

Verse 28. *Such will have trouble in the flesh*—Many outward troubles. *But I spare you*—I speak as little and as tenderly as possible.

Verse 29. *But this I say, brethren*—With great confidence. *The time of our abode here is short.* It plainly follows, that even they who have wives be as serious, zealous, active, dead to the world, as devoted to God, as holy in all manner of conversation, as if they had none—By so easy a transition does the apostle slide from every thing else to the one thing preful; and, forgetting whatever is temporal, is swallowed up in eternity.

Verse 30. *And they that weep, as if they wept not*—"Though sorrowful, yet always rejoicing." *They that rejoice, as if they rejoiced not*—Tempering their joy with godly fear. *They that buy, as if they possessed not*—Knowing themselves to be only stewards, not proprietors.

Verse 31. *And they that use this world, as not abusing it*—Not seeking happiness in it, but in God: using everything therein only in such a manner and degree as most tends to the knowledge and love of God. *For the whole scheme and fashion of this world*—This marrying, weeping,

ried careth for the things of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit: but the married careth for the things of the world, how she may please her husband. And this I say for your own profit, not that I may cast a snare upon you, but that ye may decently wait upon the Lord, and without distraction. But if any think that he acteth indecently toward his virgin, if she be above age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but having power over his own will, and hath determined this in his heart, to keep his virgin, doeth well. So then he also that giveth in marriage doeth well; but he that giveth not in marriage doeth better.

30 The wife is bound as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will, only in the Lord. But she is happier, if she continue as

rejoicing, and all the rest, not only will pass, but now passeth away; is this moment flying off like a shadow.

Verse 32. *Now I would have you*—For this flying moment. *Without carefulness*—Without any incumbrance of your thoughts. *The unmarried man*—If he understand and use the advantage he enjoys—*Careth only for the things of the Lord, how he may please the Lord.*

Verse 33. *But the married careth for the things of the world*—And it is his duty so to do, so far as becomes a Christian. *How he may please his wife*—And provide all things needful for her and his family.

Verse 34. *There is a difference also between a wife and a virgin*—Whether the church be under persecution or not. *The unmarried woman*—If she know and use her privilege. *Careth only for the things of the Lord*—All her time, care, and thoughts centre in this, how she may be holy both in body and spirit. This is the standing advantage of a single life, in all ages and nations. But who makes a suitable use of it?

Verse 35. *Not that I may cast a snare upon you*—Who are not able to receive this saying. *But for your profit*—Who are able. *That ye may resolutely and perseveringly wait upon the Lord*—The word translated "wait" signifies "sitting close by" a person, in a "good" posture to hear. So Mary sat at the feet of Jesus, Luke x. 39. *Without distraction*—Without having the mind drawn away from its centre; from its close attention to God; by any person, or thing, of care, or incumbrance whatsoever.

Verse 36. *But if any parent think he should otherwise act indecently*—Unbecoming his character. *Toward his virgin daughter, if she be above age, (or of full age,) and need so require, verse 9, let them marry*—Her suitor and she.

Verse 37. *Having no necessity*—Where there is no such need. *But having power over his own will*—Which would incline him to desire the increase of his family, and the strengthening it by new relations.

Verse 38. *Doeth better*—If there be no necessity.

Verse 39. *Only in the Lord*—That is, only let Christians marry Christians; a standing direction, and one of the utmost importance.

Verse 40. *I also*—As well as any of you. *Have the Spirit of God*—Teaching me all things. This

she is, in my judgment; and I think that I also have the Spirit of God.

CHAPTER VIII.

- NOW as to things sacrificed to idols, we know; for all of us have knowledge. Knowledge puffeth up, but love edifieth.
- 2 And if any one think he knoweth anything, he knoweth nothing yet as he ought to know.
- 3 But if any one love God, he is known by him.
- 4 I say, as to the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one.
- 5 For though there be that are called gods, whether in heaven or on earth, (as there are many gods and many lords,) Yet to us there is but one God, the Father, from whom are all things, and we for him; and one Lord Jesus Christ, by whom are all things, and we by him. But there is not in all men this knowledge: for some do even until now, with consciousness of the idol, eat it as sacrificed to the idol; and their conscience, being weak, is defiled.
- 8 But meat commendeth us not to God; for neither if we eat are we the better, nor if we

does not imply any doubt; but the strongest certainty of it, together with a reproof of them for calling it in question. Whoever, therefore, would conclude from hence, that St. Paul was not certain he had the Spirit of Christ, neither understands the true import of the words, nor considers how expressly he lays claim to the Spirit, both in this epistle, (ii. 16, xiv. 37,) and the other. (xiii. 3.) Indeed, it may be doubted whether the word here and elsewhere translated *think*, does not always imply the fullest and strongest assurance. See I Cor. x. 12.

Verse 1. *Now concerning the next question you proposed. All of us have knowledge*—A gentle reproof of their self-conceit. *Knowledge without love always puffeth up. Love alone edifies*—Builds us up in holiness.

Verse 2. *If any man think he knoweth any thing—Aright, unless so far as he is taught by God. He knoweth nothing yet as he ought to know*—Seeing there is no true knowledge without divine love.

Verse 3. *He is known*—That is, approved, by him. Psalm i. 6.

Verse 4. *We know that an idol is nothing*—A mere nominal god, having no divinity, virtue, or power.

Verse 5. *For though there be that are called gods*—By the heathens, both celestial, (as they style them,) terrestrial, and infernal deities.

Verse 6. *Yet to us—Christians. There is but one God*—This is exclusive, not of the "One Lord," as if he were an inferior deity; but only of the idols to which the "One God" is opposed. *From whom are all things*—By creation, providence, and grace. *And we for him*—The end of all we are, have, and do. *And one Lord*—Equally the object of divine worship. *By whom are all things*—Created, sustained, and governed. *And we by him*—Have access to the Father, and all spiritual blessings.

Verse 7. *Some eat, with consciousness of the idol*—That is, fancying it is something, and that it makes the meat unlawful to be eaten. *And their conscience, being weak*—Not rightly informed. *Is defiled*—Contracts guilt by doing it.

Verse 8. *But meat commendeth us not to God*—Neither by eating, nor by refraining from it. *Eating and not eating are in themselves things merely indifferent.*

- 9 eat not are we the worse. But take heed lest by any means this your liberty become a stumblingblock to the weak. For if any one see thee, who hath knowledge, sitting at meat in an idol-temple, will not the conscience of him that is weak be encouraged to eat of the things sacrificed to the idol?
- 11 And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin thus against your brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

- AM I not free? am I not an apostle? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I am not an apostle to others, yet I am to you: for ye are the seal of my apostleship. My answer to them who examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as the other apostles, and the brethren of the Lord, and Peter? Or I only am

Verse 10. *For if any one see thee who hath knowledge*—Whom he believes to have more knowledge than himself, and who really hath this knowledge, that "an idol is nothing." *Sitting down to an entertainment in an idol-temple*—The heathens frequently made entertainments in their temples, on what had been sacrificed to their idols. *Will not the conscience of him that is weak—Scrupulous. Be encouraged*—By thy example. *To eat—Though with a doubting conscience.*

Verse 11. *And through thy knowledge shall the weak brother perish, for whom Christ died*—And for whom thou wilt not lose a meal's meat, so far from dying for him! We see, Christ died even for them that perish.

Verse 12. *Ye sin against Christ*—Whose members they are.

Verse 13. *If meat—Of any kind. Who will follow this example!* What preacher or private Christian will abstain from any thing lawful in itself, when it offends a weak brother?

Verse 1. *Am I not free? am I not an apostle?*—That is, have not I the liberty of a common Christian? yes, that of an apostle! He vindicates his apostleship, verses 1–3; his apostolical liberty, verses 4–10. *Have I not seen Jesus Christ?*—Without this he could not have been one of those first grand witnesses. *Are not ye my work in the Lord?*—A full evidence that God hath sent me! And yet some, it seems, objected to his being an apostle, because he had not asserted his privilege in demanding and receiving such maintenance from the churches as was due to that office.

Verse 2. *Ye are the seal of my apostleship*—Who have received not only faith by my mouth, but all the gifts of the Spirit by my hands.

Verse 3. *My answer to them who examine me—Concerning my apostleship. Is this—Which I have now given.*

Verse 4. *Have we not power?*—I and my fellow-labourers. *To eat and to drink*—At the expense of those among whom we labour.

Verse 5. *Have we not power to lead about with us a sister, a wife?*—And to demand sustenance for her also! *As well as the other apostles—Who, therefore, it is plain, did this. And Peter—Hence we learn, 1. That St. Peter continued to live with his wife after he became an apostle: 2. That he had as*

Barnabas, have we not power to forbear working? Who ever serveth as a soldier at his own charge? who planteth a vineyard, and doth not eat its fruit? or who feedeth a flock, and doth not eat of the milk of the flock? Do I speak these things as a man? doth not the law also speak the same? For it is written in the law of Moses, * Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or speaketh he altogether for our sakes? For our sakes it was written: for he who ploweth ought to plow in hope; and he that thresheth in hope ought to be a partaker of his hope. If we have sown unto you spiritual things, in it a great matter if we shall reap your carnal things? If others partake of this power over you, do not we rather? Yet we have not used this power; but we suffer all things, lest we should give any hinderance to the gospel of Christ. Know ye not that they who are employed about holy things are fed out of the temple? and they who wait at the altar are partakers with the altar? So also hath the Lord † ordained that they who preach the gospel should live of the gospel. But I have used none of these things: nor have I written thus, that it might be done so unto me: for it were better

rights as an apostle which were not common to St. Paul.

Verse 6. *To forbear working*—With our hands. Verse 8. *Do I speak as a man*—Barely on the authority of human reason? Does not God also say, in effect, the same thing? *The ox that treadeth out the corn*—This was the custom in Judea, and many eastern nations. In several of them it is retained still. And at this day, horses tread out the corn in some parts of Germany.

Verse 9. *Doth God*—In this direction. *Take care for oxen*—Only? Hath he not a farther meaning? And so undoubtedly he hath in all the other Mosaic laws of this kind.

Verse 10. *He who ploweth ought to plough in hope*—Of reaping. This seems to be a proverbial expression. *And he that thresheth in hope*—Ought not to be disappointed, ought to eat the fruit of his labours. And so ought they who labour in God's husbandry.

Verse 11. *Is it a great matter if we shall reap as much of your carnal things*—As is useful for our sustenance? Do you give us things of greater value than those you receive from us?

Verse 12. *If others*—Whether true or false apostles. *Partake of this power*—Have a right to be maintained. *Do not we rather*—On account of our having laboured so much more? *Lest we should give any hinderance to the gospel*—By giving an occasion of cavil or reproach.

Verse 15. *It were better for me to die than*—To give occasion to them that seek occasion against me, 2 Cor. xi. 12.

Verse 17. *Willingly*—He seems to mean, without receiving anything. St. Paul here speaks in a manner peculiar to himself. Another might have preached willingly, and yet have received a maintenance from the Corinthians. But if he had received anything from them, he would have termed it preaching unwillingly. And so, in the next verse, another might have used that power without abusing it. But his own using it at all, he would have termed abusing it. A dispensation is intrusted to me—Therefore I dare not refrain.

for me to die, than that any man should make this my glorying void. For if I preach the gospel, I have nothing to glory of; for a necessity lieth upon me; and woe to me, if I preach not the gospel! If indeed I do this willingly, I have a reward; but if unwillingly, yet a dispensation is intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, that I abuse not my power in the gospel. For though I am free from all men, I made myself the servant of all, that I might gain the more. To the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without the law, as without the law, (being not without the law to God, but under the law to Christ,) that I might gain them that are without the law. To the weak I became as weak, that I might gain the weak: I became all things to all men, that by all means I might save some. And this I do for the gospel's sake, that I may be partaker thereof with you. Know ye not, that they who run in the race, all run, but one receiveth the prize? So run that ye may obtain. And every one that contendeth is temperate in

Verse 18. *What then is my reward*—That circumstance in my conduct for which I expect a peculiar reward from my great Master? *That I abuse not*—Make not an unreasonable use of my power which I have in preaching the gospel.

Verse 19. *I made myself the servant of all*—I acted with as self-denying a regard to their interest, and as much caution not to offend them, as if I had been literally their servant or slave. Where is the preacher of the gospel who treats in the same steps?

Verse 20. *To the Jews I became as a Jew*—Conforming myself in all things to their manner of thinking and living, so far as I could with innocence. *To them that are under the law*—Who apprehend themselves to be still bound by the Mosaic law. *As under the law*—Observing it myself, while I am among them. Not that he declared this to be necessary, or refused to converse with those who did not observe it. This was the very thing which he condemned in St. Peter, Gal. ii. 14.

Verse 21. *To them that are without the law*—The heathens. *As without the law*—Neglecting its ceremonies. *Being not without the law to God*—But as much as ever under its moral precepts. *Under the law to Christ*—And in this sense all Christians will be under the law for ever.

Verse 22. *I became as weak*—As if I had been scrupulous too. *I became all things to all men*—Accommodating myself to all, so far as I could consistent with truth and sincerity.

Verse 24. *Know ye not that*—In those famous games which are kept at the isthmus, near your city. *They who run in the foot race all run*, though but one receiveth the prize—How much greater encouragement have you to run; since ye may all receive the prize of your high calling!

Verse 25. *And every one that there contendeth is temperate in all things*—To an almost incredible degree; using the most rigorous self-denial in food, sleep, and every other sensual indulgence. *A corruptible crown*—A garland of leaves, which must soon wither. The moderns only have discovered that it is "legal" to do all this and more for an eternal crown than they did for a corruptible!

all things. And they indeed to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; I so fight, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest by any means, after having preached to others, I myself should become a reprobate.

CHAPTER X.

NOW I would not have you ignorant, brethren, that our fathers were all * under the cloud, and all † passed through the sea; ‡ And were all baptized unto Moses in the cloud and in the sea; And § all ate the same spiritual meat; And || all drank the same spiritual drink: for they drank out of

Verse 26. *I so run, not as uncertainly*—I look straight to the goal; I run straight toward it. I cast away every weight, regard not any that stand by. *I fight not as one that beateth the air*—This is a proverbial expression for a man's missing his blow, and spending his strength, not on his enemy, but on empty air.

Verse 27. *But I keep under my body*—By all kinds of self-denial. *And bring it into subjection*—To my spirit and to God. The words are strongly figurative, and signify the mortification of the "body of sin," by an allusion to the natural bodies of those who were bruised or subdued in combat. *Lest by any means, after having preached—The Greek word means, "after having discharged the office of an herald,"* (still carrying on the allusion,) whose office it was to proclaim the conditions, and to display the prizes. *I myself should become a reprobate*—Disapproved by the Judge, and so falling short of the prize. This single text may give us a just notion of the scriptural doctrine of election and reprobation; and clearly shows us, that particular persons are not in holy writ represented as elected absolutely and unconditionally to eternal life, or predestinated absolutely and unconditionally to eternal death; but that believers in general are elected to enjoy the Christian privileges on earth; which if they abuse, those very elect persons will become reprobate. St. Paul was certainly an elect person, if ever there was one; and yet he declares it was possible he himself might "become a reprobate." Nay, he actually would have become such, if he had not thus kept his body under, even though he had been so long an elect person, a Christian, and an apostle.

Verse 1. *Now—That ye may not become reprobates*, consider how highly favoured your fathers were, who were God's elect and peculiar people, and nevertheless were rejected by him. *They were all under the cloud*—That eminent token of God's gracious presence, which screened them from the heat of the sun by day, and gave them light by night. *And all passed through the sea*—God opening a way through the midst of the waters.

Verse 2. *And were all, as it were, baptized unto Moses*—Initiated into the religion which he taught them. *In the cloud and in the sea*—Perhaps sprinkled here and there with drops of water from the sea or the cloud, by which baptism might be the more evidently signified.

Verse 3. *And all ate the same manna*, termed spiritual meat, as it was typical, 1. of Christ and

the spiritual rock which followed them: and 2. that rock was Christ. Yet with the most of them God was not well-pleased: for they were overthrown in the wilderness. Now these things were our examples, that we might not desire evil things, § as they desired. Neither be ye idolaters, as were some of them; as it is written, ¶ The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as ** some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as †† some of them also tempted, and were destroyed by serpents. ‡‡ Neither murmur ye, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to

his spiritual benefits: 2. Of the sacred bread which we eat at his table.

Verse 4. *And all drank the same spiritual drink*—Typical of Christ, and of that cup which we drink. *For they drank out of the spiritual or mystical rock*, the wonderful streams of which followed in their several journeyings, for many years, through the wilderness. *And that rock was a manifest type of Christ—The Rock of Eternity*, from whom his people derive those streams of blessings which follow them through all this wilderness.

Verse 5. *Yet—Although they had so many tokens of the divine presence. They were overthrown*—With the most terrible marks of his displeasure.

Verse 6. *Now these things were our examples*—Showing what we are to expect if, enjoying the like benefits, we commit the like sins. The benefits are set down in the same order as by Moses in Exodus; the sins and punishments in a different order; evil desire first, as being the foundation of all; next, idolatry, verses 7, 14; then fornication, which usually accompanied it, verse 8; the tempting and murmuring against God, in the following verses. *As they desired—Flesh*, in contempt of manna.

Verse 7. *Neither be ye idolaters*—And so, "neither murmur ye," verse 10. The other cautions are given in the first person; but these in the second. And with what exquisite propriety does he vary the person! It would have been improper to say, *Neither let us be idolaters*; for he was himself in no danger of idolatry; nor probably of murmuring against Christ, or the divine providence. *To play*—That is, to dance, in honour of their idol.

Verse 8. *And fell in one day three and twenty thousand*—Beside the princes who were afterwards hanged, and those whom the judges slew; so that there died in all four and twenty thousand.

Verse 9. *Neither let us tempt Christ*—By our unbelief. St. Paul enumerates five benefits, verses 1—4; of which the fourth and fifth were closely connected together; and five sins, the fourth and fifth of which were likewise closely connected. In speaking of the fifth benefit, he expressly mentions Christ; and in speaking of the fourth sin, he shows it was committed against Christ. *As some of them tempted him*—This sin of the people was peculiarly against Christ; for when they had so long drank of that rock, yet they murmured for want of water.

Verse 10. *The destroyer*—The destroying angel.

§ Num. xl. 4.

¶ Exod. xxxii. 6.

** Num. xxv. 1, 9. †† Num. xxi. 4, &c.

‡‡ Num. xiv. 1, 36.

* Exod. xiii. 21.

† Exod. xiv. 22.

‡ Exod. xvi. 15.

§ Exod. xvii. 6.

them for examples: and they are written for our admonition, on whom the ends of the ages are come. Therefore let him that is tempted assuredly standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: and God is faithful, who will not suffer you to be tempted above your ability; but will with the temptation make also a way to escape, that ye may be able to bear it. Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of the one bread. Consider Israel after the flesh: are not they who eat of the sacrifices partakers of the altar? What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? But that what the heathens sacrifice, they sacrifice to devils, and not to God: now I would not that ye should be partakers with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the table of the Lord, and the table of devils. Do we provoke the Lord to jealousy? 23 are we stronger than he? All things are

Verse 11. *On whom the ends of the ages are come*—The expression has great force. All things meet together, and come to a crisis, under the last, the gospel, dispensation; both benefits and dangers, punishments and rewards. It remains, that Christ come as an avenger and judge. And even these "ends" include various periods, succeeding each other.

Verse 12. The common translation runs, *Let him that thinketh he standeth*; but the word translated "thinketh," most certainly strengthens, rather than weakens, the sense.

Verse 13. *Common to man*—Or, as the Greek word imports, proportioned to human strength. *God is faithful*—in giving the help which he hath promised. *And he will with the temptation*—Provide for your deliverance.

Verse 14. *Flee from idolatry*—And from all approaches to it.

Verse 16. *The cup which we bless*—By setting it apart to a sacred use, and solemnly invoking the blessing of God upon it. *Is it not the communion of the blood of Christ?*—The means of our partaking of those invaluable benefits, which are the purchase of "the blood of Christ." *The communion of the body of Christ*—The means of our partaking of those benefits which were purchased by "the body of Christ"—offered for us.

Verse 17. *For it is this communion which makes us all one*. We being many are yet, as it were, but different parts of one and the same broken bread, which we receive to unite us in one body.

Verse 18. *Consider Israel after the flesh*—Christians are the spiritual "Israel of God." *Are not they who eat of the sacrifices partakers of the altar?*—In this an act of communion with that God to whom they are offered? And is not the case the same with those who eat of the sacrifices which have been offered to idols?

Verse 19. *What say I then?*—Do I in saying this allow that an idol is anything divine? I aver, on the contrary, that what the heathens sacrifice, they sacrifice to devils. Such in reality are the gods of the heathens; and with such only can you hold communion in those sacrifices.

Verse 21. *Ye cannot drink the cup of the Lord, and*

lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no one seek his own, but every one another's welfare. Whatsoever is sold in the shambles, eat, asking no questions for conscience' sake! * For the earth is the Lord's, and the fulness thereof.

27 And if any of the unbelievers invite you, and ye are disposed to go; eat whatever is set before you, asking no questions for conscience' sake. But if any one say to you, This hath been sacrificed to an idol, eat not for his sake that showed thee, and for conscience' sake: Conscience I say, not thy own, but that of the other: for why is my liberty judged by another's conscience?

30 For if I by grace am a partaker, why am I blamed for that for which I give thanks?

31 Therefore whether ye eat or drink, or whatsoever ye do, do all to the glory of God. Give no offence, either to the Jews, or to the gentiles, or to the church of God: Even as I please all men in all things, not seeking my own profit, but that of many, XI. that they may be saved. **B** Ye followers of me, as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the orders, as I delivered them to you. But I

the cup of devils.—You cannot have communion with both.

Verse 22. *Do we provoke the Lord to jealousy?*—By thus eating his rivals? *Are we stronger than he?*—Are we able to resist, or to bear his wrath?

Verse 23. *Supposing this were lawful in itself, yet it is not expedient, it is not edifying to my neighbour.*

Verse 24. *His own only, but another's welfare also.*

Verse 25. The apostle now applies this principle to the point in question. *Asking no questions*—Whether it has been sacrificed or not.

Verse 26. *For God, who is the Creator, Proprietor, and Disposer of the earth and all that is therein, hath given the produce of it to the children of man, to be used without scruple.*

Verse 28. *For his sake that showed thee, and for conscience' sake*—That is, for the sake of his weak conscience, lest it should be wounded.

Verse 29. *Conscience I say, not thy own*—I speak of his conscience, not thine. *For why is my liberty judged by another's conscience?*—Another's conscience is not the standard of mine, nor is another's persuasion the measure of "my liberty."

Verse 30. *If I by grace am a partaker*—If I thank fully use the common blessings of God.

Verse 31. *Therefore*—To close the present point with a general rule, applicable not only in this, but in all cases. *Whatever ye do*—In all things whatsoever, whether of a religious or civil nature, in all the common, as well as sacred, seasons of life, keep the glory of God in view, and steadily pursue in all this one end of your being, the planting or advancing the vital knowledge and love of God, first in your own soul, then in all mankind.

Verse 32. *Give no offence*—If, and as far as, it is possible.

Verse 33. *Even as I, as much as both in me, please all men.*

Verse 2. *I praise you*—The greater part of you.

Verse 3. *I would have you know*—He does not

would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, with his head uncovered, dishonoureth his head; but every woman praying or prophesying with her head uncovered dishonoureth her head; for it is the same as if she were shaven. Therefore if a woman is not covered, let her also be shaven; but if it be shameful for a woman to have her hair shaven off, or cut short, let her be covered. A man indeed ought not to have his hair covered, being the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the sake of the woman; but the woman for the sake of the man. For this cause shall

men to have given them any other badge concerning this. The head of every man. Particularly every believer. To Christ; and the head of Christ is God—Christ, as he is Mediator, with all things subordinated to his Father. And women no more infer that they are not of the same divine nature, because God is said to be the head of Christ; than that men and women are not of the same human nature, because the man is said to be the head of the woman.

Ver. 4. Every man praying or prophesying—Speaking by the immediate power of God, with his hands—And turn, toward Father with a veil or with long hair. Dishonoureth his head. Not, as it seems to mean, as in those women nations veiling the head is a badge of subjection, as a man who prays or prophesies with a veil on his head, reflects a dishonour on Christ, whose representation he is.

Ver. 5. But every woman. When, under an immediate impulse of the Spirit, she then only says a woman suffers to speak in the church, she prays or prophesies without a veil on her face, as if were dishonouring subjection, and reflects dishonour on man, her head. For it is the same, in effect, as if she cut her hair short, and were it in the dishonouring form of the man. In those ages, men wore their hair ascending short, as appears from the ancient statues and pictures.

Ver. 6. Therefore if a woman be not covered—If she will throw off the badge of subjection, let her appear with her hair cut like a man's. And if it be shameful for a woman to appear thus in public, especially in a religious assembly, let her, for the same reason, keep on her veil.

Ver. 7. A man indeed ought not to veil his head, because he is the image of God. In the dominion he bears over the creation, representing the universal dominion of God, whence his glory. But the woman is only created of glory to the man, who has a dominating dominion over her. Therefore she ought not to appear, but with her head veiled, as a true acknowledgment of it.

Ver. 8. The man is not in the first production of nature.

Ver. 10. For this cause also a woman ought to be veiled in the public assemblies, because of the angels—When attend there, and before whom they stand in awful awe to do anything inauspicious or irregular.

Ver. 11. Nevertheless in the Lord Jesus, there is neither male nor female. Neither is excluded neither is preferred before the other in his kingdom.

Ver. 12. And as the woman was at first taken out of the man, as also the man is now, in the eccle-

the woman ought to have a veil upon her head in token of the angels, representing neither is the man without the woman, nor the woman without the man, in the Lord. And as the woman was of the man, as also the man is by the woman; but all things are of God. A badge of subjection: in the next to a woman to pray to God uncovered! Both not inferior itself teach you, that for a man to have long hair, is a disgrace to him! Whereas for a woman to have long hair, is a glory to her; for her hair was given her instead of a veil. But if any one be resolved to be contentious, as even in such assembly, within the church of God.

Ver. 13. But in this which I declare I desire you not, that ye come together but for the eating, but for the women. For but when ye come together in the church, I have

any company of eaters, by the women; but all things are of God. The man, the woman, and their dependence on each other.

Ver. 14. Judge of yourselves—For what man of you arguments in a plain manner? Is it decent for a woman to pray to God, the Lord High, with that long and dark hair on which she must have, when, contrary to universal custom, she appears in public with her head uncovered?

Ver. 15. For a man to have long hair, carefully adjusted, is such a mark of effeminacy as is a disgrace to him.

Ver. 16. Thus he originally, before the use of dress was in Israel.

Ver. 17. We have in each nation here, not only of the same character of the church, but also of the same character of the church, that were in the apostolic time and different customs in things that were not essential; and that under one and the same apostle, as the Corinthians, in different places, made it convenient. And in all things, I intend the custom of each place was of sufficient weight to determine prudent and judicious men. For even the apostle himself, as Corinthians were, which really doubts whether the thing he intended in this, that those who were related to him, by the apostle were satisfactory and conscientious persons.

Ver. 18. In the church, in the public assembly, I fear there are contentions among you, and I partly believe it that is, I believe it of some of you. It is plain that by "contentions" is not meant any opposition from the church, but non-uniformity of opinion in it; for the Corinthians continued in his own church; and, notwithstanding all these strife and contention, there was an agreement of all the party from the start, with regard to external communications. And it is in the same sense that the word is used, I fear it in all the churches, which are the only places in the New Testament, beside this, where church contentions are mentioned. Therefore the indulgence was, however contrary to this tender care of each other in the true apostolic scheme. This is, therefore, a topic different from that of strictly separating from corrupt churches who later were been established as schisms, and thus made a provision for the civil church, appearance, and practice, that men transcend the Christian world, both here and elsewhere, as long as you stand in any part of the apostolic order, by whom he means, rather than named assemblies which necessarily become that is, churches of the apostle, as that which are said, "I am of the apostle," and many. He undoubtedly was later and

there are schisms among you; (and I partly believe it. For there must be heresies also among you, that the approved among you may be manifest.) Therefore when ye come together into one place, it is not eating the Lord's supper. For in eating every one taketh before another his own supper: and one is hungry, another drinks largely. What I have ye not houses to eat and drink in? or do ye despise the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I received from the Lord what I also delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, This is my body, which is broken for you: do this in remembrance of me. In like manner also he took the cup, after he had supped, saying, This cup is the new covenant in my blood: do this as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye show forth the Lord's death, till he come. So that whoso-

distorted the words "heresy" and "schism" from their scriptural meaning. "Heresy" is not, in all the Bible, taken for "an error in fundamentals," or in anything else; nor "schism," for any separation made from the outward communion of others. Therefore, both heresy and schism, in the modern sense of the words, are sins that the scripture knows nothing of; but were invented merely to deprive mankind of the benefit of private judgment, and liberty of conscience.

Verse 19. *There must be heresies—divisions. Among you*—In the ordinary course of things; and God permits them, that it may appear who among you are, and who are not, upright of heart.

Verse 20. *Therefore*—That is, in consequence of those schisms. *It is not eating the Lord's supper*—That solemn memorial of his death; but quite another thing.

Verse 21. *For in eating what ye call the Lord's supper*, instead of all partaking of one bread, each person brings his own supper, and eats it without staying for the rest. And hereby the poor, who cannot provide for themselves, have nothing; while the rich each eat and drink to the full: just as the heathens use to do at the feasts on their sacrifices.

Verse 22. *Have ye not houses to eat and drink your common meals in? or do ye despise the church of God?*—Of which the poor are both the larger and the better part. Do ye act thus in designed contempt of them?

Verse 23. *I received*—By an immediate revelation.

Verse 24. *This is my body, which is broken for you*—That is, this broken bread is the sign of my body, which is even now to be pierced and wounded for your iniquities. Take then, and eat of, this bread, in an humble, thankful, obedient remembrance of my dying love; of the extremity of my sufferings on your behalf, of the blessings I have thereby procured for you, and of the obligations to love and duty which I have by all this laid upon you.

Verse 25. *After supper*—Therefore ye ought not to confound this with a common meal. *Do this in remembrance of me*—The ancient sacrifices were in remembrance of sin: this sacrifice, once offered, is still represented in remembrance of the remission of sins.

Verse 26. *Ye show forth the Lord's death*—Ye pro-

vear eateth the bread, and drinketh the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. For this cause many are sick and weak among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another. And if any one be hungry, let him eat at home; that ye come not together to condemnation. And the rest I will set in order when I come.

CHAPTER XII.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were heathens, ye were carried away after dumb idols, as ye were led. Therefore I give you to know, that as no

claim, as it were, and openly avow it to God, and to all the world. Till he come—in glory.

Verse 27. *Whosoever shall eat this bread unworthily*—That is, in an unworthy, irreverent manner; without regarding either him that appointed it, or the design of its appointment. *Shall be guilty of profaning that which represents the body and blood of the Lord.*

Verse 28. *But let a man examine himself*—Whether he know the nature and the design of the institution, and whether it be his own desire and purpose thoroughly to comply therewith.

Verse 29. *For he that eateth and drinketh so unworthily as those Corinthians did, eateth and drinketh judgment to himself*—Temporal judgments of various kinds, verse 30. *Not discerning the sacred tokens of the Lord's body*—From his common food.

Verse 30. *For this cause*—Which they had not observed. *Many sleep*—In death.

Verse 31. *If we would judge ourselves*—As to our knowledge, and the design with which we approach the Lord's table. *We should not be thus judged*—That is, punished by God.

Verse 32. *When we are thus judged, it is with this merciful design, that we may not be finally condemned with the world.*

Verse 34. *The rest*—The other circumstances relating to the Lord's supper.

Verse 1. *Now concerning spiritual gifts*—The abundance of these in the churches of Greece strongly refuted the idle learning of the Greek philosophers. But the Corinthians did not use them wisely, which occasioned St. Paul's writing concerning them. He describes, 1. The unity of the body, verses 1—27: 2. The variety of members and offices, verses 27—30: 3. The way of exercising gifts rightly, namely, by love, verse 31, 1 Cor. xiii. throughout: and adds, 4. A comparison of several gifts with each other, in the fourteenth chapter.

Verse 2. *Ye were heathens*—Therefore, whatever gifts ye have received, it is from the free grace of God, *carried away*—By a blind credulity. *After dumb idols*—The blind to the dumb; idols of wood and stone, unable to speak themselves, and much more to open your mouths, as God has done. *As ye were led*—By the subtlety of your priests.

Verse 3. *Therefore*—Since the heathen idols can-

one speaking by the Spirit of God calleth Jesus accursed; so no one can say, Jesus
 4 is the Lord, but by the Holy Ghost. Now
 5 there are diversities of gifts, but the same
 6 Spirit. And there are diversities of adminis-
 7 trations, but the same Lord. And there are
 8 diversities of operations, but it is the same
 9 God who worketh all in all.
 10 But the manifestation of the Spirit is
 11 given to each to profit withal. For to one is
 12 given by the Spirit the word of wisdom; to
 13 another by the same Spirit the word of know-
 14 ledge; To another faith by the same Spirit;
 15 to another the gift of healing by the same
 16 Spirit; To another the working of miracles;
 17 to another prophecy; to another the discern-
 18 ing of spirits; to another divers kinds of
 19 tongues; to another the interpretation of
 20 tongues: But one and the same Spirit worketh
 21 all these, dividing to every one severally
 22 as he willeth.
 23 For as the body is one, and yet hath many
 24 members, but all the members of the body,
 many as they are, are one body: so is Christ.
 25 For we are all baptized by one Spirit into one

not speak themselves, much less give spiritual
 gifts to others, these must necessarily be among
 Christians only. *As no one speaking by the Spirit of
 God calleth Jesus accursed*—That is, as none who
 does this, (which all the Jews and heathens
 did,) “speaketh by the Spirit of God”—is actu-
 ated by that Spirit, so as to speak with tongues,
 heal diseases, or cast out devils. *So no one
 can say, Jesus is the Lord*—None can receive him
 as such; for, in the scripture language, to say,
 or to believe, implies an experimental assur-
 ance. *But by the Holy Ghost*—The sum is, None
 have the Holy Spirit but Christians; all Chris-
 tians have this Spirit.

Verse 4. *There are diversities of gifts, but the same
 Spirit*—Divers streams, but all from one foun-
 tain. This verse speaks of the Holy Ghost, the
 next of Christ, the sixth of God the Father.
 The apostle treats of the Spirit, verses 7, &c.;
 of Christ, verses 12, &c.; of God, verses 28,
 &c.

Verse 5. *Administrations*—Offices. *But the same
 Lord* appoints them all.

Verse 6. *Operations*—Effects produced. This
 word is of a larger extent than either of the for-
 mer. *But it is the same God who worketh all these
 effects in all the persons concerned.*

Verse 7. *The manifestation*—The gift whereby
 the Spirit manifests itself. *Is given to each*—For
 the profit of the whole body.

Verse 8. *The word of wisdom*—A power of under-
 standing and explaining the manifold wisdom of
 God in the grand scheme of gospel salvation.
The word of knowledge—Perhaps an extraordinary
 ability to understand and explain the Old Testa-
 ment types and prophecies.

Verse 9. *Faith* may here mean an extra-
 ordinary trust in God under the most difficult
 or dangerous circumstances. *The gift of healing*
 need not be wholly confined to the healing
 diseases with a word or a touch. It may exert
 itself also, though in a lower degree, where
 natural remedies are applied; and it may often
 be this, not superior skill, which makes some
 physicians more successful than others. And
 thus it may be with regard to other gifts like-
 wise. As, after the golden shields were lost,
 the king of Judah put brazen in their place, so,
 after the pure gifts were lost, the power of God
 exerts itself in a more covert manner, under
 human studies and helps; and that the more

body, whether we are Jews or gentiles,
 whether slaves or freemen; and we have all
 14 drank of one Spirit. For the body is not one
 15 member, but many. If the foot should say,
 16 Because I am not the hand, I am not of the
 17 body; is it therefore not of the body? And
 18 if the ear should say, Because I am not the
 19 eye, I am not of the body; is it therefore
 20 not of the body? If the whole body were an
 21 eye, where were the hearing? If the whole
 22 were hearing, where were the smelling? But
 23 now hath God set the members every
 24 one in the body, as it hath pleased him.
 25 And if all were one member, where were the
 26 body? Whereas now there are indeed many
 27 members, yet but one body. And the eye
 28 cannot say to the hand, I have no need of
 29 thee: or again, the head to the feet, I have
 30 no need of you. Yea, the members of the
 31 body, which appear to be weaker, are much
 32 more necessary: And those which we think
 33 to be the less honourable parts of the body,
 34 these we surround with more abundant hon-
 35 our; and our uncomely parts have more
 36 abundant comeliness. For our comely parts

plentifully, according as there is the more room
 given for it.

Verse 10. *The working of other miracles. Prophecy*
 —Foretelling things to come. *The discerning*
 —Whether men be of an upright spirit or no;
 whether they have natural or supernatural gifts
 for offices in the church; and whether they who
 profess to speak by inspiration speak from a
 divine, a natural, or a diabolical spirit.

Verse 11. *As he willeth*—The Greek word does
 not so much imply arbitrary pleasure, as a de-
 termination founded on wise counsel.

Verse 12. *So is Christ*—That is, the body of
 Christ, the church.

Verse 13. *For by that one Spirit*, which we re-
 ceived in baptism, we are all united in one body.
Whether Jews or gentiles—Who are at the greatest
 distance from each other by nature. *Whether
 slaves or freemen*—Who are at the greatest distance
 by law and custom. *We have all drank of one Spirit*
 —In that cup, received by faith, we all imbibed
 “one Spirit,” who first inspired, and still pre-
 serves, the life of God in our souls.

Verse 15. *The foot* is elegantly introduced as
 speaking of the hand; the ear, of the eye; each, of
 a part that has some resemblance to it. So
 among men each is apt to compare himself with
 those whose gifts some way resemble his own,
 rather than with those who are at a distance,
 either above or beneath him. *Is it therefore not of
 the body*—Is the inference good? Perhaps “the
 foot” may represent private Christians; “the
 hand,” officers in the church; “the eye,” teach-
 ers; “the ear,” hearers.

Verse 16. *The ear*—A less noble part. *The eye*—
 The most noble.

Verse 18. *As it hath pleased him*—With the most
 exquisite wisdom and goodness.

Verse 20. *But one body*—And it is a necessary
 consequence of this unity, that the several mem-
 bers need one another.

Verse 21. *Nor the head*—The highest part of all.
To the foot—The very lowest.

Verse 22. *The members which appear to be weaker*—
 Being of a more delicate and tender structure;
 perhaps the brains and bowels, or the veins,
 arteries, and other minute channels in the
 body.

Verse 23. *We surround with more abundant honour*
 —By so carefully covering them. *More abundant
 comeliness*—By the help of dress.

have no need: but God hath tempered the body together, giving more abundant honour to that which lacked: That there might be no schism in the body; but that the members might have the same care for each other: And whether one member suffer, all the members might suffer with it; or one member be honoured, all the members might rejoice with it. Now ye are the body of Christ, and members in part.

28 And God hath set in the church, first apostles, secondly prophets, thirdly teachers, afterward miracles, then gifts of healing, helps, governments, different kinds of tongues. Are all apostles? are all prophets? are all teachers? have all miraculous powers? Have all the gifts of healing? do all speak with tongues? do all interpret? Ye covet earnestly the best gifts: but I show unto you a more excellent way.

Verse 24. *Giving more abundant honour to that which lacked*—As being cared for and served by the noblest parts.

Verse 27. *Now ye—Corinthians. Are the body and members of Christ*—Part of them, I mean, not the whole body.

Verse 28. *First apostles—Who plant the gospel in the heathen nations. Secondly prophets—Who either foretell things to come, or speak by extraordinary inspiration, for the edification of the church. Thirdly teachers—Who perceive even those that work miracles. Under "prophets" and "teachers" are comprised evangelists and pastors, Eph. iv. 11. Helps, governments*—It does not appear that these mean distinct offices; rather, any persons might be called "helps," from a peculiar dexterity in helping the distressed; and "governments," from a peculiar talent for governing or presiding in assemblies.

Verse 31. *Ye covet earnestly the best gifts*—And they are worth your pursuit, though but few of you can attain them. But there is a far more excellent gift than all these; and one which all may, yea must, attain or perish.

CHAP. XIII. The necessity of love ■ shown, verses 1—3. The nature and properties, verses 4—7. The duration of it, verses 8—13.

Verse 1. *Though I speak with all the tongues—Which are upon earth, and with the eloquence of an angel. And have not love*—The love of God, and of all mankind for his sake; I am no better before God than the sounding instruments of brass, used in the worship of some of the heathen gods. Or a tinkling cymbal—This was made of two pieces of hollow brass, which, being struck together, made a tinkling, but very little variety of sound.

Verse 2. *And though I have the gift of prophecy—Of foretelling future events. And understand all the mysteries—Both of God's word and providence. And all knowledge—Of things divine and human, that ever any mortal attained to. And though I have the highest degree of miracle-working faith, and have not this love, I am nothing.*

Verse 3. *And though I—Deliberately, piece by piece. Give all my goods to feed the poor, yea, though I deliver up my body to be burned—Rather than I would renounce my religion. And have not the love—Hereafter described. It profiteth me nothing—Without this, whatever I speak, whatever I have, whatever I know, whatever I do, whatever I suffer, is nothing.*

Verse 4. The love of God, and of our neighbour for God's sake, is patient toward all men. It suffers all the weakness, ignorance, errors, and

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so as to remove mountains, and have not love, I am nothing. And though I give all my goods to feed the poor, and deliver up my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love aceth not rashly, is not puffed up, Doth not behave indecently, seeketh not her own, is not provoked, thinketh no evil; Rejoiceth not at iniquity, but rejoiceth in the truth; Covereth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies,

infirmities of the children of God; all the malice and wickedness of the children of the world: and all this, not only for a time, but to the end. And in every step toward overcoming evil with good, it is kind, soft, mild, benign. It inspires the sufferer at once with the most amiable sweetness, and the most fervent and tender affection. *Love aceth not rashly*—Does not hastily condemn any one; never passes a severe sentence on a slight or sudden view of things. Nor does it ever act or behave in a violent, headstrong, or precipitate manner. *Is not puffed up*—Yea, humbles the soul to the dust.

Verse 5. *It doth not behave indecently*—Is not rude, or willingly offensive, to any. It renders to all their due, suitable to time, person, and all other circumstances. *Seeketh not her own*—Ease, pleasure, honour, or temporal advantage. Nay, sometimes the lover of mankind seeketh not, in some sense, even his own spiritual advantage; does not think of himself, so long as a zeal for the glory of God and the souls of men swallows him up. But, though he is all on fire for these ends, yet he is not provoked to sharpness or unkindness toward any one. Outward provocations indeed will frequently occur; but he triumphs over all. *Love thinketh no evil*—Indeed it cannot but see and hear evil things, and know that they are so; but it does not willingly think evil of any; neither infer evil where it does not appear. It tears up, root and branch, all imagining of what we have not proof. It casts out all jealousies, all evil surmises, all readiness to believe evil.

Verse 6. *Rejoiceth not in iniquity*—Yea, weeps at either the sin or folly of even an enemy; takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*—Bringing forth its proper fruit, holiness of heart and life. Good in general is its glory and joy, wherever diffused in all the world.

Verse 7. *Love covereth all things*—Whatever evil the lover of mankind sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute duty constrains to speak. *Believeth all things*—Puts the most favourable construction on everything; and is ever ready to believe whatever may tend to the advantage of any one's character. And when it can no longer believe well, it hopes whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse, it hopes God will at length give "repentance unto life." Meantime it endureth all things—Whatever the injustice, the malice, the cruelty of men can inflict. He can not only do, but

they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. And when that which is perfect is come, then that which is in part shall vanish away. When I was a child, I talked as a child, I understood as a child, I reasoned as a child: but when I became a man, I put away childish things. And now we see by means of a glass, obscurely; but then face to face: now I know in part; but then I shall know even as also I am known. And now abide these three, faith, hope, love; but the greatest of these is love.

CHAPTER XIV.

FOLLOW after love, and desire spiritual gifts, but especially that ye may prophesy. For he that speaketh in an *unknown tongue* speaketh not to men, but to God: for no one understandeth him; though by the Spirit he speaketh mysteries: Whereas he that prophesieth speaketh to men to edification, and exhortation, and comfort. He that speaketh in an *unknown tongue* edifieth himself; but he that prophesieth edifieth the church: I would that ye all spake with

likewise suffer, all things, through Christ, who strengtheneth him.

Verse 8. *Love never faileth*—It accompanies to, and adorns us in, eternity; it prepares us for, and constitutes heaven. *But whether there be prophecies, they shall fail*—When all things are fulfilled, and God is all in all. *Whether there be tongues, they shall cease*—One language shall prevail among all the inhabitants of heaven, and the low and imperfect languages of earth be forgotten. *The knowledge likewise which we now so eagerly pursue, shall then vanish away*—As starlight is lost in that of the midday sun, so our present knowledge in the light of eternity.

Verse 9. *For we know in part, and we prophesy in part*—The wisest of men have here but short, narrow, imperfect conceptions, even of the things round about them, and much more of the deep things of God. And even the prophecies which men deliver from God are far from taking in the whole of future events, or of that wisdom and knowledge of God which is treasured up in the scripture revelation.

Verse 10. *But when that which is perfect is come*—At death and in the last day. *That which is in part shall vanish away*—Both that poor, low, imperfect, glimmering light, which is all the knowledge we now can attain to; and these slow and unsatisfactory methods of attaining, as well as of imparting it to others.

Verse 11. In our present state we are mere infants in point of knowledge, compared to what we shall be hereafter. *I put away childish things*—Of my own accord, willingly, without trouble.

Verse 12. *Now we see*—Even the things that surround us. *But by means of a glass*—Or mirror, which reflects only their imperfect forms, in a dim, faint, obscure manner; so that our thoughts about them are puzzling and intricate, and everything is a kind of riddle to us. *But then*—We shall see, not a faint reflection, but the objects themselves. *Face to face*—Distinctly. *Now I know but in part*—Even when God himself reveals things to me, great part of them is still kept under the veil. *But then I shall know even as also I am known*—In a clear, full, comprehensive manner; in some measure like God, who penetrates the centre of every object, and sees at one glance through my soul and all things.

tongues, but rather that ye prophesied: for he that prophesieth is greater than he that speaketh with tongues, unless he interpret, that the church may receive edification. Now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine? So inanimate things which give a sound, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped? And if the trumpet give an uncertain sound, who will prepare himself for the battle? So likewise unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye will speak to the air. Let there be ever so many kinds of languages in the world, and none of them without signification: Yet if I know not the meaning of the language, I shall be a barbarian to him that speaketh, and he that speaketh, a barbarian to me. So ye also, seeing ye desire spiritual gifts, seek to abound in them to the edifying of the church. Therefore let him that speaketh in an *unknown tongue* pray that he may interpret. For if I pray in an

Verse 13. *Faith, hope, love*—Are the sum of perfection on earth; love alone is the sum of perfection in heaven.

Verse 1. *Follow after love*—With zeal, vigour, courage, patience; else you can neither attain nor keep it. *And*—In their place, as subservient to this. *Desire spiritual gifts; but especially that ye may prophesy*—The word here does not mean foretelling things to come; but rather opening and applying the scripture.

Verse 2. *He that speaketh in an unknown tongue speaks*, in effect, not to men, but to God—Who alone understands him.

Verse 4. *Edifieth himself*—Only, on the most favourable supposition. *The church*—The whole congregation.

Verse 5. *Greater*—That is, more useful. By this alone are we to estimate all our gifts and talents.

Verse 6. *Revelation*—Of some gospel mystery. *Knowledge*—Explaining the ancient types and prophecies. *Prophecy*—Foretelling some future event. *Doctrine*—To regulate your tempers and lives. Perhaps this may be the sense of these obscure words.

Verse 7. *How shall it be known what is piped or harped*—What music can be made, or what end answered?

Verse 8. *Who will prepare himself for the battle*—Unless he understand what the trumpet sounds I suppose a retreat or a march.

Verse 9. *Unless ye utter by the tongue*—Which is miraculously given you. *Words say to be understood*—By your hearers. *Ye will speak to the air*—A proverbial expression. Will utterly lose your labour.

Verse 11. *I shall be a barbarian to him*—Shall seem to talk unintelligible gibberish.

Verse 13. *That he may be able to interpret*—Which was a distinct gift.

Verse 14. *If I pray in an unknown tongue*—The apostle, as he did at the sixth verse, transfers it to himself. *My spirit prayeth*—By the power of the Spirit I understand the words myself. *But my understanding is unfruitful*—The knowledge I have is so benefit to others.

Verse 15. *I will pray with the spirit, but I will pray with the understanding also*—I will use my own

unknown tongue, my spirit prayeth, but my
15 understanding is unfruitful. What then is
my duty? I will pray with the spirit, but I
will pray with the understanding also: I
will sing with the spirit, but I will sing with
16 the understanding also. Otherwise if thou
givest thanks with the spirit, how shall he
that fillethe the place of a private person say
Amen to thy thanksgiving, seeing he under-
17 standeth not what thou sayest? For thou
verily givest thanks well, yet the other is
18 not edified. I thank God, that I speak with
19 tongues more than you all. Yet in the con-
gregation I had rather speak five words with
my understanding, that I may teach others
also, than ten thousand words in an unknown
20 tongue. Brethren, be not children in under-
standing: in wickedness be ye as infants,
21 but in understanding be ye grown men. It
is written in the law,* In foreign tongues
and with foreign lips will I speak to this
people; and neither so will they hear me,
22 saith the Lord. So that tongues are for a
sign, not to believers, but to unbelievers:
whereas prophecy is not for unbelievers, but
23 for believers. Yet if the whole church be

understanding, as well as the power of the Spirit.
I will not act so absurdly, as to utter in a con-
gregation what can edify none but myself.

Verse 16. *Otherwise how shall he that fillethe the place
of a private person*—That is, any private hearer.
Say Amen—Assenting and confirming your words,
as it was even then usual for the whole congre-
gation to do.

Verse 19. *With my understanding*—In a rational
manner; so as not only to understand myself,
but to be understood by others.

Verse 20. *Be not children in understanding*—This
is an admirable stroke of true oratory! to bring
down the height of their spirits, by representing
that wherein they prided themselves most, as
mere folly and childishness. *In wickedness be ye
infants*—Have all the innocence of that tender
age. *But in understanding be ye grown men*—Know-
ing religion was not designed to destroy any of
our natural faculties, but to exalt and improve
them, our reason in particular.

Verse 21. *It is written in the law*—The word
here, as frequently, means the Old Testament.
In foreign tongues will I speak to this people—And so
he did. He spake terribly to them by the Baby-
lonians, when they had set at naught what he
had spoken by the prophets, who used their own
language. These words received a farther ac-
complishment on the day of pentecost.

Verse 22. *Tongues are intended for a sign to un-
believers*—To engage their attention, and convince
them the message is of God. *Whereas prophecy is
not so much for unbelievers, as for the confirmation
of them that already believe.*

Verse 23. *Yet*—Sometimes prophecy is of more
use, even to unbelievers, than speaking with
tongues. For instance: *If the whole church be met
together*—On some extraordinary occasion. It is
probable, in so large a city, the ordinarily met in
several places. *And there come in ignorant persons*
—Men of learning might have understood the
tongues in which they spoke. It is observable,
St. Paul says here, “ignorant persons” or “un-
believers;” but in the next verse, “an un-
believer” or “an ignorant person.” Several bad
men met together hinder each other by evil
discourse. Single persons are more easily
gained.

met together, and all speak with *unknown
tongues*, and there come in ignorant persons,
or unbelievers, will they not say that ye are
24 mad? Whereas if all prophesy, and there
come in an unbeliever, or an ignorant per-
son, he is convicted by all, he is judged by
25 all: The secrets of his heart are made mani-
fest; and so falling down on his face he will
worship God, and declare that God is among
you of a truth.

26 What a thing is it, brethren, that when ye
come together, every one of you hath a psalm,
hath a doctrine, hath a revelation, hath a
tongue, hath an interpretation! Let all things
27 be done to edification. If any one speak in an
unknown tongue, let it be by two or three at
most, and that by course; let one interpret.
28 But if there be no interpreter, let him be si-
lent in the church; and let him speak to him-
29 self, and to God. Let two or three of the pro-
phets speak, and let the rest judge. But if
30 anything be revealed to another that sitteth
31 by, let the first be silent. For ye may all
prophesy one by one, that all may learn and
32 all may be comforted. For the spirits of
the prophets are subject to the prophets.

Verse 24. *He is convicted by all*—Who speak in
their turns, and speak to the heart of their
hearers. *He is judged by all*—Every one says
something to which his conscience bears wit-
ness.

Verse 25. *The secrets of his heart are made manifest*
—Laid open, clearly described; in a manner
which to him is most astonishing and utterly
unaccountable. How many instances of it are
seen at this day! So does God still point his
word.

Verse 26. *What a thing is it, brethren*—This was
another disorder among them. *Every one hath a
psalm*—That is, at the same time one begins to
sing a psalm; another to deliver a doctrine; an-
other to speak in an unknown tongue; another to
declare what has been revealed to him; another
to interpret what the former is speaking; every
one probably gathering a little company about
him, just as they did in the schools of the philo-
sophers. *Let all be done to edification*—So as to
profit the hearers.

Verse 27. *By two or three at most*—Let not above
two or three speak at one meeting. *And that by
course*—That is, one after another. And let one
interpret—Either himself, verse 13; or, if he have
not the gift, some other, into the vulgar tongue.
It seems, the “gift of tongues” was an instan-
taneous knowledge of a tongue till then un-
known, which he that received it could after-
wards speak when he thought fit, without any
new miracle.

Verse 28. *Let him speak*—That tongue, if he find
it profitable to himself, in his private devotions.

Verse 29. *Let two or three of the prophets*—Not
more, at one meeting. *Speak*—One after another,
expounding the scripture.

Verse 31. *All*—Who have that gift. *That all may
learn*—Both by speaking and by hearing.

Verse 32. *For the spirits of the prophets are subject
to the prophets*—But what enthusiast considers
this! The impulses of the Holy Spirit, even
in men really inspired, so suit themselves to
their rational faculties, as not to divest them
of the government of themselves, like the
heathen priests under their diabolical posses-
sion. Evil spirits threw their prophets into such
ungovernable ecstasies, as forced them to speak
and act like madmen. But the Spirit of God left
his prophets the clear use of their judgment,

83 For God is not the author of confusion, but of peace, as in all the churches of the saints.
 84 Let your women be silent in the churches: for it is not permitted them to speak; but to be in subjection, as * the law also saith.
 35 And if they desire to learn anything, let them ask their own husbands at home: for it is indecent for a woman to speak in the assembly. Did the word of God come out from you? or did it come to you alone? If any one think himself to be a prophet, or spiritual, let him take knowledge that the things which I write to you are the commandments of the Lord. But if any one is ignorant, let him be ignorant. Therefore, brethren, covet to prophesy, yet forbid not to speak with tongues. Let all things be done decently and in order.

CHAPTER XV.

MOREOVER, brethren, I declare to you the gospel which I preached to you, which also ye received, and wherein ye stand; By which also ye are saved, if ye hold fast in what manner I preached to you, unless ye have believed in vain. For I delivered to you first that which I also received, that Christ died for our sins † according to the scriptures; And that he was buried, and that he was raised the third

when, and how long, it was fit for them to speak, and never hurried them into any improprieties either as to the matter, manner, or time of their speaking.

Verse 34. *Let your women be silent in the churches*—Unless they are under an extraordinary impulse of the Spirit. *For, in other cases, it is not permitted them to speak*—By way of teaching in public assemblies. *But to be in subjection*—To the man, whose proper office it is to lead and to instruct the congregation.

Verse 35. *And even if they desire to learn anything*—Still they are not to speak in public, but to ask their own husbands at home—That is the place, and those the persons to inquire of.

Verse 36. *Are ye of Corinth either the first or the only Christians?* If not, conform herein to the custom of all the churches.

Verse 37. *Or spiritual*—Endowed with any extraordinary gift of the Spirit. *Let him*—Prove it, by acknowledging that I now write by the Spirit.

Verse 38. *Let him be ignorant*—Be it at his own peril.

Verse 39. *Therefore*—To sum up the whole.

Verse 40. *Decently*—By every individual. *In order*—By the whole church.

Verse 2. *Ye are saved, if ye hold fast*—Your salvation is begun, and will be perfected, if ye continue in the faith. *Unless ye have believed in vain*—Unless indeed your faith was only a delusion.

Verse 3. *I received*—From Christ himself. It was not a fiction of my own.

Verse 4. *According to the scriptures*—He proves it first from scripture, then from the testimony of a cloud of witnesses.

Verse 5. *By the twelve*—This was their standing appellation; but their full number was not then present.

Verse 6. *Above five hundred*—Probably in Galilee. A glorious and incontestable proof! *The greater part remain*—Alive.

5 day † according to the scriptures: And that he was seen by Cephas, then by the twelve:
 6 Afterwards, he was seen by above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. After this he was seen by James; 7 then by all the apostles. Last of all he was 8 seen by me also, as an untimely birth. For I am the least of the apostles, who am not worthy to be called an apostle, because I 10 persecuted the church of God. But by the grace of God I am what I am: and his grace toward me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God that was with me.
 11 Whether therefore I or they, so we preach, 12 and so ye believed. But if Christ is preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? For if there be no resurrection of the dead, neither is Christ raised.
 14 And if Christ be not raised, then is our preaching vain, and your faith is also vain.
 15 Yea, and we are found false witnesses of God; because we have testified from God, that he raised up Christ, whom he did not 16 raise, if the dead rise not. For if the dead 17 rise not, neither is Christ raised: And if Christ be not raised, your faith is vain; ye 18 are still in your sins. Then also they who

Verse 7. *Then by all the apostles*—The twelve were mentioned verse 5. This title here, therefore, seems to include the seventy; if not all those, likewise, whom God afterwards “sent” to plant the gospel in heathen nations.

Verse 8. *An untimely birth*—It was impossible to abase himself more than he does by this single appellation. As an abortion is not worthy the name of a man, so he affirms himself to be not worthy the name of an apostle.

Verse 9. *I persecuted the church*—True believers are humbled all their lives, even for the sins they committed before they believed.

Verse 10. *I laboured more than they all*—That is, more than any of them, from a deep sense of the peculiar love God had shown me. Yet, to speak more properly, it is not I, but the grace of God that is with me—This it is which at first qualified me for the work, and still excites me to zeal and diligence in it.

Verse 11. *Whether I or they, so we preach*—All of us speak the same thing.

Verse 12. *How say some*—Who probably had been heathen philosophers.

Verse 13. *If there be no resurrection*—If it be a thing flatly impossible.

Verse 14. *Then is our preaching*—From a commission supposed to be given after the resurrection. *Vain*—Without any real foundation.

Verse 15. *If the dead rise not*—If the very notion of a resurrection be, as they say, absurd and impossible.

Verse 17. *Ye are still in your sins*—That is, under the guilt of them. So that there needed something more than reformation, (which was plainly wrought,) in order to their being delivered from the guilt of sin: even that atonement, the sufficiency of which God attested by raising our great Surety from the grave.

Verse 18. *They who sleep in Christ*—Who have died for him, or believing in him. *Are perished*—Have lost their life and being together.

Verse 19. *If in this life only we have hope*—If we

19 sleep in Christ are perished. If in this life only we have hope in Christ, we are more miserable than all men. But now is Christ risen from the dead, the first fruit of them that slept. For since by man came death, by man came also the resurrection of the dead. For as through Adam all die, even so through Christ shall all be made alive. But every one in his own order: Christ the first fruit; afterward they who are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have abolished all rule and all authority and power. For he must reign,* till he hath put 26 all enemies under his feet. The last enemy 27 that is destroyed is death. † For he hath put

look for nothing beyond the grave. But if we have a divine evidence of things not seen, if we have "a hope full of immortality," if we now taste of "the powers of the world to come," and see "the crown that fadeth not away," then, notwithstanding all our present trials, we are more happy than all men.

Verse 20. *But now*—St. Paul declares that Christians "have hope," not "in this life only." His proof of the resurrection lies in a narrow compass, verses 12—19. Almost all the rest of the chapter is taken up in illustrating, vindicating, and applying it. The proof is short, but solid and convincing, that which arose from Christ's resurrection. Now this not only proved a resurrection possible, but, as it proved him to be a divine teacher, proved the certainty of a general resurrection, which he so expressly taught. *The first fruit of them that slept*—The earnest, pledge, and insurance of their resurrection who slept in him; even of all the righteous. It is of the resurrection of these, and these only, that the apostle speaks throughout the chapter.

Verse 21. *As through Adam all*, even the righteous, die, so through Christ all these shall be made alive—He does not say, "shall revive," (as naturally as they die,) but "shall be made alive," by a power not their own.

Verse 23. *Afterward*—The whole harvest. At the same time the wicked shall rise also. But they are not here taken into the account.

Verse 24. *Then*—After the resurrection and the general judgment. *Cometh the end*—Of the world; the grand period of all those wonderful scenes that have appeared for so many succeeding generations. *When he shall have delivered up the kingdom to the Father, and he (the Father) shall have abolished all adverse rule, authority, and power*—Not that the Father will then begin to reign without the Son, nor will the Son then cease to reign. For the divine reign both of the Father and Son is from everlasting to everlasting. But this is spoken of the Son's mediatorial kingdom, which will then be delivered up, and of the immediate kingdom or reign of the Father, which will then commence. Till then the Son transacts the business which the Father hath given him, for those who are his, and by them as well as by the angels, with the Father, and against their enemies. So far as the Father gave the kingdom to the Son, the Son shall deliver it up to the Father. John xiii. 3. Nor does the Father cease to reign, when he gives it to the Son; neither the Son, when he delivers it to the Father: but the glory which he had before the world began (John xvii. 5; Heb. i. 8) will remain even after this is delivered up. Nor will

all things under his feet. But when he saith, All things are put under him, it is manifest that he who did put all things under him is excepted. But when all things shall be put under him, then shall the Son himself also be subject to him that put all things under him, that God may be all in all. Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for them? Why are we also in danger every hour? I protest by your rejoicing, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men, I have fought with wild beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; 33 for to-morrow we die. Be not deceived.

he cease to be a King even in his human nature, Luke i. 33. If the citizens of the "new Jerusalem" shall "reign for ever," (Rev. xxii. 5,) how much more shall he!

Verse 25. *He must reign*—Because so it is written. *Till he (the Father) hath put all his enemies under his feet.*

Verse 26. *The last enemy that is destroyed is death*—Namely, after Satan (Heb. ii. 14) and sin (1 Cor. xv. 56) are destroyed. In the same order they prevailed. Satan brought in sin, and sin brought forth death. And Christ, when he of old engaged with these enemies, first conquered Satan, then sin, in his death; and, lastly, death, in his resurrection. In the same order he delivers all the faithful from them, yea, and destroys these enemies themselves. Death he so destroys that it shall be no more; sin and Satan, so that they shall no more hurt his people.

Verse 27. *Under him*—Under the Son.

Verse 28. *The Son also shall be subject*—Shall deliver up the mediatorial kingdom. *That the three-one God may be all in all*—All things, (consequently all persons,) without any interruption, without the intervention of any creature, without the opposition of any enemy, shall be subordinate to God. All shall say, "My God, and my all." This is the end. Even an inspired apostle can see nothing beyond this.

Verse 29. *Who are baptized for the dead*—Perhaps baptized in hope of blessings to be received after they are numbered with the dead. Or, "baptized in the room of the dead"—Of them that are just fallen in the cause of Christ: like soldiers who advance in the room of their companions, that fell just before their face.

Verse 30. *Why are we*—The apostles. *Also in danger every hour*—It is plain we can expect no amends in this life.

Verse 31. *I protest by your rejoicing, which I have*—Which love makes my own. *I die daily*—I am daily in the very jaws of death. Beside that I live, as it were, in a daily martyrdom.

Verse 32. *If to speak after the manner of men*—That is, to use a proverbial phrase, expressive of the most imminent danger. *I have fought with wild beasts at Ephesus*—With the savage fury of a lawless multitude, Acts xix. 29, &c. This seems to have been but just before. *Let us eat, &c.*—We might, on that supposition, as well say, with the Epicureans, Let us make the best of this short life, seeing we have no other portion.

Verse 33. *Be not deceived*—By such pernicious counsels as this. *Evil communications corrupt good manners*—He opposes to the Epicurean saying, a well-known verse of the poet Menander. "Evil communications"—Discourse contrary to faith, hope, or love, naturally tends to destroy all holiness.

Evil communications corrupt good manners:
34 Awake to righteousness, and sin not; for
some have not the knowledge of God. I
speak *this* to your shame.

35 But some one will say, How are the dead
raised? and with what kind of body do they
36 come? Thou fool, that which thou sowest is
37 not quickened except it die: And that which
thou sowest, thou sowest not the body that
shall be, but a bare grain, perhaps of wheat,
38 or of any other corn: But God giveth it a
body as it hath pleased him, and to each of
39 the seeds its own body. All flesh is not the
same flesh: but *there is one kind of flesh of*
men, another of beasts, another of birds,
40 another of fishes. *There are also heavenly*
bodies, and *there are earthy bodies*: but the
glory of the heavenly is one, and that of the
41 earthly another. *There is one glory of the sun,*
and another glory of the moon, and another

glory of the stars: and *one star differeth from*
42 *another star in glory*. So also is the resurrec-
tion of the dead. It is sown in corruption, it is
43 raised in incorruption. It is sown in dis-
honour; it is raised in glory: it is sown in
44 weakness; it is raised in power. It is sown
an animal body; it is raised a spiritual body.
There is an animal body, and there is a
45 spiritual body. And so it is written, * The
first Adam was made a living soul; the last
46 Adam is a quickening spirit. Yet the
spiritual body was not first, but the animal;
47 afterward the spiritual. The first man was
from the earth, earthy: the second man is
48 the Lord from heaven. As was the earthy,
such are they also that are earthy: and as
was the heavenly, such are they also that
49 are heavenly. And as we have borne the
image of the earthy, we shall also bear the
image of the heavenly.

Verse 34. *Awake*—An exclamation full of apos-
tolic majesty. Shake off your lethargy! To
righteousness—Which flows from the true know-
ledge of God, and implies that your whole soul
be broad awake. And *sin not*—That is, and ye
will not sin. Sin supposes drowsiness of soul.
There is need to press this. For some among you
have not the knowledge of God—With all their boasted
knowledge, they are totally ignorant of what
it most concerns them to know. I speak *this* to
your shame—For nothing is more shameful, than
sleepy ignorance of God, and of the word and
works of God; in these especially, considering
the advantages they had enjoyed.

Verse 35. *But some one possibly will say, How are*
the dead raised up, after their whole frame is dis-
solved. And with what kind of bodies do they come
again, after these are mouldered into dust?

Verse 36. To the inquiry concerning the manner
of rising, and the quality of the bodies that rise,
the apostle answers first by a similitude, verses
36—42, and then plainly and directly, verses
42, 43. That which thou sowest is not quickened
into new life and verdure, except it die—Undergo
a dissolution of its parts, a change analogous to
death. Thus St. Paul inverts the objection: as
if he had said, Death is so far from hindering
life, that it necessarily goes before it.

Verse 37. *Thou sowest not the body that shall be*—
Produced from the seed committed to the
ground, but a bare, naked grain, widely different
from that which will afterward rise out of the
earth.

Verse 38. *But God*—Not thou, O man, not the
grain itself, giveth it a body as it hath pleased him,
from the time he distinguished the various spe-
cies of beings; and to each of the seeds, not only of
the fruits, but animals also, (to which the
apostle rises in the following verse,) its own
body—Not only peculiar to that species, but
proper to that individual, and arising out of the
substance of that very grain.

Verse 39. *All flesh*—As if he had said, Even
earthly bodies differ from earthy, and heavenly
bodies from heavenly. What wonder then, if
heavenly bodies differ from earthly? or the
bodies which rise from those that lay in the
grave?

Verse 40. *There are also heavenly bodies*—As the
sun, moon, and stars; and *there are earthy*—as
vegetables and animals. But the brightest lustre
which the latter can have is widely different
from that of the former.

Verse 41. Yea, and the heavenly bodies them-
selves differ from each other.

Verse 42. *So also is the resurrection of the dead*—

So great is the difference between the body
which fell, and that which rises. It is sown—A
beautiful word; committed, as seed, to the
ground. In corruption—Just ready to putrefy,
and, by various degrees of corruption and de-
cay, to return to the dust from whence it came.
It is raised in incorruption—Utterly incapable of
either dissolution or decay.

Verse 43. *It is sown in dishonour*—Shocking to
those who loved it best: human nature in dis-
grace! It is raised in glory—Clothed with robes
of light, fit for those whom the King of Heaven
delights to honour. It is sown in weakness—De-
prived even of that feeble strength which it
once enjoyed. It is raised in power—Endued with
vigour, strength, and activity, such as we can-
not now conceive.

Verse 44. *It is sown in this world a merely*
animal body—Maintained by food, sleep, and air,
like the bodies of brutes: but it is raised of a
more refined texture, needing none of these
animal refreshments, and endued with qualities
of a spiritual nature, like the angels of God.

Verse 45. *The first Adam was made a living soul*—
God gave him such life as other animals enjoy.
But the last Adam, CHRIST, is a quickening spirit—
As he "hath life in himself, so he quickeneth
whom he will;" giving a more refined life to
their very bodies at the resurrection.

Verse 47. *The first man was from the earth, earthy;*
the second man is the Lord from heaven—"The first
man," being from the earth, is subject to cor-
ruption and dissolution, like the earth from
which he came. "The second man"—St. Paul
could not so well say, "is from heaven, hea-
venly;" because, though man owes it to the
earth that he is earthy, yet the LORD does not
owe his glory to heaven. He himself made the
heavens, and by descending from thence showed
himself to us as the Lord. Christ was not "the
second man" in order of time; but in this
respect, that as Adam was a public person, who
acted in the stead of all mankind, so was Christ.
As Adam was the first general representative of
men, Christ was the second and the last. And
what they severally did, terminated not in
themselves, but affected all whom they repre-
sented.

Verse 48. *They that are earthy*—Who continue
without any higher principle. *They that are hea-
venly*—Who receive a divine principle from hea-
ven.

Verse 49. *The image of the heavenly*—Holiness and
glory.

• Gen. ii. 7.

50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, * Death is swallowed up in victory. † O death, where is thy sting? O hades, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAPTER XVI.

CONCERNING the collection for the saints, as I have ordered the churches of

Verse 50. *But first we must be entirely changed; for such flesh and blood as we are clothed with, cannot enter into that kingdom which is wholly spiritual: neither doth this corruptible body inherit that incorruptible kingdom.*

Verse 51. *A mystery—A truth hitherto unknown; and not yet fully known to any of the sons of men. We—Christians. The Apostle considers them all as one, in their succeeding generations. Shall not all die—Suffer a separation of soul and body. But we shall all—Who do not die, be changed—So that this animal body shall become spiritual.*

Verse 52. *In a moment—Amazing work of omnipotence! And cannot the same power now change us into saints in a moment? The trumpet shall sound—To awaken all that sleep in the dust of the earth.*

Verse 54. *Death is swallowed up in victory—That is, totally conquered, abolished for ever.*

Verse 55. *O death, where is thy sting?—Which once was full of hellish poison. O hades, the receptacle of separate souls, where is thy victory?—Thou art now robbed of all thy spoils; all thy captives are set at liberty. "Hades" literally means the invisible world, and relates to the soul; "death," to the body. The Greek words are found in the Septuagint translation of Hosea xlii. 14.*

Verse 56. *The sting of death is sin—Without which it could have no power. But this sting none can resist by his own strength. And the strength of sin is the law—As is largely declared, Rom. vii. 7, &c.*

Verse 57. *But thanks be to God, who hath given us the victory—Over sin, death, and hades.*

Verse 58. *Be ye steadfast—In yourselves. Unmovable—By others; continually increasing in the work of faith and labour of love. Knowing your labour is not in vain in the Lord—Whatever ye do for his sake shall have its full reward in that day.*

Let us also endeavour, by cultivating holiness in all its branches, to maintain this hope in its full energy; longing for that glorious day, when,

2 Galatia, so also do ye. On the first day of the week let every one of you lay by him in store, according as he hath been prospered, that there may be no collections when I come. And when I am come, whomsoever ye shall approve, them will I send with letters, to carry your gift to Jerusalem. And if it be proper that I also should go, they shall go with me. Now I will come to you, when I have passed through Macedonia: for I pass 6 through Macedonia. And perhaps I may stay, yea, and winter with you, that ye may bring me forward on my journey whithersoever I go. For I will not see you now in my way; but hope to stay some time with you, 8 if the Lord permit. But I will stay at Ephesus till Pentecost. For a great and effectual door is opened to me, and there are many adversaries.

10 But if Timotheus come, see that he be with you without fear: for he worketh the 11 work of the Lord, even as I. Therefore let no man despise him: but conduct ye him forward on his journey in peace, that he may come to me: for I look for him with the 12 brethren. As to our brother Apollos, I besought him much to come to you with the brethren: yet he was by no means willing to come now; but he will come when it shall

in the utmost extent of the expression, "death shall be swallowed up" for ever, and millions of voices, after the long silence of the grave, shall burst out at once into that triumphant song, "O death, where is thy sting! O hades, where is thy victory!"

Verse 1. *The saints—A more solemn and a more affecting word, than if he said, "the poor."*

Verse 2. *Let every one—Not the rich only: let him also that hath little, gladly give of that little. According as he hath been prospered—Increasing his alms as God increases his substance. According to this lowest rule of Christian prudence, if a man when he has or gains one pound give a tenth to God, when he has or gains an hundred he will give the tenth of this also. And yet I show unto you a more excellent way. He that hath ears to hear, let him hear. Stint yourself to no proportion at all. But lend to God all you can.*

Verse 4. *They shall go with me—To remove any possible suspicion.*

Verse 5. *I pass through Macedonia—I purpose going that way.*

Verse 7. *I will not see you now—Not till I have been in Macedonia.*

Verse 8. *I will stay at Ephesus—Where he was at this time.*

Verse 9. *A great door—As to the number of hearers. And effectual—As to the effects wrought upon them. And there are many adversaries—As there must always be where Satan's kingdom shakes. This was another reason for his staying there.*

Verse 10. *Without fear—Of any one's despising him for his youth. For he worketh the work of the Lord—The true ground of reverence to pastors. Those who do so, none ought to despise.*

Verse 11. *I look for him with the brethren—That accompany him.*

Verse 12. *I besought him much—To come to you. With the brethren—Who were then going to Corinth. Yet he was by no means willing to come now—Perhaps lest his coming should increase the divisions among them.*

Verse 13. *To conclude. Watch ye—Against all*

© Isaiah xxv. 8.

† Hosea xlii. 14.

13 be convenient. Watch ye, stand fast in the faith, acquit yourselves like men, be strong. Let all your affairs be done in love.

15 And I beseech you, brethren, as ye know the household of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to serve the saints, 16 That ye also submit to such, and to every one that worketh with us, and laboureth. I rejoyce at the coming of Stephanas and Fortunatus and Achaicus: for they have supplied what was wanting on your part. For

your seen and unseen enemies. Stand fast in the faith—Seeing and trusting him that is invisible. Acquit yourselves like men—With courage and patience. Be strong—To do and suffer all his will.

Verse 15. *The first fruits of Achaia*—The first converts in that province.

Verse 16. *That ye also*—In your turn. *Submit to such*—So repaying their free service. *And to every one that worketh with us and laboureth*—That labours in the gospel either with or without a fellow-labourer.

Verse 17. *I rejoyce at the coming of Stephanas, and Fortunatus, and Achaicus*—Who were now returned to Corinth; but the joy which their arrival had occasioned remained still in his heart. *They have supplied what was wanting on your part*—They have performed the offices of love, which you could not, by reason of your absence.

Verse 18. *For they have refreshed my spirit and yours*—Inasmuch as you share in my comfort.

they have refreshed my spirit and yours: 19 such therefore acknowledge. The churches of Asia salute you. Aquila and Priscilla, with the church that is in their house, salute you much in the Lord. All the brethren salute you. Salute one another with an holy kiss.

21 The salutation of me Paul with my own hand. If any man love not the Lord Jesus Christ, let him be Anathema: Maran-atha. 23 The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus.

Such therefore acknowledge—With suitable love and respect.

Verse 19. *Aquila and Priscilla* had formerly made some abode at Corinth, and there St. Paul's acquaintance with them began, Acts xviii. 1, 2.

Verse 21. *With my own hand*—What precedes having been wrote by an amanuensis.

Verse 22. *If any man love not the Lord Jesus Christ*—If any be an enemy to his person, offices, doctrines, or commands. *Let him be Anathema. Maran-atha*—"Anathema" signifies a thing devoted to destruction. It seems to have been customary with the Jews of that age, when they had pronounced any man an "Anathema," to add the Syriac expression, "Maran-atha," that is, "The Lord cometh;" namely, to execute vengeance upon him. This weighty sentence the apostle chose to write with his own hand; and to insert it between his salutation and solemn benediction, that it might be the more attentively regarded.

NOTES ON ST. PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

IN this epistle, written from Macedonia, within a year after the former, St. Paul beautifully displays his tender affection toward the Corinthians, who were greatly moved by the seasonable severity of the former, and repeats several of the admonitions he had there given them. In that he had written concerning the affairs of the Corinthians: in this he writes chiefly concerning his own; but in such a manner as to direct all he mentions of himself to their spiritual profit. The thread and connexion of the whole epistle is historical: other things are interwoven only by way of digression.

It contains,

- I. The inscription,
- II. The treatise itself.

C. i. 1, 2

1. In Asia I was greatly pressed; but God comforted me; as I acted uprightly; even in this, that I have not yet come to you; who ought to obey me,

3

C. ii. 11

2. From Troas I hastened to Macedonia, spreading the gospel everywhere, the glorious charge of which I execute, according to its importance,

12

C. vii. 1

3. In Macedonia I received a joyful message concerning you,
4. In this journey I had a proof of the liberality of the Macedonians, whose example ye ought to follow,

2—16

C. viii. 1—C. ix. 15

6. I am now on my way to you, armed with the power of Christ. Therefore obey,

C. x. 1—C. xiii. 10

III. The conclusion,

11—13

II. CORINTHIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the church of God that is in Corinth, with all the saints that are in all Achaia: Grace and peace be to you from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort; Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, by

the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth through Christ. And whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which is effectual in the patient enduring the same sufferings which we also suffer. And our hope concerning you is steadfast, knowing, that as ye are partakers of the sufferings, so also of the comfort. For we would not have you

Verse 1. *Timotheus our brother*—St. Paul writing to Timotheus styled him his “son;” writing of him, his “brother.”

Verse 3. *Blessed be the God and Father of our Lord Jesus Christ*—A solemn and beautiful introduction, highly suitable to the apostolical spirit. *The Father of mercies, and God of all comfort*—Mercies are the fountain of comfort; comfort is the outward expression of mercy. God shows mercy in the affliction itself. He gives comfort both in and after the affliction. Therefore is he termed, “the God of all comfort.” Blessed be this God!

Verse 4. *Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction*—He that has experienced one kind of affliction is able to comfort others in that affliction. He that has experienced all kinds of affliction is able to comfort them in all.

Verse 5. *For as the sufferings of Christ abound in us—The sufferings endured on his account. So our comfort also aboundeth through Christ*—The suf-

ferings were many, the comfort one; and yet not only equal to, but overbalancing, them all.

Verse 6. *And whether we are afflicted, it is for your comfort and salvation—For your present comfort, your present and future salvation. Or whether we are comforted, it is for your comfort—That we may be the better able to comfort you. Which is effectual in the patient enduring the same sufferings which we also suffer—Through the efficacy of which ye patiently endure the same kind of sufferings with us.*

Verse 7. *And our hope concerning you—Grounded on your patience in suffering for Christ's sake, is steadfast.*

Verse 8. *We would not have you ignorant, brethren, of the trouble which befel us in Asia—Probably the same which is described in the nineteenth chapter of the Acts. The Corinthians knew before that he had been in trouble: he now declares the greatness and the fruit of it. We were exceedingly pressed, above our strength—Above the ordinary strength even of an apostle.*

ignorant, brethren, of the trouble which befel us in Asia, that we were exceedingly pressed, above our strength, so that we despaired even of life: Yea, we had the sentence of death in ourselves, that we might not trust in ourselves, but in God who raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will still deliver; You likewise helping together with us by prayer for us, that for the gift bestowed upon us by means of many persons thanks may be given by many on your behalf.

For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with carnal wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly toward you. For we write no other things to you, but what ye know and acknowledge; and I trust will acknowledge even to the end; As also ye have acknowledged us in part, that we are your rejoicing, as ye also are ours in the day of the Lord Jesus. And in this confidence I was minded to come to you before, that ye might have had a second benefit: And to pass by you into Macedonia, and to come to you again from Macedonia,

Verse 9. *Yea, we had the sentence of death in ourselves*—We ourselves expected nothing but death.

Verse 10. *We trust that he will still deliver*—That we may at length be able to come to you.

Verse 11. *You likewise*—As well as other churches. *Helping with us by prayer, that for the gift*—Namely, my deliverance. *Bestowed upon us by means of many persons*—Praying for it, thanks may be given by many.

Verse 12. *For I am the more emboldened to look for this, because I am conscious of my integrity; seeing this is our rejoicing*—Even in the deepest adversity. *The testimony of our conscience*—Whatever others think of us. *That in simplicity*—Having one end in view, aiming singly at the glory of God. *And godly sincerity*—Without any tincture of guile, dissimulation, or disguise. *Not with carnal wisdom, but by the grace of God*—Not by natural, but divine, wisdom. *We have had our conversation in the world*—In the whole world; in every circumstance.

Verse 14. *Ye have acknowledged us in part*—Though not so fully as ye will do. *That we are your rejoicing*—That ye rejoice in having known us. *As ye also are ours*—As we also rejoice in the success of our labours among you; and we trust shall rejoice therein in the day of the Lord Jesus.

Verse 15. *In this confidence*—That is, being confident of this.

Verse 17. *Did I use levity*—Did I lightly change my purpose? *Do I purpose according to the flesh*—Are my purposes grounded on carnal or worldly considerations? *So that there should be with me yea and nay*—Sometimes one, sometimes the other; that is, variableness and inconsistency.

Verse 18. *Our word to you*—The whole tenor of our doctrine. *Hath not been yea and nay*—Wavering and uncertain.

Verse 19. *For Jesus Christ, who was preached by us*—That is, our preaching concerning him. *Was not yea and nay*—Was not variable and inconsistent with itself. *But was yea in him*—Always one and the same, centring in him.

Verse 20. *For all the promises of God are yea and amen in him*—Are surely established in and through him. They are “*yea*” with respect to God promising; “*amen*,” with respect to men believing;

and to be brought forward by you in my way toward Judea. Now when I was thus minded, did I use levity? or the things which I purpose, do I purpose according to the flesh, so that there should be with me yea and nay? As God is faithful, our word to you hath not been yea and nay. For Jesus Christ, the Son of God, who was preached among you by us, by me and Silvanus and Timotheus, was not yea and nay, but was yea in him. For all the promises of God are yea in him, and amen in him, to the glory of God by us. For he that establisheth us with you in Christ, and that hath anointed us, is God: Who hath also sealed us, and given us the earnest of the Spirit in our hearts.

But I call God for a record on my soul, that to spare you I came not as yet to Corinth. Not that we have dominion over your faith, but are helpers of your joy: for by faith ye have stood. **BUT** I determined this with myself, not to come to you again in grief. For if I grieve you, who is he that cheereth me, but he that is grieved by me? And I wrote thus to you, that I might not when I come have grief from those for whom I ought to rejoice;

ing; “*yea*,” with respect to the apostles; “*amen*,” with respect to their hearers.

Verse 21. *I say, to the glory of God*—For it is God alone that is able to fulfil these promises. *That establisheth us*—Apostles and teachers. *With you*—All true believers. *In the faith of Christ*—and hath anointed us—With the oil of gladness, with joy in the Holy Ghost, thereby giving us strength both to do and suffer his will.

Verse 22. *Who also hath sealed us*—Stamping his image on our hearts, thus marking and sealing us as his own property. *And given us the earnest of his Spirit*—There is a difference between an earnest and a pledge. A pledge is to be restored when the debt is paid; but an earnest is not taken away, but completed. Such an earnest is the Spirit. The first fruits of it we have, Rom. viii. 23; and we wait for all the fulness.

Verse 23. *I call God for a record upon my soul*—Was not St. Paul now speaking by the Spirit? And can a more solemn oath be conceived? Who then can imagine that Christ ever designed to forbid all swearing? *That to spare you I came not yet to Corinth*—Lest I should be obliged to use severity. He says elegantly “*to Corinth*,” not “*to you*,” when he is intimating his power to punish.

Verse 24. *Not that we have dominion over your faith*—This is the prerogative of God alone. *But are helpers of your joy*—And faith from which it springs. *For by faith ye have stood*—To this day.

We see the light in which ministers should always consider themselves, and in which they are to be considered by others. “*Not as having dominion over the faith*” of their people, and having a right to dictate by their own authority what they shall believe, or what they shall do; but as “*helpers of their joy*,” by helping them forward in faith and holiness. In this view, how amiable does their office appear! and how friendly to the happiness of mankind! How far, then, are they from true benevolence, who would expose it to ridicule and contempt!

Verse 1. *In grief*—Either on account of the particular offender, or of the church in general.

Verse 2. *For if I grieve you, who is he that cheereth me, but he that is grieved by me*—That is, I

being persuaded concerning you all, that my joy is the joy of you all. For from much affliction and anguish of heart I wrote to you with many tears; not that ye might be grieved, but that ye might know the abundant love which I have toward you.

And if any have caused grief, he hath grieved me but in part, that I may not overburden you all. Sufficient for such an one is this punishment, inflicted by many. So that on the contrary ye should rather forgive and comfort him, lest such an one should be swallowed up with over much sorrow. I beseech you therefore to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye were obedient in all things. To whom ye forgive anything, I forgive also: and what I have forgiven, if I have forgiven anything, it is for your sakes in the person of Christ; Lest Satan get an advantage over us: for we are not ignorant of his devices. Now when I came to Troas to preach the gospel of Christ, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; so

cannot be comforted myself till his grief is removed.

Verse 3. *And I wrote thus to you*—I wrote to you before in this determination, not to come to you in grief.

Verse 4. *From much anguish I wrote to you, not so much that ye might be grieved, as that ye might know by my faithful admonition my abundant love toward you.*

Verse 5. *He hath grieved me but in part*—Who still rejoice over the greater part of you. Otherwise I might burden you all.

Verse 6. *Sufficient for such an one*—With what a remarkable tenderness does St. Paul treat this offender! He never once mentions his name. Nor does he here so much as mention his crime. *By many*—Not only by the rulers of the church: the whole congregation acquiesced in the sentence.

Verse 10. *To whom ye forgive*—He makes no question of their complying with his direction. *Anything*—So mildly does he speak even of that heinous sin, after it was repented of. *In the person of Christ*—By the authority wherewith he has invested me.

Verse 11. *Lest Satan*—To whom he had been delivered, and who sought to destroy not only his flesh, but his soul also. *Get an advantage over us*—For the loss of one soul is a common loss.

Verse 12. *Now when I came to Troas*—It seems, in that passage from Asia to Macedonia, of which a short account is given, Acts xx. i, 2. Even though a door was opened to me—That is, there was free liberty to speak, and many were willing to hear; yet,

Verse 13. *I had no rest in my spirit*—From an earnest desire to know how my letter had been received. *Because I did not find Titus*—In his return from you. *So I went forth into Macedonia*—Where being much nearer, I might more easily be informed concerning you. The apostle resumes the thread of his discourse, 2 Cor. vii. 2, interposing an admirable digression concerning what he had done and suffered elsewhere, the profit of which he by this means derives to the Corinthians also; and this as a prelude to his apology against the false apostles.

Verse 14. *To triumph*, implies not only victory, but an open manifestation of it. And as in triumphal processions, especially in the east, in-

taking leave of them I went forth into Macedonia.

14 Now thanks be to God, who causeth us always to triumph through Christ, and manifesteth by us in every place the odour of his knowledge. For we are to God a sweet odour of Christ, in them that are saved, and in them that perish: To these an odour of death unto death; but to those an odour of life unto life. And who is sufficient for these things? For we are not as many, who adulterate the word of God: but as of sincerity, but as from God, in the sight of God, speak we in Christ.

CHAPTER III.

Do we again begin to recommend ourselves? Unless we need, as some do, recommendatory letters to you, or commendatory letters from you? Ye are our letter, written on our hearts, known and read by all men: Manifestly declared to be the letter of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart. Such trust have we in

cense and perfumes were burned near the conqueror, the apostle beautifully alludes to this circumstance in the following verse: as likewise to the different effects which strong perfumes have upon different persons; some of whom they revive, while they throw others into the most violent disorders.

Verse 15. *For we*—The preachers of the gospel. *Are to God a sweet odour of Christ*—God is well-pleased with this perfume diffused by us, both in them that believe and are saved, treated of 2 Cor. iii. 1; iv. 2; and in them that obstinately disbelieve and, consequently, perish, treated of 2 Cor. iv. 3–6.

Verse 16. *And who is sufficient for these things*—No man living, but by the power of God's Spirit.

Verse 17. *For we are not as many, who adulterate the word of God*—Like those vintners (so the Greek word implies) who mix their wines with baser liquors. *But as of sincerity*—Without any mixture. *But as from God*—This rises higher still; transmitting his pure word, not our own. *In the sight of God*—Whom we regard as always present, and noting every word of our tongue. *Speak we*—The tongue is ours, but the power is God's. *In Christ*—Words which he gives, approves, and blesses.

Verse 1. *Do we begin again to recommend ourselves*—Is it needful? Have I nothing but my own word to recommend me? St. Paul chiefly here intends himself; though not excluding Timotheus, Titus, and Silvanus. *Unless we need*—As if he had said, Do I indeed want such recommendation?

Verse 2. *Ye are our recommendatory letter*—More convincing than bare words could be. *Written on our hearts*—Deeply engraven there, and plainly legible to all around us.

Verse 3. *Manifestly declared to be the letter of Christ*—Which he has formed and published to the world. *Ministered by us*—Whom he has used herein as his instruments: therefore ye are our letter also. *Written not in tables of stone*—Like the ten commandments. *But in the tender, living tables of their hearts*—God having taken away the hearts of stone, and given them hearts of flesh.

Verse 4. *Such trust have we in God*—That is, we trust in God that this is so.

Verse 5. *Not that we are sufficient of ourselves*—So

5 God through Christ: Not that we are sufficient of ourselves to think anything as from ourselves; but our sufficiency is from God; Who also hath made us able ministers of the new covenant; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. And if the ministration of death engraven in letters of stones was glorious, so that the children of Israel could not look steadfastly on the face of Moses because of the glory of his face; which is abolished: Shall not rather the ministration of the Spirit be glorious? For if the ministration of condemnation was glory, much more doth the ministration of righteousness abound in glory. For even that which was made glorious had no glory in this respect, because of the glory that excelleth. For if that which is abolished was glorious, much more that which remaineth is glorious.

12 Having therefore such hope, we use great plainness of speech: And not as Moses, who put a veil over his face, so that the

much as to think one good thought; much less, to convert sinners.

Verse 6. *Who also hath made us able ministers of the new covenant*—Of the new, evangelical dispensation. *Not of the law, stily called the letter*, from God's literally writing it on the two tables. *But of the Spirit*—Of the gospel dispensation, which is written on the tables of our hearts by the Spirit. *For the letter*—The law, the Mosaic dispensation. *Killeth*—Seals in death those who still cleave to it. *But the Spirit*—The gospel, conveying the Spirit to those who receive it. *Giveth life*—Both spiritual and eternal: yea, if we adhere to the literal sense even of the moral law, if we regard only the precept and the sanction as they stand in themselves, not as they lead us to Christ, they are doubtless a killing ordinance, and bind us down under the sentence of death.

Verse 7. *And if the ministration of death*—That is, the Mosaic dispensation, which proves such to those who prefer it to the gospel, the most considerable part of which was engraven on those two stones, was attended with so great glory.

Verse 8. *The ministration of the Spirit*—That is, the Christian dispensation.

Verse 9. *The ministration of condemnation*—Such the Mosaic dispensation proved to all the Jews who rejected the gospel; whereas through the gospel (hence called the ministration of righteousness) God both imputed and imparted righteousness to all believers. But how can the moral law (which alone was engraven on stone) be the ministration of condemnation, if it requires no more than a sincere obedience, such as is proportioned to our infirm state! If this is sufficient to justify us, then the law ceases to be a "ministration of condemnation." It becomes (flatly contrary to the apostle's doctrine) "the ministration of righteousness."

Verse 10. *It hath no glory in this respect, because of the glory that excelleth*—That is, none in comparison of this more excellent glory. The greater light swallows up the less.

Verse 11. *That which remaineth*—That dispensation which remains to the end of the world; that spirit and life which remain for ever.

Verse 12. *Having therefore this hope*—Being fully persuaded of this.

Verse 13. *And we do not act as Moses did, who put a veil over his face*—Which is to be understood with regard to his writings also. So that the children of Israel could not look steadfastly to the end of that

children of Israel could not look steadfastly to the end of that which is abolished: But their understandings were blinded: and until this day the same veil remaineth unremoved on the reading of the old testament; which is taken away in Christ. But the veil lieth on their heart when Moses is read, until this day. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. And we all, with unveiled face beholding as in a glass the glory of the Lord, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAPTER IV.

THEREFORE having this ministry, as we have received mercy, we faint not; but have renounced the hidden things of shame, not walking in craftiness, nor deceitfully corrupting the word of God; but by manifestation of the truth commending our-

dispensation which is now abolished—The end of this was Christ. The whole Mosaic dispensation tended to, and terminated in, him; but the Israelites had only a dim, wavering sight of him, of whom Moses spake in an obscure, covert manner.

Verse 14. *The same veil remaineth on their understanding unremoved*—Not so much as "folded back," (so the word implies,) so as to admit a little, glimmering light. *On the public reading of the Old Testament*—The veil is not now on the face of Moses or of his writings, but "on the reading" of them, and on the heart of them that believe not. *Which is taken away in Christ*—That is, from the heart of them that truly believe on him.

Verse 16. *When it—Their heart. Shall turn to the Lord*—To Christ, by living faith. *The veil is taken away*—That very moment; and they see, with the utmost clearness, how all the types and prophecies of the law are fully accomplished in him.

Verse 17. *Now the Lord—Christ is that Spirit of the law* whereof I speak, to which "the letter" was intended to lead. *And where the Spirit of the Lord, Christ, is, there is liberty*—Not the veil, the emblem of slavery. There is liberty from servile fear, liberty from the guilt and from the power of sin, liberty to behold with open face the glory of the Lord.

Verse 18. *And, accordingly, all we that believe in him, beholding as in a glass—in the mirror of the gospel. The glory of the Lord—His glorious love. Are transformed into the same image—into the same love. From one degree of this glory to another, in a manner worthy of his almighty Spirit.*

What a beautiful contrast is here! *Moses saw the glory of the Lord, and it rendered his face so bright, that he covered it with a veil; Israel not being able to bear the reflected light. We behold his glory in the glass of his word, and our faces shine too; yet we veil them not, but diffuse the lustre which is continually increasing, as we fix the eye of our mind more and more steadfastly on his glory displayed in the gospel.*

Verse 1. *Therefore having this ministry—Spoken of, 2 Cor. iii. 6. As we have received mercy—Have been mercifully supported in all our trials. We faint not—We desist not in any degree from our glorious enterprise.*

Verse 2. *But have renounced—Set at open defiance. The hidden things of shame—All things which*

selves to every man's conscience in the sight of God. But if our gospel also is veiled, it is veiled to them that perish: Whose unbelieving minds the god of this world hath blinded, lest the illumination of the glorious gospel of Christ, who is the image of God, should shine upon them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded light to shine out of darkness, hath shined in our hearts, to enlighten us with the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us. We are troubled on every side, yet not crushed; perplexed, but not in despair; Persecuted, but not forsaken; thrown down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body. We who live are always delivered unto death for the sake

men need to hide, or to be ashamed of. *Not walking in craftiness*—Using no disguise, subtlety, guile. *Nor privily corrupting the pure word of God*—By any additions or alterations, or by attempting to accommodate it to the taste of the hearers.

Verse 3. *But if our gospel also*—As well as the law of Moses.

Verse 4. *The god of this world*—What a sublime and horrible description of Satan! He is indeed the god of all that believe not, and works in them with inconceivable energy. *Hath blinded*—Not only veiled, the eye of their understanding. *Illumination*—Is properly the reflection or propagation of light, from those who are already enlightened, to others. *Who is the image of God*—Hence also we may understand how great is the glory of Christ. He that sees the Son, sees the Father in the face of Christ. The Son exactly exhibits the Father to us.

Verse 5. *For*—The fault is not in us, neither in the doctrine they hear from us. *We preach not ourselves*—As able either to enlighten, or pardon, or sanctify you. *But Jesus Christ*—As your only wisdom, righteousness, sanctification. *And ourselves your servants*—Ready to do the meanest offices. *For Jesus' sake*—Not for honour, interest, or pleasure.

Verse 6. *For God hath shined in our hearts*—The hearts of all those whom the god of this world no longer blinds: God who is himself our light; not only the author of light, but also the fountain of it. *To enlighten us with the knowledge of the glory of God*—Of his glorious love, and of his glorious image. *In the face of Jesus Christ*—Which reflects his glory in another manner than the face of Moses did.

Verse 7. *But we*—Not only the apostles, but all true believers. *Have this treasure*—Of divine light, love, glory. *In earthen vessels*—In frail, feeble, perishing bodies. He proceeds to show, that afflictions, yea, death itself, are so far from hindering the ministration of the Spirit, that they even further it, sharpen the ministers, and increase the fruit. *That the excellence of the power, which works these in us, may undeniably appear to be of God*.

Verse 8. *We are troubled, &c.*—The four articles in this verse respect inward, the four in the next outward, afflictions. In each clause the former part shows the "earthen vessels;" the latter, "the excellence of the power." *Not crushed*—Not swallowed up in care and anxiety,

of Jesus, that the life also of Jesus may be manifested in our mortal body. So then death worketh in us, but life in you. Yet having the same spirit of faith, according to what is written, * I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he who raised up the Lord Jesus will also raise us up by Jesus, and present us with you. For all things are for your sakes, that the overflowing grace might through the thanksgiving of many abound to the glory of God. Therefore we faint not; but even though the outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; While we aim not at the things that are seen, but at the things that are not seen: for the things that are seen are temporal; but the things that are not seen are eternal. **FOR** we know that if our earthly house **F** of this tabernacle be dis-

Perplexed—What course to take; but never despairing of his power and love to carry us through.

Verse 10. *Always*—Wherever we go. *Bearing about in the body the dying of the Lord Jesus*—Continually expecting to lay down our lives like him. *That the life also of Jesus might be manifested in our body*—That we may also rise and be glorified like him.

Verse 11. *For we who yet live*—Who are not yet killed for the testimony of Jesus. *Are always delivered unto death*—Are perpetually in the very jaws of destruction; which we willingly submit to, that we may "obtain a better resurrection."

Verse 12. *So then death worketh in us, but life in you*—You live in peace; we die daily. *Yet*—Living or dying, so long as we believe, we cannot but speak.

Verse 13. *Having the same spirit of faith*—Which animated the saints of old; David in particular, when he said, *I believed, and therefore have I spoken*—That is, I trusted in God, and therefore he hath put this song of praise in my mouth. *We also speak*—We preach the gospel, even in the midst of affliction and death, because we believe that God will raise us up from the dead, and will present us, ministers, with you, all his members, "faultless before his presence with exceeding joy."

Verse 15. *For all things*—Whether adverse or prosperous. *Are for your sakes*—For the profit of all that believe, as well as all that preach. *That the overflowing grace*—Which continues you alive both in soul and body. *Might abound yet more through the thanksgiving of many*—For thanksgiving invites more abundant grace.

Verse 16. *Therefore*—Because of this grace, we faint not. *The outward man*—The body. *The inward man*—The soul.

Verse 17. *Our light affliction*—The beauty and sublimity of St. Paul's expressions here, as descriptive of heavenly glory, opposed to temporal afflictions, surpass all imagination, and cannot be preserved in any translation or paraphrase, which after all must sink infinitely below the astonishing original.

Verse 18. *The things that are seen*—Men, money, things of earth. *The things that are not seen*—God, grace, heaven.

Verse 1. *Our earthly house*—Which is only a

solved, we have a building from God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If being clothed we shall not be found naked. For we who are in this tabernacle groan, being burdened: not that we would be unclothed, but clothed upon, that what is mortal may be swallowed up of life. Now he that hath wrought us to this very thing is God, who hath also given us the earnest of the Spirit. Therefore we always behave undauntedly, knowing that, while we are sojourning in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We behave undauntedly, I say, and are willing rather to be absent from the body, and present with the Lord. Therefore we are ambitious, whether present or absent, to be well pleasing to him. For we must all appear before the

tabernacle, or tent, not designed for a lasting habitation

Verse 2. *Desiring to be clothed upon*—This body, which is now covered with flesh and blood, with the glorious house which is from heaven. Instead of flesh and blood, which cannot enter heaven, the rising body will be clothed or covered with what is analogous thereto, but incorruptible and immortal. Macarius speaks largely of this.

Verse 3. *If being clothed*—That is, with the image of God, while we are in the body. We shall not be found naked—Of the wedding garment.

Verse 4. *We groan, being burdened*—The apostle speaks with exact propriety. A burden naturally expresses groans. And we are here burdened with numberless afflictions, infirmities, temptations. Not that we would be unclothed—Not that we desire to remain without a body. Faith does not understand that philosophical contempt of what the wise Creator has given. But clothed upon—With the glorious, immortal, incorruptible, spiritual body. That what is mortal—This present mortal body. May be swallowed up of life—Covered with that which lives for ever.

Verse 5. *Now he that hath wrought us to this very thing*—This longing for immortality. Is God—For none but God, none less than the Almighty, could have wrought this in us.

Verse 6. *Therefore we behave undauntedly*—But most of all when we have death in view; knowing that our greatest happiness lies beyond the grave.

Verse 7. *For we cannot clearly see him in this life, wherein we walk by faith only*: an evidence, indeed, that necessarily implies a kind of "seeing him who is invisible;" yet as far beneath what we shall have in eternity, as it is above that of bare, unassisted reason.

Verse 8. *Present with the Lord*—This demonstrates that the happiness of the saints is not deferred till the resurrection.

Verse 9. *Therefore we are ambitious*—The only ambition which has place in a Christian. Whether present—in the body. Or absent—From it.

Verse 10. *For we all—Apostles as well as other men, whether now present in the body, or absent from it. Must appear—Openly, without covering, where all hidden things will be revealed: probably the sins even of the faithful, which were forgiven long before. For many of their good works, as their repentance, their revenge against sin, cannot otherwise appear. But this will be done at their own desire, without grief and without shame. According to what*

judgment seat of Christ; that every one may receive according to what he hath done in the body, whether good or evil. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest to God; and I trust we are made manifest to your consciences also. We do not again recommend ourselves to you, but we give you an occasion of glorying on our behalf, that ye may have something to answer them who glory in appearance, and not in heart. For if we are transported beyond ourselves, it is to God; if we are sober, it is for your sakes. For the love of Christ constraineth us, while we thus judge, that if one died for all, then were all dead: And that he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again. So that we from this time know no one after the flesh; yea, if we have known even Christ after the

as hath done in the body, whether good or evil—In the body he did either good or evil; in the body he is recompensed accordingly.

Verse 11. *Knowing therefore the terror of the Lord, we the more earnestly persuade men to seek his favour; and as God knoweth this, so, I trust, ye know it in your own consciences.*

Verse 12. *We do not say this, as if we thought there was any need of again recommending ourselves to you, but to give you an occasion of rejoicing and praising God, and to furnish you with an answer to those false apostles who glory in appearance, but not in heart, being condemned by their own conscience.*

Verse 13. *For if we are transported beyond ourselves*—Or, at least, appear so to others, treated of, verse 15—21; speaking or writing with uncommon vehemence. *It is to God*—He understands (if men do not) the emotion which himself inspires. *If we be sober*—Treated of, chap. vi. 1—10. *If I proceed in a more calm, sedate manner. It is for your sakes*—Even good men bear this, rather than the other method, in their teachers. But these must obey God, who-ever is offended by it.

Verse 14. *For the love of Christ*—To us, and our love to him. *Constraineth us*—Both to the one and the other; heareth us on with such a strong, steady, prevailing influence, as winds and tides exert when they waft the vessel to its destined harbour. *While we thus judge, that if Christ died for all, then are all, even the best of men, naturally dead*—In a state of spiritual death, and liable to death eternal. For had any man been otherwise, Christ had not needed to have died for him.

Verse 15. *And that he died for all*—That all might be saved. *That they who live*—Those all who live upon the earth. *Should not henceforth*—From the moment they know him. *Live unto themselves*—Seek their own honour, profit, pleasure. *But unto him*—In all righteousness and true holiness.

Verse 16. *So that we from this time*—That we knew the love of Christ. *Know no one*—Neither ourselves, nor you, neither the rest of the apostles, Gal. ii. 6, nor any other person. *After the flesh*—According to his former state, country, descent, nobility, riches, power, wisdom. We fear not the great. We regard not the rich or wise. We account not the least less than ourselves. We consider all, only in order to save all. Who is he that thus "knows no one after the flesh?" In what land do these Christians live? Yea, if we have known even Christ after the flesh—So as to love him barely with a natural love,

flesh, yet now we know him so no more.
 17 Therefore if any one be in Christ, there is a new creation: the old things are passed away; behold, all things are become new.
 18 And all things are from God, who hath reconciled us to himself through Jesus Christ, and hath given to us the ministry of reconciliation; Namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them; and hath committed to us the word of reconciliation.
 20 Therefore we are ambassadors for Christ, as though God were intreating by us: we beseech you, in Christ's stead, be ye reconciled to God. For he hath made him, who knew no sin, a sin offering for us; that we might be made the righteousness of God VI. through him. **WE** then, as fellow labourers, do also exhort you, not to receive the grace of God in vain. (For he

saith, * I have heard thee in an accepted time, and in a day of salvation have I succoured thee: behold, now is the acceptable time; behold, now is the day of salvation.) Giving no offence in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By purity, by prudence, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and the left; Through honour and dishonour, through evil report and good report: as deceivers, yet true; As unknown, yet well known; as dying, yet behold we 10 live; as chastened, yet not killed; As

so as to glory in having conversed with him on earth, so as to expect only temporal benefits from him.

Verse 17. *Therefore if any one be in Christ*—A true believer in him. *There is a new creation*—Only the power that makes a world can make a Christian. And when he is so created, the old things are passed away—Of their own accord, even as snow in spring. *Behold*—The present, visible, undeniable change! *All things are become new*—He has new life, new senses, new faculties, new affections, new appetites, new ideas and conceptions. His whole tenor of action and conversation is new, and he lives, as it were, in a new world. God, men, the whole creation, heaven, earth, and all therein, appear in a new light, and stand related to him in a new manner, since he was created anew in Christ Jesus.

Verse 18. *And all these new things are from God*, considered under this very notion, as reconciling us—The world, verse 19, to himself.

Verse 19. *Namely*—The sum of which is, God—The whole Godhead, but more eminently God the Father. *Was in Christ, reconciling the world*—Which was before at enmity with God. *To himself*—So taking away that enmity, which could no otherwise be removed than by the blood of the Son of God.

Verse 20. *Therefore we are ambassadors for Christ*—we beseech you in Christ's stead—Herein the apostle might appear to some “transported beyond himself.” In general he uses a more calm, sedate kind of exhortation, as in the beginning of the next chapter. What unparalleled condescension and divinely tender mercies are displayed in this verse! Did the Judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and, with the most tender importunity, solicits us, not to reject them.

Verse 21. *He made him a sin offering, who knew no sin*—A commendation peculiar to Christ. *For us*—Who knew no righteousness, who were inwardly and outwardly nothing but sin; who must have been consumed by the divine justice, had not this atonement been made for our sins. *That we might be made the righteousness of God through him*—Might “through him” be invested with that righteousness, first imputed to us, then implanted in us, which is in every sense “the righteousness of God.”

Verse 1. *We then not only beseech, but as fellow-*

labourers with you, who are working out your own salvation, do also exhort you, not to receive the grace of God—Which we have been now describing. *In vain*—We “receive” it by faith; and “not in vain,” if we add to this, persevering holiness.

Verse 2. *For he saith*—The sense is, As of old there was a particular time wherein God was pleased to pour out his peculiar blessing, so there is now. And this is the particular time: this is a time of peculiar blessing.

Verse 3. *Giving, as far as in us lies, no offence, that the ministry be not blamed on your account.*

Verse 4. *But approving ourselves as the ministers of God*—Such as his ministers ought to be. *In much patience*—Shown, 1. In afflictions, necessities, distresses—All which are general terms. 2. In stripes, imprisonments, tumults—Which are particular sorts of affliction, necessity, distress. 3. In labours, watchings, fastings—Voluntarily endured. All these are expressed in the plural number, to denote a variety of them. In “afflictions,” several ways to escape may appear, though none without difficulty; in “necessities,” one only, and that a difficult one; in “distresses,” none at all appears.

Verse 5. *In tumults*—The Greek word implies such attacks as a man cannot stand against, but which bear him hither and thither by violence.

Verse 6. *By prudence*—Spiritual, divine; not what the world terms so. Worldly prudence is the practical use of worldly wisdom: divine prudence is the due exercise of grace, making spiritual understanding go as far as possible. *By love unfeigned*—The chief fruit of the Spirit.

Verse 7. *By the convincing and converting power of God*—Accompanying his word; and also attesting it by divers miracles. *By the armour of righteousness on the right hand and the left*—That is, on all sides; the panoply or whole armour of God.

Verse 8. *By honour and dishonour*—When we are present. *By evil report and good report*—When we are absent. Who could bear honour and good report, were it not balanced by dishonour? *As deceivers*—Artful, designing men. So the world represents all true ministers of Christ. *Yet true*—Upright, sincere—the sight of God.

Verse 9. *As unknown*—For the world knoweth us not, as it knew him not. *Yet well known*—To God, and to those who are the seals of our ministry. *As dying, yet behold*—Suddenly, unexpectedly, God interposes, and we live.

• Isaiah xlix. 8.

sorrowing, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

- 11 O ye Corinthians, our mouth is opened
12 toward you, our heart is enlarged. Ye are not straitened in us, but ye are straitened
13 in your own bowels. Now for a recompence of the same, (I speak as to my children,) be
14 ye also enlarged. Be not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?
15 And what concord hath Christ with Belial? or what part hath a believer with an infidel?
16 And what agreement hath the temple of God with idols? now ye are the temple of the living God; as God hath said, * I will dwell in them, and walk in them, and I will be to them a God, and they shall be to me a people. † Therefore come out from among them, and be ye separate, and touch not the unclean person, saith the Lord;
18 and I will receive you, ‡ And will be to you a Father, and ye shall be to me sons

Verse 10. *As sorrowing*—For our own manifold imperfections, and for the sins and sufferings of our brethren. *Yet always rejoicing*—In present peace, love, power, and a sure hope of future glory. *As having nothing, yet possessing all things*—For all things are ours, if we are Christ's. What a magnificence of thought is this!

Verse 11. From the praise of the Christian ministry, which he began 2 Cor. ii. 14, he now draws his affectionate exhortation. *O ye Corinthians*—He seldom uses this appellation. But it has here a peculiar force. *Our mouth is opened toward you*—With uncommon freedom, because *our heart is enlarged*—In tenderness.

Verse 12. *Ye are not straitened in us*—Our heart is wide enough to receive you all. *But ye are straitened in your own bowels*—Your hearts are shut up, and so not capable of the blessings ye might enjoy.

Verse 13. *Now for a recompence of the same*—Of my parental tenderness. *I speak as to my children*—I ask nothing hard or grievous. *Be ye also enlarged*—Open your hearts, first to God, and then to us, (so 2 Cor. viii. 5,) that God may "dwell in you," 2 Cor. vi. 16; vii. 1; and that ye may "receive us," 2 Cor. vii. 2.

Verse 14. *Be not unequally yoked with unbelievers*—Christians with Jews or heathens. The apostle particularly speaks of marriage. But the reasons he urges equally hold against any needless intimacy with them. Of the five questions that follow, the three former contain the argument; the two latter, the conclusion.

Verse 15. *What concord hath Christ*—Whom ye serve. *With Belial*—To whom they belong.

Verse 16. *What agreement hath the temple of God with idols*—If God would not endure idols in any part of the land wherein he dwelt, how much less, under his own roof! He does not say, "with the temple of idols," for idols do not dwell in their worshippers. *As God hath said*—To his ancient church, and in them to all the Israel of God. *I will dwell in them, and walk in them*—The former signifying his perpetual presence; the latter, his operation. *And I will be to them a God, and they shall be to me a people*—The sum of the whole gospel covenant.

Verse 17. *Touch not the unclean person*—Keep at

• Levit. xxvi. 11, &c.

† Isaiah lii. 11; Zeph. iii. 19, 20.

‡ Isaiah xlii. 6.

and daughters, saith the Lord Almighty. VII. *HAVING* therefore, beloved, these promises, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.

- 2 Receive us: we have hurt no man, we have corrupted no man, we have defrauded
3 no man. I speak not to condemn you: for I have said before, that ye are in our
4 hearts to live and to die with you. Great is my freedom of speech toward you, great is my glorying over you: I am filled with comfort, I exceedingly abound with joy over all
5 our affliction. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; from without
6 were fightings, from within were fears. But God, who comforteth them that are brought low, comforted us by the coming of Titus;
7 And not only by his coming, but also by the comfort wherewith he was comforted over you, when he told us your earnest desire, your grief, your zeal for me, so that I rejoiced the more. For I do not repent that I

the utmost distance from him. *And I will receive you*—Into my house and family.

Verse 18. *And ye shall be to me for sons and for daughters, saith the Lord Almighty*—The promise made to Solomon, 1 Chron. xlviii. 6, is here applied to all believers; as the promise made particularly to Joshua is applied to them, Heb. xlii. 5. Who can express the worth, who can conceive the dignity, of this divine adoption? Yet it belongs to all who believe the gospel, who have faith in Christ. They have access to the Almighty; such free and welcome access, as a beloved child to an indulgent father. To him they may fly for aid in every difficulty, and from him obtain a supply in all their wants.

Verse 1. *Let us cleanse ourselves*—This is the latter part of the exhortation, which was proposed 2 Cor. vi. 1, and resumed verse 14. *From all pollution of the flesh*—All outward sin. *And of the spirit*—All inward. Yet let us not rest in negative religion, but *perfect holiness*—Carrying it to the height in all its branches, and enduring to the end in the loving fear of God, the sure foundation of all holiness.

Verse 2. *Receive us*—The sum of what is said in this, as well as in the tenth and following chapters. *We have hurt no man*—In his person. *We have corrupted no man*—In his principles. *We have defrauded no man*—Of his property. In this he intimates likewise the good he had done them, but with the utmost modesty, as it were not looking upon it.

Verse 3. *I speak not to condemn you*—Not as if I accused you of laying this to my charge. I am so far from thinking so unkindly of you, that ye are in our hearts, to live and die with you—That is, I could rejoice to spend all my days with you.

Verse 4. *I am filled with comfort*—Of this he treats, verse 6, &c.; of his joy, verse 7, &c.; of both, verse 13.

Verse 5. *Our flesh*—That is, we ourselves, and no rest. *From without*—From the heathens. *Were fightings*—Furious and cruel oppositions. *From within*—From our brethren. *Were fears*—Lest they should be seduced.

Verse 7. *Your earnest desire*—To rectify what had been amiss. *Your grief*—For what had offended God, and troubled me.

Verse 8. *I did repent*—That is, I felt a tender sorrow for having grieved you, till I saw the happy effect of it.

grieved you by the letter, though I did repent: (for I see that letter grieved you, though but for a season.) Now I rejoice, not that ye were grieved, but that ye grieved to repentance: for ye grieved in a godly manner, so that ye received damage by us in nothing. For godly sorrow worketh repentance unto salvation not to be repented of: whereas the sorrow of the world worketh death. For behold this very thing, that ye sorrowed after a godly manner, how great diligence it wrought in you, yea, clearing of yourselves, yea, indignation, yea, fear, yea, vehement desire, yea, zeal, yea, revenge! In all things ye have approved yourselves to be pure in this matter. And though I wrote to you, *it was not for his sake who had done the wrong, nor for his sake who had suffered it, but for the sake of manifesting to you in the sight of God our diligent care over you.* Therefore we were comforted in your comfort: and we rejoiced the more exceedingly in the joy of Titus, because his spirit was refreshed by you all. So that if I had boasted anything of you to him, I am not ashamed; but as we speak all things to you in truth, so also our boasting to Titus is found a truth. And his tender affection is more abundant toward you, calling to mind the obedience of you all, how ye received him with fear and trembling. I rejoice therefore that I have confidence in you in all things.

CHAPTER VIII.

MOREOVER, brethren, we declare to you the grace of God, bestowed on the 2 churches in Macedonia; That in a great trial of affliction their overflowing joy and

Verse 10. *The sorrow of the world*—Sorrow that arises from worldly considerations. *Worketh death*—Naturally tends to work or occasion death, temporal, spiritual, and eternal.

Verse 11. *How great diligence it wrought in you*—Shown in all the following particulars. *Yea, clearing of yourselves*—Some had been more, some less, faulty; whence arose these various affections. Hence their apologizing and indignation, with respect to themselves; their fear and desire, with respect to the apostle; their zeal and revenge, with respect to the offender, yea, and themselves also. "Clearing of yourselves"—From either sharing in, or approving of, his sin. "Indignation"—That ye had not immediately corrected the offender. "Fear"—Of God's displeasure, or lest I should come with a rod. *Vehement desire*—To see me again. "Zeal"—For the glory of God, and the soul of that sinner. *Yea, revenge*—Ye took a kind of holy revenge upon yourselves, being scarce able to forgive yourselves. *In all things ye*—As a church. *Have approved yourselves to be pure*—That is, free from blame, since ye received my letter.

Verse 12. *It was not only, or chiefly, for the sake of the incestuous person, or of his father; but to show my care over you.*

Verse 1. *We declare to you the grace of God*—Which evidently appeared by this happy effect.

Verse 2. *In a great trial of affliction*—Being continually persecuted, harassed, and plundered.

Verse 4. *Praying us with much entreaty*—Probably St. Paul had lovingly admonished them not to do beyond their power.

Verse 5. *And not as we hoped*—That is, beyond

their deep poverty abounded to the riches of their liberality: That to their power, I testify, and beyond their power they were willing of themselves; Praying us with much intreaty to receive the gift, and take a part in ministering it to the saints. And *this they did*, not as we hoped, but first gave themselves to the Lord, and to us by the will of God. So that we desired Titus, that as he had begun before, so he would also complete this gift among you. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and all diligence, and in your love to us, *see that ye abound in this grace also.* I speak not by way of command, but that by the diligence of others I may prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice: for this is expedient for you, who have begun a year ago, not only to do, but also to do it willingly. Now therefore complete the work: that as there was a ready will, so there may be also a performance in proportion to what ye have. For if there be first a ready mind, a man is accepted according to what he hath, not according to what he hath not. For I do not mean that others should be eased, and you burdened: But by an equality, let your abundance be at this time a supply to their want, that their abundance also may be a supply to your want: that there may be an equality: As it is written, * He that had gathered the most had nothing over; and he that had gathered the least did not lack.

10 But thanks be to God, who putteth the

all we could hope. *They gave themselves to us, by the will of God*—In obedience to his will, to be wholly directed by us.

Verse 6. *As he had begun*—When he was with you before.

Verse 9. *For ye know*—And this knowledge is the true source of love. *The grace*—The most sincere, most free, and most abundant love. *He became poor*—In becoming man, in all his life; in his death. *Rich*—In the favour and image of God.

Verse 12. *A man*—Every believer. *Is accepted*—With God. *According to what he hath*—And the same rule holds universally. Whoever acknowledges himself to be a vile, guilty sinner, and, in consequence of this acknowledgment, flies for refuge to the wounds of a crucified Saviour, and relies on his merits alone for salvation, may in every circumstance of life apply this indulgent declaration to himself.

Verse 14. *That their abundance*—If need should so require. *May be*—At another time. *A supply to your want*: that there may be an equality—No want on one side, no superfluity on the other. It may likewise have a further meaning:—that as the temporal bounty of the Corinthians did now supply the temporal wants of their poor brethren in Judea, so the prayers of these might be a means of bringing down many spiritual blessings on their benefactors: so that all the spiritual wants of the one might be amply supplied; all the temporal of the other.

Verse 15. *As it is written, He that had gathered the most had nothing over; and he that had gathered the*

same diligent care for you in the heart of
 17 Titus. For he accepted indeed the exhorta-
 tion; but being more forward, he went to
 18 you of his own accord. And we have sent
 with him the brother, whose praise in the
 19 gospel is through all the churches; (And
 not only so, but he was also appointed by
 the churches to be a fellow-traveller with us
 with this gift, which is administered by us
 to the glory of the Lord himself, and for the
 20 declaration of our ready mind;) Avoiding
 this, lest any one should blame us in this
 abundance which is administered by us:
 21 For we provide things honest, not only be-
 fore the Lord, but also before men. And we
 have sent with them our brother, whom we
 have often proved diligent in many things,
 but now much more diligent, through his
 23 great confidence in you. If any inquire con-
 cerning Titus, he is my partner and fellow-
 labourer with respect to you: or concerning
 our brethren, they are the messengers of the
 24 churches, the glory of Christ. Show there-
 fore to them before the churches the proof
 of your love and of our boasting on your
 IX. behalf. **F**OR concerning the minister-
 ing to the saints, it is superfluous for me
 2 to write to you: For I know your readiness,
 which I boast concerning you to the Macedo-
 nians, that Achaia was ready a year ago;
 and your zeal hath provoked very many.
 3 Yet I have sent the brethren, lest our boast-
 ing of you on this head should be made
 vain; that, as I said, ye may be ready:
 4 Lest if any of the Macedonians come up
 with me, and find ye unprepared, we (not to
 say, you) be ashamed of this confident
 5 boasting. Therefore I thought it necessary

lest did not lack—That is, in which that scripture
 is in another sense fulfilled.

Verse 17. *Being more forward*—Than to need it,
 though he received it well.

Verse 18. *We*—I and Timothy. *The brother*—
 The ancients generally supposed this was St.
 Luke. *Whose praise*—For faithfully dispensing
 the gospel, is through all the churches.

Verse 19. *He was appointed by the church*—
 Of Macedonia. *With this gift*—Which they were
 carrying from Macedonia to Jerusalem. *For the*
declaration of our ready mind—That of Paul and his
 fellow-traveller, ready to be the servants of all.

Verse 22. *With them*—With Titus and Luke.
Our brother—Perhaps Apollon.

Verse 23. *My partner*—In my cares and labours.
The glory of Christ—Signal instruments of advanc-
 ing his glory.

Verse 24. *Before the churches*—Present by their
 messengers.

Verse 1. *To write to you*—Largely.

Verse 2. *I boast to them of Macedonia*—With
 whom he then was.

Verse 3. *I have sent the above-mentioned*
brethren before me.

Verse 5. *Spoken of before*—By me, to the Macedo-
 nians. *Not as a matter of covetousness*—As wrung
 by importunity from covetous persons.

Verse 6. *He that soweth sparingly shall reap spar-
 ingly; he that soweth bountifully shall reap bountifully*
 —A general rule. God will proportion the re-
 ward to the work, and the temper whences it
 proceeds.

Verse 7. *Of necessity*—Because he cannot tell
 how to refuse.

Verse 8. *How remarkable are these words*

to desire the brethren to go before to you,
 and complete this your bounty, which had
 been spoken of before, that it may be ready,
 as a bounty, and not as a matter of covet-
 6 ousness. And this I say, He that sow-
 eth sparingly shall reap also sparingly;
 and he that soweth bountifully shall reap
 7 also bountifully: Let every man do as he
 chooseth in his heart; not grudgingly, or of
 necessity; for * God loveth a cheerful giver.
 8 And God is able to make all grace abound
 toward you; that having always all suffici-
 ency in all things, ye may abound to every
 9 good work; (As it is written, † He hath
 scattered abroad; he hath given to the
 poor: his righteousness remaineth for ever.
 10 ‡ And he who supplieth seed to the sower,
 and bread for your food, will supply and mul-
 tiply your seed sown, and increase the fruits
 11 of your righteousness;) Being enriched in
 everything to all bountifulness, which work-
 12 eth by us thanksgiving to God. For the
 administration of this service doth not only
 supply the necessities of the saints, but like-
 wise aboundeth by many thanksgivings to
 13 God; (Who, by experiment of this adminis-
 tration, glorify God for your avowed sub-
 jection to the gospel of Christ, and for your
 liberal communication to them and to all
 14 men;) And by their prayer for you, who
 long after you for the exceeding grace of
 15 God which is in you. Thanks be to God for
 his unspeakable gift.

CHAPTER X.

NOW I Paul myself, who when present am
 base among you, but being absent am
 bold toward you, entreat you, by the meek-

Each is loaded with matter, and increases all
 the way it goes. All grace—Every kind of bless-
 ings. That ye may abound to every good work—God
 gives us everything, that we may do good
 therewith, and so receive more blessings. All
 things in this life, even rewards, are, to the
 faithful, seeds in order to a future harvest.

Verse 9. *He hath scattered abroad*—(A generous
 word.) With a full hand, without any anxious
 thought which way each grain falls. *His righte-
 ousness*—His beneficence, with the blessed effects
 of it. *Remaineth for ever*—Unexhausted, God still
 renewing his store.

Verse 10. *And he who supplieth seed*—Opportunity
 and ability to help others. *And bread*—All things
 needful for your own souls and bodies. *Will*
continually supply you with that seed, ye, multiply
it to you more and more. And increase the fruits
of your righteousness—The happy effects of your
 love to God and man.

Verse 11. *Which worketh by us thanksgiving to*
God—Both from us who distribute, and them
 who receive, your bounty.

Verse 13. *Your avowed subjection*—Openly tes-
 tified by your actions. *To all men*—Who stand
 in need of it.

Verse 15. *His unspeakable gift*—His outward and
 inward blessings, the number and excellence of
 which cannot be uttered.

Verse 1. *Now I Paul myself*—A strongly em-
 phatical expression. Who when present am base
 among you—So, probably, some of the false teach-
 ers affirmed. Copying after the weakness and genti-
 leness of Christ, entreat—Though I might command you

* Prov. xxii. 9. † Psalm ciii. 9. ‡ Isai. lv. 10

2 *ness and gentleness of Christ, I beseech, that I may not when I am present be bold with that confidence wherewith I think to be bold toward some, who think of us as walking after the flesh. For though we walk in the flesh, we do not war after the flesh:*
 4 *(For the weapons of our warfare are not carnal, but mighty through God to the throwing down of strong holds:.) Destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ: And being in readiness to avenge all disobedience, when your obedience is fulfilled.*
 7 *Do ye look at the outward appearance of things? If any man be confident that he is Christ's, let him again think this of himself, that, as he is Christ's, so are we also. Yea, if I should boast something more also of the authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: That I may not seem as it were to terrify you by letters.*
 10 *For his letters, indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such are we also in deed when we are present.*

Verse 2. Do not constrain me when present to be bold—To exert my apostolical authority. Who think of us as walking after the flesh—As acting in a cowardly or crafty manner.

Verse 3. Though we walk in the flesh—In mortal bodies, and, consequently, are not free from human weakness. Yet we do not war—Against the world and the devil. After the flesh—By any carnal or worldly methods. Though the apostle here, and in several other parts of this epistle, speaks in the plural number, for the sake of modesty and decency, yet he principally means himself. On him were those reflections thrown, and it is his own authority which he is vindicating.

Verse 4. For the weapons of our warfare—Those we use in this war. Are not carnal—But spiritual, and therefore mighty to the throwing down of strong holds. Of all the difficulties which men or devils can raise in our way. Though faith and prayer belong also to the Christian armour, Ephes. vi. 16, &c., yet the word of God seems to be here chiefly intended.

Verse 5. Destroying all vain reasonings, and every high thing which exalteth itself—As a wall or rampart. Against the knowledge of God, and bringing every thought—Or, rather, faculty of the mind. Into captivity to the obedience of Christ—Those evil reasonings are destroyed. The mind itself, being overcome and taken captive, lays down all authority of its own, and entirely gives itself up to perform, for the time to come, to Christ its conqueror, "the obedience of" faith.

Verse 6. Being in readiness to avenge all disobedience—Not only by spiritual censure, but intricate punishments. When your obedience is fulfilled—When the sound part of you have given proof of your obedience, so that I am in no danger of punishing the innocent with the guilty.

Verse 7. Do ye look at the outward appearance of things—Does any of you judge of a minister of Christ by his person, or any outward circumstance? Let him again think this of himself—Let him learn it from his own reflection, before I convince him by a sober method.

12 *For we presume not to equal, or to compare ourselves with some of those who commend themselves: but they among themselves limiting themselves, and comparing themselves with themselves, are not*
 13 *wise. But we will not boastingly extend ourselves beyond our measure, but according to the measure of the province which God hath allotted us, a measure to reach*
 14 *even unto you. For we do not extend ourselves excessively, as not reaching to you: for we are come even to you in the gospel of*
 15 *Christ: Not boastingly extending ourselves beyond our measure, in the labours of others; but having hope, now your faith is increased, to be enlarged by you, yet still*
 16 *within our province abundantly. So as to preach the gospel in the regions beyond you, not to boast in another's province of*
 17 *things made ready to our hand. But he that is glorious, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.*

CHAPTER XI.

I WISH ye would bear a little with my folly:
 2 *I* *yea, bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear,*

Verse 8. I should not be ashamed—As having said more than I could make good.

Verse 9. I say this, that I may not seem to terrify you by letters—Threatening more than I can perform.

Verse 10. His bodily presence is weak—His stature, says St. Chrysostom, was low, his body crooked, and his head bald.

Verse 12. For we presume not—A strong irony. To equal ourselves—As partners of the same office. Or to compare ourselves—As partakers of the same labour. They among themselves limiting themselves—Choosing and limiting their provinces according to their own fancy.

Verse 13. But we will not, like them, boastingly extend ourselves beyond our measure, but according to the measure of the province which God hath allotted us—To me, in particular, as the apostle of the gentiles. A measure which reaches even unto you—God allotted to each apostle his province, and the measure or bounds thereof.

Verse 14. We are come even to you—By a gradual, regular process, having taken the intermediate places in our way, in preaching the gospel of Christ.

Verse 15. Having hope, now your faith is increased—So that you can the better spare us. To be enlarged by you abundantly—That is, enabled by you to go still farther.

Verse 16. In the regions beyond you—To the west and south, where the gospel had not yet been preached.

Verse 1. I wish ye would bear—So does he pave the way for what might otherwise have given offence. With my folly—Of commanding myself; which to many may appear folly; and really would be so, were it not on this occasion absolutely necessary.

Verse 2. For—The cause of his seeming folly is expressed in this and the following verse; the cause why they should bear with him, verse 4.

Verse 3. But I fear—Love is full of these fears. Lest as the serpent—A most apposite comparison.

lent, as the serpent deceived Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 If indeed he that cometh preach another Jesus, whom we have not preached, or if ye receive another Spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 But I suppose that I fall nothing short of the very chief apostles. For if I am unskilful in speech, yet not in knowledge; but we have been thoroughly made manifest to you in all things. Have I committed an offence in humbling myself that ye might be exalted, because I have preached the gospel of God to you at free cost? I spoiled other churches, taking wages of them, to serve you. And when I was present with you, and wanted, I was chargeable to no man. For the brethren who came from Macedonia supplied my want: and I have in all things kept myself from being burdensome, and will keep myself. As the truth of Christ is in me, this my boasting shall not be stopped in the regions of Achaia. Wherefore because I love you not? God knoweth. But what I do, I will do, that I may cut off the occasion from them who desire occasion; that wherein they boast, they may be found even as we. For such are false apostles, deceitful workmen, transforming themselves into apostles of Christ. And no marvel; for

Deceived Eve—Simple, ignorant of evil. *By his subtilty*—Which is in the highest degree dangerous to such a disposition. *No your minds*—We might therefore be tempted, even if there were no sin in us. *Might be corrupted*—Losing their virginal purity. *From the simplicity that is in Christ*—That simplicity which is lovingly intent on him alone, seeking no other person or thing.

Verse 4. *If indeed*—Any could show you another Saviour, a more powerful Spirit, a better gospel. *Ye might well bear with him*—But this is impossible.

Verse 6. *If I am unskilful in speech*—If I speak in a plain, unadorned way, like an unlearned person. No the Greek word properly signifies.

Verse 7. *Have I committed an offence*—Will any turn this into an objection? *In humbling myself*—To work at my trade. *That ye might be exalted*—To be children of God.

Verse 8. *I spoiled other churches*—I, as it were, took the spoils of them; it is a military term. *Taking wages* (or “pay,” another military word) of them—When I came to you at first. *And when I was present with you, and wanted*—My work not quite supplying my necessities. *I was chargeable to no man*—Of Corinth.

Verse 9. *For*—I chose to receive help from the poor Macedonians, rather than the rich Corinthians! Were the poor in all ages more generous than the rich?

Verse 10. *This my boasting shall not be stopped*—For I will receive nothing from you.

Verse 11. *Do I refuse to receive anything of you, because I love you not? God knoweth that is not the case.*

Verse 12. *Who desire any occasion*—To censure me. *That wherein they boast, they may be found even as we*—They boasted of being “burdensome to no man.” But it was a vain boast in them, though not in the apostles.

Verse 14. *Satan himself is transformed*—Uses to transform himself; to put on the fairest appearances.

Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; but if otherwise, yet as a fool receive me, that I also may boast a little. What I speak, I speak not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing many glory after the flesh, I will glory also. For ye, being wise, suffer fools willingly. For ye suffer, if a man enslave you, if he devour you, if he take from you, if he exalt himself, if he smite you on the face. I speak with regard to reproach, as though we had been weak. Whereas in whatever any is confident, (I speak as a fool,) I am confident also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak foolishly) I more; in labours more abundantly, in stripes more exceedingly, in prisons more abundantly, in deaths often. Five times I received from the Jews forty stripes save one. Thrice I was beaten with rods, once I was stoned, thrice I have been shipwrecked, a day and a night I passed in the deep; In journeyings often, in dangers from rivers, in dangers from robbers, in dangers from my own countrymen, in dangers from the heathen,

Verse 15. *Therefore it is no great, no strange, thing; where end, notwithstanding all their dangers, shall be according to their works.*

Verse 16. *I say again*—He promises a new apology to this new commendation of himself. *Let no man think me a fool*—Let none think I do this without the utmost necessity. But if any do think me foolish herein, yet bear with my folly.

Verse 17. *I speak not after the Lord*—Not by an express command from him; though still under the direction of his Spirit. *But as it were foolishly*—In such a manner as many may think foolish.

Verse 18. *After the flesh*—That is, in external things.

Verse 19. *Being wise*—A beautiful irony.

Verse 20. *For ye suffer*—Not only the folly, but the gross abuses, of those false apostles. *If a man enslave you—Lord it over you in the most arbitrary manner. If he devour you—By his exorbitant demands; notwithstanding his boast of not being burdensome. If he take from you—By open violence. If he exalt himself—By the most unbounded self-commendation. If he smite you on the face—(A very possible case,) under pretence of divine zeal.*

Verse 21. *I speak with regard to reproach, as though we had been weak*—I say, “bear with me,” even on supposition that the weakness be real which they reproach me with.

Verse 22. *Are they Hebrews, Israelites, the seed of Abraham*—These were the heads on which they boasted.

Verse 23. *I am more so than they. In deaths often*—Surrounding me in the most dreadful tortures.

Verse 24. *Five times I received from the Jews forty stripes save one*—Which was the utmost that the law allowed. With the Romans he sometimes pleaded his privilege as a Roman; but from the Jews he suffered all things.

Verse 25. *Thrice I have been shipwrecked*—Before

in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren; In labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside the things which are from without, that which rusheth upon me daily, the care of all the churches. Who am weak, and I am not weak? who is offended, and I burn not? Since I must glory, I will glory of the things that concern my infirmities. The God and Father of the Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. In Damascus the governor under king Aretas kept the city of the Damascenes with a guard, being determined to apprehend me: But I was let down through a window in a basket by the wall, and escaped XII. from his hands. SURELY it is not expedient for me to boast: yet I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago; (whether in the body, I know not; or

out of the body, I know not: God knoweth;) such an one caught up to the third heaven. Yea, I knew such a man, (whether in the body, or out of the body, I know not: God knoweth,) That he was caught up into paradise, and heard unspeakable things, which it is not possible for man to utter. Of such an one I will glory: but I will not glory of myself, unless in my infirmities. For if I should resolve to boast, I should not be a fool; for I speak the truth: but I forbear, lest any one should think of me above what he seeth me, or heareth from me. And lest I should be lifted up with the abundance of the revelations, there was given me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be lifted up. Concerning this I besought the Lord thrice, that it might depart from me. But he said to me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest

his voyage to Rome. In the deep—Probably floating on some part of the vessel.

Verse 27. *In cold and nakedness*—Having no place where to lay my head; no convenient raiment to cover me; yet appearing before noblemen, governors, kings; and not being ashamed.

Verse 28. *Beside the things which are from without*—Which I suffer on the account of others; namely, the care of all the churches—A more modest expression than if he had said, “the care of the whole church.” “All”—Even those I have not seen in the flesh. St. Peter himself could not have said this in so strong a sense.

Verse 29. *Who*—So he had not only the care of the churches, but of every person therein. *Is weak, and I am not weak*—By sympathy, as well as by condensation. *Who is offended*—Hindered in, or turned out of, the good way. *And I burn not*—Being pained as though I had fire in my bosom.

Verse 30. *I will glory of the things that concern my infirmities*—Of what shows my weakness, rather than my strength.

Verse 32. *The governor under Aretas*—King of Arabia and Syria, of which Damascus was a chief city, willing to oblige the Jews, kept the city—Setting guards at all the gates day and night.

Verse 33. *Through a window*—Of an house which stood on the city wall.

Verse 1. *It is not expedient*—Unless on so pressing occasion. *Visions are seen; revelations heard*.

Verse 2. *I knew a man in Christ*—That is, a Christian. It is plain from verses 6, 7, that he means himself, though in modesty he speaks as of a third person. *Whether in the body or out of the body I know not*—It is equally possible with God to present distant things to the imagination in the body, as if the soul were absent from it, and present with them; or to transport both soul and body for what time he pleases to heaven; or to transport the soul only thither for a season, and in the mean time to preserve the body fit for its re-entrance. But since the apostle himself did not know whether his soul was in the body, or whether one or both were actually in heaven, it would be vain curiosity for us to attempt determining it. *The third heaven*—Where God is; far above the aerial and the stary heaven. Some suppose it was here the apostle was let into the mystery of the future state of

the church; and received his orders to turn from the Jews and go to the gentiles.

Verse 3. *Yea, I knew such a man*—That at another time.

Verse 4. *He was caught up into paradise*—The seat of happy spirits in their separate state, between death and the resurrection. *Things which it is not possible for man to utter*—Human language being incapable of expressing them. Here he anticipated the joyous rest of the righteous that die in the Lord. But this rapture did not precede, but follow after, his being caught up to the third heaven: a strong intimation that he must first discharge his mission, and then enter into glory. And beyond all doubt, such a foretaste of it served to strengthen him in all his afterwards, when he could call to mind the very joy that was prepared for him.

Verse 5. *Of such an one I will*—I might, glory; but I will not glory of myself—As considered in myself.

Verse 6. *For if I should resolve to glory*, (referring to, “I might glory,”) of such a glorious revelation, *I should not be a fool*—That is, it could not justly be accounted folly to relate the naked truth. *But I forbear*—I speak sparingly of these things, for fear any one should think too highly of me—O where is this fear now to be found? Who is afraid of this?

Verse 7. *There was given me*—By the wise and gracious providence of God. *A thorn in the flesh*—A visitation more painful than any thorn sticking in the flesh. *A messenger or angel of Satan to buffet me*—Perhaps both visibly and invisibly; and the word in the original expresses the present, as well as the past, time. All kinds of affliction had befallen the apostle. Yet none of those did he deprecate. But here he speaks of one, as above all the rest, one that macerated him with weakness, and by the pain and ignominy of it prevented his being lifted up, more, or at least not less, than the most vehement head-ache could have done; which many of the ancients say he laboured under. St. Paul seems to have had a fresh fear of these “buffetings” every moment, when he so frequently represents himself in his boasting, though it was extorted from him by the utmost necessity.

Verse 8. *Concerning this*—He had now forgot his being lifted up. *I besought the Lord thrice*—As our Lord besought his Father.

Verse 9. *But he said to me*—In answer to my

- 10 upon me. Therefore I am well pleased in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. for when I am weak, then I am
11 strong. I am become a fool in boasting; but ye have compelled me: for I ought to have been commended by you: for in nothing have I fallen short of the very chief apostles, though I am nothing.
12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For wherein were ye inferior to the other churches, unless that I myself was not burdensome to you? forgive me this wrong.
14 Behold, the third time I am ready to come to you; yet I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up treasure for the parents, but the parents for the children.
15 And I will most gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. But be it so, I did not burden you: but, being crafty,
17 I caught you with guile. Did I make a gain of you by any of them whom I sent to you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? did we not walk in the same spirit? in the same steps?
19 Think ye that we again excuse ourselves to you? we speak before God in Christ: and all things, beloved, for your edification.

third request. *My grace is sufficient for thee*—How tender a repulse! We see there may be grace where there is the quickest sense of pain. *My strength is more illustriously displayed by the weakness of the instrument. Therefore I will glory in my weaknesses rather than my revelations, that the strength of Christ may rest upon me*—The Greek word properly means, may "cover me all over like a tent." We ought most willingly to accept whatever tends to this end, however contrary to flesh and blood.

Verse 10. *Weaknesses*—Whether proceeding from Satan or men. *For when I am weak*—Deeply conscious of my weakness, then does the strength of Christ rest upon me.

Verse 11. *Though I am nothing*—Of myself.

Verse 14. *The third time*—Having been disappointed twice. *I seek not yours*—Your goods. *But you*—Your souls.

Verse 15. *I will gladly spend*—All I have. *And be spent*—Myself.

Verse 16. But some may object, though I did not burden you, though I did not take anything of you myself, yet being crafty I caught you with guile—I did secretly by my messengers what I would not do openly, or in person.

Verse 17. I answer this lying accusation by appealing to plain fact. Did I make a gain of you by Titus—Or any other of my messengers? You know the contrary.

It should be carefully observed, that St. Paul does not allow, but absolutely denies, that "he had caught them with guile;" so that the common plea for guile, which has been often drawn from this text, is utterly without foundation.

Verse 19. *I desired Titus*—To go to you.

Verse 19. *Think ye that we again excuse ourselves*—That I speak this for my own sake! No. I speak all this for your sakes.

- 20 For I fear, lest, when I come, I should not find you such as I would, and lest I should be found by you such as ye would not: lest there should be contentions, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: Lest my God should humble me when I come to you again, and I should mourn over many of them who had sinned before, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAPTER XIII.

- I AM coming to you this third time. Every word shall be established by the mouth of
2 two or three witnesses. I told you before, and do tell beforehand (though now absent, as if I were present the second time) those who had sinned before, and all the rest that, if I come again, I will not spare:
3 Since ye seek a proof of Christ speaking in me, who is not weak toward you, but powerful among you. For though he was crucified through weakness, yet he liveth by the power of God. And we also are weak with him, but we shall live with him by the
5 power of God in you. Examine yourselves, whether ye are in the faith; prove yourselves. Do ye not know yourselves, that Jesus Christ is in you, unless ye are reprobates? And I trust ye shall know that
7 we are not reprobates. Now I pray God

Verse 21. *Who had sinned before*—My last coming to Corinth. *Uncleanness*—Of married persons. *Lasciviousness*—Against nature.

Verse 1. *I am coming this third time*—He had been coming twice before, though he did not actually come.

Verse 2. *All the rest*—Who have since then sinned in any of these kinds. *I will not spare*—I will severely punish them.

Verse 4. *He was crucified through weakness*—Through the impotence of human nature. *We also are weak with him*—We appear weak and despicable by partaking of the same sufferings for his sake. *But we shall live with him*—Being raised from the dead. *By the power of God in you*—By that divine energy which is now in every believer, verse 5.

Verse 5. *Prove yourselves*—Whether ye are such as can, or such as cannot, bear the test—This is the proper meaning of the word which we translate, reprobates. Know ye not yourselves, that Jesus Christ is in you—All Christian believers know this, by the witness and by the fruit of his Spirit. Some translate the words, "Jesus Christ is among you;" that is, in the church or Corinth; and understand them of the miraculous gifts and the power of Christ which attended the censures of the apostle.

Verse 6. *And I trust ye shall know*—By proving yourselves, not by putting my authority to the proof.

Verse 7. *I pray God that ye may do no evil*—To give me occasion of showing my apostolical power. I do not desire to appear approved—By miraculously punishing you. But that ye may do that which is good, though we should be as reprobates—Having no occasion to give that proof of our apostleship.

Verse 8. *For we can do nothing against the truth*—

that ye may do no evil; not that we may appear approved, but that ye may do that which is good, though we should be as reprobates. For we can do nothing against the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: and this also we wish, *even your perfection.*
 10 Therefore I write these things being absent, lest being present I should use severity, according to the power which the

Lord hath given me for edification, and not for destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Salute one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Neither against that which is just and right, nor against those who walk according to the truth of the gospel.

Verse 9. *For we rejoice when we are weak*—When we appear so, having no occasion to show our apostolic power. *And this we wish, even your perfection*—In the faith that worketh by love.

Verse 11. *Be perfect*—Aspire to the highest degree of holiness. *Be of good comfort*—Filled with divine consolation. *Be of one mind*—Desire, labour, pray for it, to the utmost degree that is possible.

Verse 14. *The grace*—Or favour. *Of our Lord Jesus Christ*—By which alone we can come to the Father. *And the love of God*—Manifested to you, and abiding in you. *And the communion*—Of

fellowship. *Of the Holy Ghost*—In all his gifts and graces.

It is with great reason that this comprehensive and instructive blessing is pronounced at the close of our solemn assemblies; and it is a very indecent thing to see so many quitting them, or getting into postures of remove before this short sentence can be ended.

How often have we heard this awful benediction pronounced! Let us study it more and more, that we may value it proportionably; that we may either deliver or receive it with a becoming reverence, with eyes and hearts lifted up to God, "who giveth the blessing out of Sion, and life for evermore."

NOTES ON ST. PAUL'S EPISTLE TO THE GALATIANS.

This epistle is not written, as most of St. Paul's are, to the Christians of a particular city, but to those of a whole country in Asia Minor, the metropolis of which was Ancyra. These readily embraced the gospel; but, after St. Paul had left them, certain men came among them, who (like those mentioned Acts xv.) taught that it was necessary to be circumcised, and to keep the Mosaic law. They affirmed, that all the other apostles taught thus; that St. Paul was inferior to them; and that even he sometimes practised and recommended the law, though at other times he opposed it.

The first part, therefore, of this epistle is spent in vindicating himself and his doctrine; proving, 1. That he had it immediately from Christ himself; and that he was not inferior to the other apostles. 2. That it was the very same which the other apostles preached. And, 3. That his practice was consistent with his doctrine.

The second contains proofs, drawn from the Old Testament, that the law and all its ceremonies were abolished by Christ.

The third contains practical inferences, closed with his usual benediction.

To be a little more distinct:—

The epistle contains,

I. The inscription,	C. I. 1—5
II. The calling the Galatians back to the true gospel; wherein he,	
1. Reproves them for leaving it,	6—10
2. Asserts the authority of the gospel he had preached, who,	
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2. Was no way inferior to Peter himself,	18—21
3. Defends justification by faith, and again reproves the Galatians,	C. II. 1—11
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GALATIANS.

CHAPTER I.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,) And all the brethren who are with me, to the church of Galatia: Grace be to you and peace from God the Father, and the Lord

4 Jesus Christ, Who gave himself for our sins, that he might deliver us from the present evil world, according to the will of our God and Father: To him be glory for ever and ever. Amen.
6 I marvel that ye are so soon removed from him who called you by the grace of

Verse 1. *Paul, an apostle*—Here it was necessary for St. Paul to assert his authority; otherwise he is very modest in the use of this title. He seldom mentions it when he mentions others in the salutations with himself, as in the Epistles to the Philippians and Thimotheus; or when he writes about secular affairs, as in that to Philemon; nor yet in writing to the Hebrews; because he was not properly their apostle. *Not of men*—Not commissioned from them, but from God the Father. *Neither by man*—Neither by any man as an instrument, but by Jesus Christ. *Who raised him from the dead*—Of which it was the peculiar business of an apostle to bear witness.

Verse 2. *And all the brethren*—Who agree with me in what I now write.

Verse 4. *That he might deliver us from the present evil world*—From the guilt, wickedness, and misery wherein it is involved, and from the vain and foolish customs and pleasures. *According to the will of God*—Without any merit of ours. St. Paul begins most of his epistles with thanksgiving; but, writing to the Galatians, he alters his style, and first sets down his main proposition, That by the merits of Christ alone, giving himself for our sins, we are justified; neither does he tax them, as he does others, calling "sinners," "dead," or "children of God."

Verse 5. *To whom be glory*—For this his gracious will.

Verse 6. *I marvel that ye are removed so soon*—After my leaving you. *From him who called you by*

7 Christ to another gospel: Which is not another; but there are some that trouble you, and would subvert the gospel of Christ.
 8 But if wo, or an angel from heaven, preach to you another gospel than we have preached to you, let him be accursed. As we have said before, so I say now again, If any one preach to you another gospel than that ye received, let him be accursed. For do I now satisfy men or God? or do I seek to please men? for if I still pleased men, I should not be the servant of Christ.
 11 But I certify you, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it from man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my behaviour in time past in the Jewish religion, that above measure I persecuted the church of God, and wasted it.
 14 And I profited in the Jewish religion above many of my years among my countrymen, being more abundantly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's

16 womb, and called me by his grace, To reveal his Son in me, that I might preach him among the gentiles; I did not confer with flesh and blood: Neither did I go up to Jerusalem, to them that were apostles before me; but I immediately went into Arabia, and returned again to Damascus.
 18 Then after three years I went up to Jerusalem to visit Peter, and abode with him fifteen days. But other of the apostles I saw none, save James the brother of the Lord.
 20 Now the things which I write to you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia: And I was unknown by face to the churches of Judea which were in Christ: But only they had heard, Ho that persecuted us in time past now preacheth the faith which once he destroyed. And they glorified God in me.
 21 **11. THEN** fourteen years after, I went up again to Jerusalem with Barnabas, taking Titus also with me. But I went up by revelation, and laid before them the gospel which I preach among the gentiles, but severally to those of eminence, lest by any

the grace of Christ—His gracious gospel, and his gracious power.

Verse 7. *What, indeed, is not properly another gospel.* For what ye have now received is no gospel at all; it is not glad, but heavy, tidings, as setting your acceptances with God upon terms impossible to be performed. *But there are some that trouble you.* The same word occurs, Acts xv. 24. And would—if they were able, subvert or overthrow the gospel of Christ—The better to effect which, they suggest, that the other apostles, yea, and I myself, insist upon the observance of the law.

Verse 8. *But if wo—I and all the apostles.* Or an angel from heaven—if it were possible. *Preach another gospel, let him be accursed.* Cut off from Christ and God.

Verse 9. *As—He speaks upon mature deliberation; after pausing, it seems, between the two verses.* *We—I and the brethren who are with me.* Many and many times, in effect, if not in terms. *So I say.* All those brethren knew the truth of the gospel. St. Paul knew the Galatians had received the true gospel.

Verse 10. *For—He adds the reason why he speaks so confidently.* *Do I now satisfy men—Is this what I am at in preaching or writing? If I still—Since I was an apostle. Pleased men—Studied to please them; if this were my motive of action; nay, if I did in fact please the men who know not God. I should not be the servant of Christ.* Hear this, all ye who vainly hope to keep in favour both with God and with the world!

Verse 11. *But I certify you, brethren—He does not till now give them even this appellation. That the gospel which was preached by me among you is not according to man—Not from man, not by man, not suited to the taste of man.*

Verse 12. *For neither did I receive it—At once. Nor was I taught it—Slowly and gradually, by any man. But by the revelation of Jesus Christ—Our Lord revealed to him at first, his resurrection, ascension, and the calling of the gentiles, and his own apostleship; and told him then, there were other things for which he would appear to him.*

Verse 13. *I persecuted the church of God—That is, the believers in Christ.*

Verse 14. *Being zealous of the unwritten traditions—Over and above those written in the law,*

Verse 15. *But when it pleased God—He ascribes nothing to his own merits, endeavours, or singularity. Who separated me from my mother's womb—Set me apart for an apostle, as he did Jeremiah for a prophet, Jer. i. 5. Such an unconditional predestination as this may consist both with God's justice and mercy. And called me by his grace—By his free and almighty love, to be both a Christian and an apostle.*

Verse 16. *To reveal his Son in me—By the powerful operation of his Spirit, 2 Cor. iv. 6; as well as to me, by the heavenly vision. That I might preach him to others—Which I should have been ill qualified to do, had I not first known him myself. I did not confer with flesh and blood—Being fully satisfied of the divine will, and determined to obey, I took no counsel with any man, neither with my own reason or inclinations, which might have raised numberless objections.*

Verse 17. *Neither did I go up to Jerusalem—The residence of the apostles. But I immediately went into Arabia, and returned again to Damascus—He presupposes the journey to Damascus, in which he was converted, as being known to them all.*

Verse 18. *Then after three years—Wherein I had given full proof of my apostleship. I went to visit Peter—To converse with him.*

Verse 19. *But other of the apostles I saw none, save James the brother (that is, the kinsman) of the Lord—Therefore when Barnabas is said to have brought him in to the apostles, Acts ix. 27, only St. Peter and St. James are meant.*

Verse 20. *I was unknown by face to the churches of Judea—Except to that of Jerusalem.*

Verse 21. *In me—That is, on my account.*

Verse 1. *Then fourteen years after—My first journey thither. I went up again to Jerusalem—This seems to be the journey mentioned Acts xv.; several passages here referring to that great council, wherein all the apostles showed that they were of the same judgment with him.*

Verse 2. *I went up—Not by any command from them, but by an express resolution from God. And laid before them—The chief of the church in Jerusalem. The gospel which I preach among the gentiles—Acts xv. 4, touching justification by faith alone; not that they might confirm me therein, but that I might remove prejudice from them. Yet not publicly at first, but severally to those of*

means I should run, or should have run, in vain. (But neither was Titus, who was with me, being a Greek, compelled to be circumcised: Because of false brethren introduced unawares, who had slipped in to spy out our liberty which we have through Christ Jesus, that they might bring us into bondage: To whom we did not yield by submission, no, not an hour; that the truth of the gospel might continue with you.) And they who undoubtedly were something; (but whatsoever they were, it is no difference to me: God accepteth no man's person;) they who undoubtedly were something, added nothing to me: But on the contrary, when they saw that I was intrusted with the gospel of the uncircumcision, as Peter with that of the circumcision; (For he that wrought effectually in Peter for the apostleship of the circumcision, wrought likewise effectually in me toward the gentiles;) And when James, and Cephas, and John, who undoubtedly were pillars,

eminence—Speaking to them one by one. *Lest I should run, or should have run, in vain*—Lest I should lose the fruit either of my present or past labours. For they might have greatly hindered this, had they not been fully satisfied both of his mission and doctrine. The word “run” beautifully expresses the swift progress of the gospel.

Verse 3. *But neither was Titus, who was with me*—When I conversed with them. *Compelled to be circumcised*—A clear proof that none of the apostles insisted on the circumcising gentile believers. The sense is, And it is true, some of those false brethren would fain have compelled Titus to be circumcised; but I utterly refused it.

Verse 4. *Because of false brethren*—Who seem to have urged it. *Introductory unawares*—Into some of these private conferences at Jerusalem. *Who had slipped in to spy out our liberty*—From the ceremonial law. *That they might, if possible, bring us into that bondage again*.

Verse 5. *To whom we did not yield by submission*—Although in love he would have yielded to any. With such wonderful prudence did the apostle use his Christian liberty: circumcising Timothy, Acts xvi. 3, because of weak brethren, but not Titus, because of false brethren. *That the truth of the gospel*—That is, the true genuine gospel. *Might continue with you*—With you gentiles. So we defend, for your sakes, the privilege which you would give up.

Verse 6. *And they who undoubtedly were something*—Above all others. *What they were*—How eminent soever. *It is no difference to me*—So that I should alter either my doctrine or my practice. *God accepteth no man's person*—For any eminence in gifts or outward prerogatives. In that conference added nothing to me—Neither as to doctrine nor mission.

Verse 7. *But when they saw*—By the effects which I laid before them, verse 8; Acts xv. 12. *That I was intrusted with the gospel of the uncircumcision*—That is, with the charge of preaching it to the uncircumcised heathens.

Verse 8. *For he that wrought effectually in Peter for the apostleship of the circumcision*—To qualify him for, and support him in, the discharge of that office to the Jews. *Wrought likewise effectually in and by me*—For, and in, the discharge of my office toward the gentiles.

Verse 9. *And when James*—Probably named first because he was bishop of the church in Jerusa-

knew the grace that was given to me, they gave the right hands of fellowship to me and Barnabas, that we should go to the gentiles, and they to the circumcision: Only they desired that we would be mindful of the poor; which very thing I also was forward to do. But when Cephas came to Antioch, I withstood him to the face, because he was to be blamed. For before some came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled with him; so that even Barnabas was carried away with their dissimulation. But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter before them all, If thou, being a Jew, livest after the manner of the gentiles, and not of the Jews, why compellest thou the gentiles to judaize? We who are Jews by nature, and not sinners of the gentiles, Even we (knowing that a man is not justifi-

lem. *And Cephas*—Speaking of him at Jerusalem he calls him by his Hebrew name. *And John*—Hence it appears that he also was at the council, though he is not particularly named in the Acts. *Who undoubtedly were pillars*—The principal supporters and defenders of the gospel. *Knew*—after they had heard the account I gave them. *The grace*—Of apostleship. *Which was given me, they*—In the name of all. *Gave to me and Barnabas*—My fellow-labourer. *The right hands of fellowship*—They gave us their hands in token of receiving us as their fellow-labourers, mutually agreeing that we—1 and those in union with me. *Should go to the gentiles*—Chiefly. *And they*—With those that were in union with them, chiefly to the circumcision—The Jews.

Verse 10. *Of the poor*—The poor Christians in Judea, who had lost all they had for Christ's sake.

Verse 11. *But*—The argument here comes to the height. Paul reproves Peter himself. So far was he from receiving his doctrine from man, or from being inferior to the chief of the apostles. *When Peter*—Afterwards. *Came to Antioch*—Then the chief of all the gentile churches. *I withstood him to the face, because he was to be blamed*—For fear of man, verse 12; for dissimulation, verse 13; and for not walking uprightly, verse 14.

Verse 13. *And the other believing Jews*—Who were at Antioch. *Dissembled with him, so that even Barnabas was carried away with their dissimulation*—Was borne away, as with a torrent, into the same ill practice.

Verse 14. *I said to Cephas before them all*—See Paul single against Peter and all the Jews! *If thou being a Jew, yet livest, in thy ordinary conversation, after the manner of the gentiles*—Not observing the ceremonial law, which thou knowest to be now abolished. *Why compellest thou the gentiles*—By withdrawing thyself and all the ministers from them; either to judaize, to keep the ceremonial law, or to be exalted from church communion.

Verse 15. *We*—St. Paul, to spare St. Peter, drops the first person singular, and speaks in the plural number. Verse 18, he speaks in the first person singular again by a figure; and without a figure, verse 19, &c. *Who are Jews by nature*—By birth; not proselytes only. *And not sinners of the gentiles*—That is, not sinful gentiles; not such gross, enormous, abandoned sinners as the heathens generally were.

fied by the works of the law, but by the faith of Jesus Christ) have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law: because by the works of the law
 17 no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore
 18 the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I may live
 20 to God. I am crucified with Christ: and I live no longer, but Christ liveth in me: and the life that I now live in the flesh I live by faith in the Son of God, who loved me and
 21 delivered up himself for me. I do not make

void the grace of God: for if righteousness is by the law, then Christ died in vain.

CHAPTER III.

0 THOUGHTLESS Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Did ye receive the Spirit by the works of the law, or by the hearing of faith? Are ye so thoughtless? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. Doth he that ministereth the Spirit to you, and worketh miracles among you, do it by the works of the law, or by the hearing of faith? As

Verse 16. *Knowing that a man is not justified by the works of the law*—Not even of the moral, much less the ceremonial law. *But by the faith of Jesus Christ*—That is, by faith in him. The name Jesus was first known by the gentiles; the name Christ by the Jews. And they are not always placed promiscuously; but generally in a more solemn way of speaking, the apostle says, Christ Jesus; in a more familiar, Jesus Christ. *Even we*—And how much more must the gentiles, who have still less pretence to depend on their own works! *Have believed*—Knowing there is no other way. *Because*—Considering the demands of the law, and the state of human nature, it is evident, that by “the works of the law”—By such an obedience as it requires. *Shall no flesh living*—No human creature, Jew or gentile, be justified. Hitherto St. Paul had been considering that single question, “Are Christians obliged to observe the ceremonial law?” But he here insensibly goes farther, and, by citing this scripture, shows that what he spoke directly of the ceremonial, included also the moral, law. For David undoubtedly did so, when he said, Psalm cxliii. 2, the place here referred to, “In thy sight shall no man living be justified;” which the Apostle likewise explains, Rom. iii. 19, 20, in such a manner as can agree to none but the moral law.

Verse 17. *But if while we seek to be justified by Christ, we ourselves are still found sinners*—If we continue in sin, will it therefore follow, that Christ is the minister or countenancer of sin?

Verse 18. *By no means. For if I build again—By my sinful practice. The things which I destroyed—By my preaching, I only make myself—Or show myself, not Christ, to be a transgressor; the whole blame lies on me, not him or his gospel. As if he had said, The objection were just, if the gospel promised justification to men continuing in sin. But it does not. Therefore if any who profess the gospel do not live according to it, they are sinners, it is certain, but not justified, and so the gospel is clear.*

Verse 19. *For I through the law*—Applied by the Spirit to my heart, and deeply convincing me of my utter sinfulness and helplessness. *Am dead to the law*—To all hope of justification from it. *That I may live to God*—Not continue in sin. For this very end am I, in this sense, freed from the law, that I may be freed from sin.

Verse 20. The apostle goes on to describe how he is freed from sin; how far he is from continuing therein. *I am crucified with Christ*—Made conformable to his death; “the body of sin is destroyed.” Rom. vi. 6. *And I—As to my corrupt nature. Live no longer—Being dead to sin. But Christ liveth in me—Is a fountain of life in my inmost soul, from which all my tempers, words,*

and actions flow. *And the life that I now live in the flesh*—Even in this mortal body; *I live by faith in the Son of God*—I derive every moment from that supernatural principle; from a divine evidence and conviction, that “he loved me, and delivered up himself for me.”

Verse 21. *Meantime I do not make void*—In seeking to be justified by my own works. *The grace of God*—The free love of God in Christ Jesus. But they do, who seek justification by the law. *For if righteousness is by the law*—If men might be justified by their obedience to the law, moral or ceremonial. *Then Christ died in vain*—Without any necessity for it, since men might have been saved without his death; might by their own obedience have been both discharged from condemnation, and entitled to eternal life.

Verse 1. *O thoughtless Galatians*—He breaks in upon them with a beautiful abruptness. *Who hath bewitched you*—Thus to contradict both your own reason and experience. *Before whose eyes Jesus Christ hath been as evidently set forth*—By our preaching, as if he had been crucified among you.

Verse 2. *This only would I learn of you*—That is, this one argument might convince you. *Did ye receive the witness and the fruit of the Spirit by performing the works of the law, or by hearing of and receiving faith?*

Verse 3. *Are ye so thoughtless*—As not to consider what you have yourselves experienced? *Having begun in the Spirit*—Having set out under the light and power of the Spirit by faith, do ye now, when ye ought to be more spiritual, and more acquainted with the power of faith, expect to be made perfect by the flesh? Do you think to complete either your justification or sanctification, by giving up that faith, and depending on the law, which is a gross and carnal thing when opposed to the gospel?

Verse 4. *Have ye suffered*—Both from the zealous Jews and from the heathens. *So many things*—For adhering to the gospel. *In vain*—So as to lose all the blessings which ye might have obtained, by enduring to the end. *If it be yet in vain*—As if he had said, I hope better things, even that ye will endure to the end.

Verse 5. *And, at the present time, Doth he that ministereth the gift of the Spirit to you, and worketh miracles among you, do it by the works of the law*—That is, in confirmation of his preaching justification by works, or of his preaching justification by faith?

Verse 6. Doubtless in confirmation of that grand doctrine, that we are justified by faith, even as Abraham was. The apostle, both in this and in the epistle to the Romans, makes great use of the instance of Abraham: the rather be-

Abraham* believed God, and it was imputed
 7 to him for righteousness. Know then that
 they who are of faith, these are the sons of
 8 Abraham. And the scripture, foreseeing
 that God would justify the gentiles by faith,
 declared before the glad tidings to Abra-
 ham, † In thee shall all the nations be
 9 blessed. So then they who are of faith are
 10 blessed with faithful Abraham. For as
 many as are of the works of the law are
 under a curse: for it is written, ‡ Cursed is
 every one who continueth not in all the
 11 things which are written in the book of the
 law to do them. But that none is justified
 by the law in the sight of God, is evident:
 12 for, || The just shall live by faith. Now the law
 is not of faith: but, § I he that doeth them
 13 shall live by them. Christ hath redeemed
 us from the curse of the law, being made a
 curse for us: (for it is written, ¶ Cursed is
 14 every one that hangeth on a tree:) That the

cause from Abraham the Jews drew their great
 argument, as they do this day, both for their
 own continuance in Judaism, and for denying
 the gentiles to be the church of God.

Verse 7. *Know then that they who are partakers of his faith, these, and these only, are the sons of Abraham, and therefore heirs of the promises made to him.*

Verse 8. *And the scripture—That is, the Holy Spirit, who gave the scripture. Foreseeing that God would justify the gentiles also by faith, declared before—So great is the excellency and fulness of the scripture, that all the things which can ever be controverted are therein both foreseen and determined. In or through thee—As the father of the Messiah, shall all the nations be blessed.*

Verse 9. *So then all they, and they only, who are of faith—Who truly believe. Are blessed with faithful Abraham—Receive the blessing as he did; namely, by faith.*

Verse 10. *They only receive it. For as many as are of the works of the law—As God deals with on that footing, only on the terms the law proposes, are under a curse; for it is written, Cursed is every one who continueth not in all the things which are written in the law. “Who continueth not in all the things”—So it requires what no man can perform; namely, perfect, uninterrupted, and perpetual obedience.*

Verse 11. *But that none is justified by his obedience to the law in the sight of God—Whatever may be done in the sight of man, is farther evident from the words of Habakkuk, The just shall live by faith—That is, the man who is accounted just or righteous before God, shall continue in a state of acceptance, life, and salvation, “by faith.” This is the way God hath chosen.*

Verse 12. *And the law is not of faith—But quite opposite to it: it does not say, “Believe;” but, “Do.”*

Verse 13. *Christ—Christ alone. The abruptness of the sentence shows an holy indignation at those who reject so great a blessing. Hath redeemed us—Whether Jews or gentiles, at an high price. From the curse of the law—The curse of God, which the law denounces against all transgressors of it. Being made a curse for us—Taking the curse upon himself, that we might be delivered from it, willingly submitting to that death which the law pronounces peculiarly accursed.*

Verse 14. *That the blessing of Abraham—The bless-*

ing promised to him. *Might come on the gentiles—Also. That we—Who believe, whether Jews or gentiles. Might receive the promise of the Spirit—Which includes all the other promises. Through faith—Not by works; for faith looks wholly to the promise.*
 Verse 15. *I speak after the manner of men—I illustrate this by a familiar instance, taken from the practice of men. Though it be but a man's covenant, yet, if it be once legally confirmed, none—No, not the covenantor himself, unless something unforeseen occur, which cannot be the case with God. Disannulleth, or addeth thereto—Any new conditions.*
 Verse 16. *Now the promises were made to Abraham and his seed—Several promises were made to Abraham; but the chief of all, and which was several times repeated, was that of the blessing through Christ. He—That is, God. Smith not, And to seeds, as of many—As if the promise were made to several kinds of seed. But as of one—That is, one kind of seed, one posterity, one kind of sons. And to all these the blessing belonged by promise. Which is Christ—including all that believe in him.*
 Verse 17. *And this I say—What I mean is this. The covenant which was before confirmed of God—By the promise itself, by the repetition of it, and by a solemn oath, concerning the blessing all nations. Through Christ, the law which was four hundred and thirty years after—Counting from the time when the promise was first made to Abraham, Gen. xii. 2, 3. Doth not disannul, so as to make the promise of no effect—With regard to all nations, if only the Jewish were to receive it; yea, with regard to them also, if it was by works, so as to supersede it, and introduce another way of obtaining the blessing.*
 Verse 18. *And again—This is a new argument. The former was drawn from the time, this from the nature of the transaction. If the eternal inheritance be obtained by keeping the law, it is no more by virtue of the free promise—These being just opposite to each other. But it is by promise. Therefore it is not by the law.*
 Verse 19. *It—The ceremonial law. Was added—To the promise. Because of transgressions—Probably, the yoke of the ceremonial law was inflicted as a punishment for the national sin of idolatry, Exod. xxxii. 1, at least the more grievous parts of it; and the whole of it was a prophetic type of Christ. The moral law was added to the promise to discover and restrain*

* Gen. xv. 6.

† Gen. xii. 3.

‡ Deut. xxvii. 26.

§ Hab. ii. 4.

§ Levit. xviii. 5.

¶ Deut. xxi. 23.

** Gen. xxii. 16.

20 the hand of a mediator. Now the mediator
21 is not a mediator of one, but God is one. *Is*
then the law against the promises of God?
God forbid: but if there had been a law
given which could have given life, verily
righteousness would have been by the law.
22 But the scripture hath concluded all under
sin, that the promise by faith of Jesus
Christ might be given to them that believe.
23 But before faith came, we were kept under
the law, shut up together unto the faith
24 which was to be revealed. Wherefore the
law was our schoolmaster unto Christ, that
25 we might be justified by faith. But faith
being come, we are no longer under a school-
26 master. For ye are all sons of God by faith
27 in Jesus Christ. For as many of you as
have been baptized into Christ have put on
28 Christ. There is neither Jew nor Greek,
there is neither bond nor free, there is

neither male nor female: for ye are all one
in Christ Jesus. And if ye are Christ's,
then are ye the seed of Abraham, and heirs
IV. according to the promise. *NOW* I say,
the heir, as long as he is a *N* child, dif-
fereth nothing from a servant, though he be
2 lord of all; But is under tutors and stewards
3 till the time appointed by the father. So
we also, when we were children, were in
bondage under the elements of the world:
4 But when the fulness of the time was come,
God sent forth his Son, made of a woman,
5 made under the law, To redeem those under
the law, that we might receive the adoption
6 of sons. And because ye are sons, God hath
sent forth the Spirit of his Son into your
7 hearts, crying, Abba, Father. Wherefore
thou art no more a servant, but a son; and
if a son, then an heir of God through Christ.
8 Indeed then when ye knew not God, ye

transgressions, to convince men of their guilt,
and need of the promise, and give some check
to sin. And this law passeth not away; but the
ceremonial law was only introduced till Christ,
the seed to or through whom the promise was made,
should come. And it was ordained by angels in the
hand of a mediator—It was not given to Israel,
like the promise to Abraham, immediately from
God himself; but was conveyed by the ministry
of angels to Moses, and delivered into his hand
as a mediator between God and them, to re-
mind them of the great Mediator.

Verse 20. *Now the mediator is not a mediator of one*—There must be two parties, or there can be
no mediator between them; but God who made
the free promise to Abraham is only one of the
parties. The other, Abraham, was not present
at the time of Moses. Therefore in the promise
Moses had nothing to do. The law, wherein he
was concerned, was a transaction of quite
another nature.

Verse 21. *Will it follow from hence that the law is against, opposite to, the promises of God?* By
no means. They are well consistent. But yet
the law cannot give life, as the promise doth.
If there had been a law which could have given life—
Which could have entitled a sinner to life, God
would have spared his own Son, and righteous-
ness, or justification, with all the blessings con-
sequent upon it, would have been by that law.

Verse 22. *But, on the contrary, the scripture,*
wherein that law is written, hath concluded all
under sin—Hath shut them up together, (so the
word properly signifies,) as in a prison, under
sentence of death, to the end that all being cut
off from expecting justification by the law, the
promise might be freely given to them that believe.

Verse 23. *But before faith, that is, the gospel*
dispensation, came, we were kept—As in close
custody. Under the law—The Mosaic dispensa-
tion. Shut up unto the faith which was to be re-
vealed—Reserved and prepared for the gospel
dispensation.

Verse 24. *Wherefore the law was our schoolmaster*
unto Christ—It was designed to train us up for
Christ. And this it did both by its commands,
which showed the need we had of his atone-
ment; and its ceremonies, which all pointed us
to him.

Verse 25. *But faith*—That is, the gospel dis-
pensation. Being come, we are no longer under that
schoolmaster—The Mosaic dispensation.

Verse 26. *For ye—Christians. Are all adult sons*
of God—And so need a schoolmaster no longer.

Verse 27. *For as many of you as have testified*
your faith by being baptized in the name of

Christ, have put on Christ—Have received him as
your righteousness, and are therefore sons of
God through him.

Verse 28. *There is neither Jew nor Greek*—That
is, there is no difference between them; they
are equally accepted through faith. *There is*
neither male nor female—Circumcision being laid
aside, which was peculiar to males, and was
designed to put a difference, during that dispen-
sation, between Jews and gentiles.

Verse 29. *If ye are Christ's*—That is, believers
in him.

Verse 1. *Now*—To illustrate by a plain simili-
tude the pre-eminence of the Christian, over
the legal, dispensation. *The heir, as long as he is*
a child—As he is under age. *Differeth nothing from*
a servant—Not being at liberty either to use or
enjoy his estate. *Though he be lord*—Proprietor,
of it all.

Verse 2. *But is under tutors*—As to his person.
And *stewards*—As to his substance.

Verse 3. *So we*—The church of God. *When we*
were children—In our minority, under the legal
dispensation. *Were in bondage*—In a kind of ser-
vile state. *Under the elements of the world*—Under
the typical observances of the law, which were
like the first elements of grammar, the A B C of
children; and were of so gross a nature, as
hardly to carry our thoughts beyond this world.

Verse 4. *But when the fulness of the time*—Ap-
pointed by the Father, verse 2. *Was come*, God
sent forth—From his own bosom. *His Son*, mi-
raculously made of the substance of a woman—A
virgin, without the concurrence of a man. *Made*
under the law—Both under the precept, and under
the curse, of it.

Verse 5. *To redeem those under the law*—From the
curse of it, and from that low, servile state.
That we—Jews who believe. *Might receive the*
adoption—All the privileges, of adult sons.

Verse 6. *And because ye*—Gentiles who believe,
are also thus made his adult sons, God hath sent
forth the Spirit of his Son into your hearts likewise,
crying, Abba, Father—Enabling you to call upon
God both with the confidence, and the tempers,
of dutiful children. The Hebrew and Greek
word are joined together, to express the joint
cry of the Jews and gentiles.

Verse 7. *Wherefore thou*—Who believest in
Christ. *Art no more a servant*—Like those who
are under the law. *But a son*—Of mature age.
And if a son, then an heir of all the promises, and
of the all-sufficient God himself.

Verse 8. *Indeed then when ye knew not God, ye*
served them that by nature—That is, in reality. *Are*

served them that by nature are not gods.
 9 But now having known God, or rather being known of God, how turn ye back to the weak and poor elements, to which ye desire to be
 10 in bondage again? Ye observe days, and
 11 months, and times, and years. I am afraid for you, lest I have laboured among you in vain.
 12 Brethren, I beseech you, be ye as I am; for I also am as ye were: ye have not injured
 13 me at all. Ye know that notwithstanding infirmity of the flesh, I preached the gospel to you at first. And ye did not slight or disdain my temptation which was in the flesh; but received me as an angel of God, as
 14 Christ Jesus. What was then the blessedness ye spake off for I hear you witness, that, if possible, ye would have plucked out your eyes, and have given them to me.
 15 Am I become your enemy, because I tell
 16 you the truth? They zealously affect you, but not well; yea, they would exclude you,
 17 that ye might affect them. Now it is good to be zealous in a good thing always, and

no gods.—And so were under a far worse bondage than even that of the Jews. For they did serve the true God, though in a low, slavish manner.

Verse 9. *But now being known of God*—As his beloved children. *How turn ye back to the weak and poor elements*—"Weak," utterly unable to purge your conscience from guilt, or to give that filial confidence in God. "Poor"—incapable of enriching the soul with such holiness and happiness as ye are heirs to. *Ye desire to be again in bondage*—though of another kind; now to these elements, as before to those idols.

Verse 10. *Ye observe days*—Jewish sabbaths. *And months*—New moons. *And times*—As that of the passover, pentecost, and the feast of tabernacles. *And years*—Annual solemnities. It does not mean sabbatic years. These were not to be observed out of the land of Canaan.

Verse 11. The apostle here, dropping the argument, applies to the affections, verses 11—20, and humbles himself to the Galatians, with an inexpressible tenderness.

Verse 12. *Brethren, I beseech you, be as I am*—Meet me in mutual love. *For I am as ye were*—I still love you as affectionately as ye once loved me. Why should I not? *Ye have not injured me at all*—I have received no personal injury from you.

Verse 13. *I preached to you, notwithstanding infirmity of the flesh*—That is, notwithstanding bodily weakness, and under great disadvantage from the despicableness of my outward appearance.

Verse 14. *And ye did not slight my temptation*—That is, ye did not slight or disdain me for my temptation, my "thorn in the flesh."

Verse 15. *What was then the blessedness ye spake of*—On which ye so congratulated one another.

Verse 17. *They*—The Judaizing teachers who are come among you. *Zealously affect you*—Express an extraordinary regard for you. *But not well*—Their zeal is not according to knowledge; neither have they a single eye to your spiritual advantage. *Yea, they would exclude you*—From me and from the blessings of the gospel. *That ye might affect*—Love and esteem them.

Verse 18. *In a good thing*—In what is really worthy our zeal. True zeal is only fervent love.

Verse 19. *My little children*—He speaks as a parent, both with authority and the most tender sympathy, toward weak and sickly children. *Of whom I travail in birth again*—As I did before,

19 not only while I am present with you. My little children, of whom I travail in birth again, till Christ be formed in you, I could wish to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that would be under the law,
 22 do ye not hear the law? For it is written,

* Abraham had two sons, one by the bondwoman, another by the freewoman. And he of the bondwoman was born after the flesh, but he of the freewoman by promise. Which things are an allegory; for these are the two covenants; one from mount Sinai, bearing children to bondage, which is Agar. For this is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children. But Jerusalem that is above is free, which is the mother of us all. (For it is written, *Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she that hath an husband.*) Now we, brethren, like

verse 13, in vehement pain, sorrow, desire, prayer. *Till Christ be formed in you*—Till there be in you all the mind that was in him.

Verse 20. *I could wish to be present with you now*—Particularly in this exigence. *And to change*—Variously to attemper. *My voice*—He writes with much softness; but he would speak with more. The voice may more easily be varied according to the occasion than a letter can. *For I stand in doubt of you*—So that I am at a loss how to speak at this distance.

Verse 21. *Do ye not hear the law*—Regard what it says.

Verse 23. *Was born after the flesh*—In a natural way. *By promise*—Through that supernatural strength which was given Abraham in consequence of the promise.

Verse 24. *Which things are an allegory*—An allegory is a figurative speech, wherein one thing is expressed and another intended. For these two sons are types of the two covenants. One covenant is that given from mount Sinai, which beareth children to bondage—That is, all who are under this, the Jewish covenant, are in bondage. Which covenant is typified by Agar.

Verse 25. *For this is mount Sinai in Arabia*—That is, the type of mount Sinai. *And answereth to*—Resembles, *Jerusalem that now is, and is in bondage*—Like Agar, both to the law and to the Romans.

Verse 26. *But the other covenant is derived from Jerusalem that is above, which is free*—Like Sarah, from all inward and outward bondage, and is the mother of us all—That is, all who believe in Christ, are free citizens of the New Jerusalem.

Verse 27. *For it is written*—Those words in the primary sense promise a flourishing state to Judea, after its desolation by the Chaldeans. *Rejoice, thou barren, that bearest not*—Ye heathen nations, who, like a barren woman, were desolate, for many ages, of a seed to serve the Lord. *Break forth and cry aloud for joy, thou that, in former time, travailest not*—for the desolate hath many more children than she that hath an husband—For ye that were so long utterly desolate shall at length bear more children than the Jewish church, which was of old espoused to God.

Verse 28. *Now we*—Who believe, whether Jews or Gentiles. *Are children of the promise*—Not born

20 Isaac, are children of promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit, so it is now also. But what saith the scripture? * Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman; but of the free.

CHAPTER V

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, If ye be circumcised, Christ will profit you nothing. 3 For I testify again to every man that is circumcised, he is a debtor to do the whole law. Christ is become of no effect to you, whosoever of you are justified by the law; 4 ye are fallen from grace. For we through the Spirit wait for the hope of righteousness 5 by faith. For in Christ Jesus neither cir-

cumcision availeth anything, nor uncircumcision; but faith which worketh by love.

Ye did run well; who hath hindered you from obeying the truth? This persuasion cometh not from him that called you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be no otherwise minded; but he that troubleth you shall bear his judgment, who-soever he be. But if I, brethren, still preach circumcision, why do I still suffer persecution? then is the offence of the cross ceased. I wish it; and they shall be cut off that trouble you.

Brethren, ye have been called to liberty; only use not this liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed ye be not consumed one of another.

I say then, Walk by the Spirit, and fulfil

exact heathen morality. Availeth anything—Toward present justification or eternal salvation. But faith—Alone; even that faith which worketh by love—All inward and outward holiness.

Verse 7. Ye did run well—In the race of faith. Who hath hindered you in your course, that ye should not still obey the truth?

Verse 8. This your present persuasion cometh not from God, who called you—To his kingdom and glory.

Verse 9. A little leaven leaveneth the whole lump—One troubler, verse 10, troubles all.

Verse 10. Yet I have confidence that—After ye have read this. Ye will be no otherwise minded—Than I am, and ye were. But he that troubleth you—It seems to have been one person chiefly who endeavoured to seduce them. Shall bear his judgment—A heavy burden, already hanging over his head.

Verse 11. But if I still preach circumcision—As that troubler seems to have affirmed, probably taking occasion from his having circumcised Timothy. Why do I still suffer persecution? then is the offence of the cross ceased—The grand reason why the Jews were so offended at his preaching Christ crucified, and so bitterly persecuted him for it, was, that it implied the abolition of the law. Yet St. Paul did not condemn the conforming, out of condescension or the weakness of any one, even to the ceremonial law; but he did absolutely condemn those who taught it as necessary to justification.

Verse 12. I would they were even cut off—From your communion; cast out of your church, that thus trouble you.

Verse 13. Ye have been called to liberty—From sin and misery, as well as from the ceremonial law. Only use not liberty for an occasion to the flesh—Take not occasion from hence to gratify corrupt nature. But by love serve one another—And hereby show that Christ has made you free.

Verse 14. For all the law is fulfilled in this, Thou shalt love thy neighbour as thyself—inasmuch as none can do this without loving God, 1 John iv. 12; and the love of God and man includes all perfection.

Verse 15. But if—On the contrary, in consequence of the divisions which those troublers have occasioned among you, ye bite one another by evil speaking. And devour one another—By railing and clamour. Take heed ye be not consumed one

n a natural way, but by the supernatural power of God. And as such we are heirs of the promise made to believing Abraham.

Verse 20. But as then, he that was born after the flesh persecuted him that was born after the Spirit, so it is now also—And so it will be in all ages and nations to the end of the world.

Verse 30. But what saith the scripture—Showing the consequence of this. Cast out the bondwoman and her son—Who mocked Isaac. In like manner will God cast out all who seek to be justified by the law; especially if they persecute them who are his children by faith.

Verse 31. So then—To sum up all. We—Who believe. Are not children of the bondwoman—Have nothing to do with the servile Mosaic dispensation. But of the free—Being free from the curse and the bond of that law, and from the power of sin and Satan.

Verse 1. Stand fast therefore in the liberty—From the ceremonial law. Wherewith Christ hath made us—And all believers, free; and be not entangled again with the yoke of legal bondage.

Verse 2. If ye be circumcised—And seek to be justified thereby. Christ—The Christian Institution. Will profit you nothing—For you hereby disclaim Christ, and all the blessings which are through faith in him.

Verse 3. I testify to every man—Every gentile. That is circumcised—He thereby makes himself a debtor—Obliges himself, at the peril of his salvation, to do the whole law.

Verse 4. Therefore Christ is become of no effect to you—Who seek to be justified by the law. Ye are fallen from grace—Ye renounce the new covenant. Ye disclaim the benefit of this gracious dispensation.

Verse 5. For we—Who believe in Christ, who are under the gospel dispensation. Through the Spirit—Without any of those carnal ordinances. Wait for—in sure confidence of attaining. The hope of righteousness—The righteousness we hope for, and full reward of it. This righteousness we receive of God through faith; and by faith we shall obtain the reward.

Verse 6. For in Christ Jesus—According to the institution which he hath established, according to the tenor of the Christian covenant. Neither circumcision—With the most punctual observance of the law. Nor uncircumcision—With the most

* Gen. xxi. 10.

† Levit. xix. 18.

17 not the desire of the flesh. For the flesh desireth against the Spirit, but the Spirit desireth against the flesh: (these are contrary to each other:) that ye may not do the things which ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, enmities, contentions, emulations, wraths, 21 strifes, divisions, heresies, Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, (as I have also told you in time past,) that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit

of another—By bitterness, strife, and contention, our health and strength, both of body and soul, are consumed, as well as our substance and reputation.

Verse 16. *I say then*—He now explains what he proposed, verse 13. *Walk by the Spirit*—Follow his guidance in all things. *And fulfil not*—to anything. *The desire of the flesh*—Of corrupt nature.

Verse 17. *For the flesh desireth against the Spirit*—Nature desires what is quite contrary to the Spirit of God. *But the Spirit against the flesh*—But the Holy Spirit on his part opposes your evil nature. *These are contrary to each other*—The flesh and the Spirit; there can be no agreement between them. *That ye may not do the things which ye would*—That, being thus strengthened by the Spirit, ye may not fulfil the desire of the flesh, as otherwise ye would do.

Verse 18. *But if ye are led by the Spirit*—Of liberty and love, into all holiness. *Ye are not under the law*—Not under the curse or bondage of it; not under the guilt or the power of sin.

Verse 19. *Now the works of the flesh*—By which that inward principle is discovered. *Are manifest*—Plain and undeniable. “Works” are mentioned in the plural because they are distinct from, and often inconsistent with, each other. But “the fruit of the Spirit” is mentioned in the singular, verse 22, as being all consistent and connected together. *Which are these*—He enumerates those “works of the flesh” to which the Galatians were most inclined; and those parts of “the fruit of the Spirit” of which they stood in the greatest need. *Lasciviousness*—The Greek word means anything inward or outward that is contrary to chastity, and yet short of actual uncleanness.

Verse 20. *Idolatry, witchcraft*—That this means witchcraft, strictly speaking, (not poisoning,) appears from its being joined with the worship of devil-gods, and not with murder. This is frequently and solemnly forbidden in the Old Testament. To deny therefore that there is, or ever was, any such thing, is, by plain consequence, to deny the authority both of the Old and New Testament. *Divisions*—In domestic or civil matters. *Heresies* are divisions in religious communities.

Verse 21. *Revellings*—Luxurious entertainments. Some of the works here mentioned are wrought principally, if not entirely, in the mind; and yet they are called “works of the flesh.” Hence it is clear, the apostle does not by “the flesh” mean the body, or sensual appetites and inclinations only, but the corruption of human nature, as it spreads through all the powers of the soul, as well as all the members of the body. *Of which I tell you before*—Before the event, I forewarn

is love, joy, peace, longsuffering, gentleness, goodness, fidelity, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with its affections and desires. If we live by the Spirit, let us also walk by the Spirit. Be not desirous of vain glory, provoking one another, envying one another.

VI. **B**RETHREN, if a man be overtaken in any fault, ye who are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. For if any one think himself to be something, when he is nothing, he deceiveth himself. But let every one try

Verse 22. *Love*—The root of all the rest. *Gentleness*—Toward all men; ignorant and wicked men in particular. *Goodness*—The Greek word means all that is benign, soft, winning, tender, either in temper or behaviour.

Verse 23. *Meekness*—Holding all the affections and passions in even balance.

Verse 24. *And they that are Christ's*—True believers in him. *Have thus crucified the flesh*—Nailed it, as it were, to a cross, whence it has no power to break loose, but is continually weaker and weaker. *With its affections and desires*—All its evil passions, appetites, and inclinations.

Verse 25. *If we live by the Spirit*—If we are indeed raised from the dead, and are alive to God, by the operation of his Spirit. *Let us walk by the Spirit*—Let us follow his guidance, in all our tempers, thoughts, words, and actions.

Verse 26. *Be not desirous of vain glory*—Of the praise or esteem of men. They who do not carefully and closely follow the Spirit, easily slide into this: the natural effects of which are, provoking to envy them that are beneath us, and envying them that are above us.

Verse 1. *Brothers, if a man be overtaken in any fault*—By surprise, ignorance, or stress of temptation. *Ye who are spiritual*—Who continue to live and walk by the Spirit. *Restore such an one*—By reproof, instruction, or exhortation. Every one who can, ought to help herein; only in the spirit of meekness—This is essential to a spiritual man; and in this lies the whole force of the cure. *Considering thyself*—The plural is beautifully changed into the singular. Let each take heed to himself. *Lest thou also be tempted*—Temptation easily and swiftly passes from one to another; especially if a man endeavours to cure another without preserving his own meekness.

Verse 2. *Bear ye one another's burdens*—Sympathize with, and assist, each other, in all your weaknesses, grievances, trials. *And so fulfil the law of Christ*—“The law of Christ” (an uncommon expression) is the law of love: this our Lord peculiarly recommends; this he makes the distinguishing mark of his disciples.

Verse 3. *If any one think himself to be something*—Above his brethren, or by any strength of his own. *When he is nothing, he deceiveth himself*—He alone will bear their burdens, who knows himself to be “nothing.”

Verse 4. *But let every man try his own work*—Narrowly examine all he is, and all he doeth. *And then he shall have rejoicing in himself*—He will find in himself matter of rejoicing, if his works are right before God. *And not in another*—Not in glorying over others.

Verse 5. *For every one shall bear his own burden*—To that day: shall give an account of himself to God.

his own work, and then shall he have rejoicing in himself alone, and not in another.
 5 For every one shall bear his own burden.
 6 Let him that is taught in the word impart to him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. But let us not be weary in well doing: for in due season we shall reap, if we faint not. Therefore, as we have opportunity, let us do good unto all men; but especially to them who are of the household of faith.
 11 Ye see how large a letter I have written to you with my own hand. As many as desire to make a fair appearance in the flesh,

Verse 6. *Let him that is taught impart to him that teacheth all such temporal good things as he stands in need of.*

Verse 7. *God is not mocked*—Although they attempt to mock him, who think to reap otherwise than they sow.

Verse 8. *For he that now soweth to the flesh*—That follows the desires of corrupt nature. *Shall hereafter of the flesh*—Out of this very seed. *Reap corruption*—Death everlasting. *But he that soweth to the Spirit*—That follows his guidance in all his tempers and conversation. *Shall of the Spirit*—By the free grace and power of God, reap life everlasting.

Verse 9. *But let us not be weary in well doing*—Let us persevere in sowing to the Spirit. *For in due season*—When the harvest is come, we shall reap, if we faint not.

Verse 10. *Therefore as we have opportunity*—At whatever time or place, and in whatever manner, we can. The opportunity in general is our lifetime; but there are also many particular opportunities. Satan is quickened in doing hurt, by the shortness of the time, Rev. xii. 12. By the same consideration let us be quickened in doing good. *Let us do good*—In every possible kind, and in every possible degree. *Unto all men*—Neighbours or strangers, good or evil, friends or enemies. *But especially to them who are of the household of faith*—For all believers are but one family.

Verse 11. *Ye see how large a letter*—St. Paul had not yet wrote a larger to any church. *I have written with my own hand*—He generally wrote by an amanuensis.

Verse 12. *As many as desire to make a fair appearance in the flesh*—To preserve a fair character.

these constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world.
 15 For neither circumcision is anything, nor uncircumcision, but a new creation. And as many as shall walk by this rule, peace and mercy be upon them, and upon the Israel of God.
 17 From henceforth let none trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of the Lord Jesus Christ be with your spirit. Amen.

Those constrain you—Both by their example and importunity. *To be circumcised*—Not so much from a principle of conscience, as lest they should suffer persecution—From the unbelieving Jews. *For the cross of Christ*—For maintaining that faith in a crucified Saviour is alone sufficient for justification.

Verse 13. *For neither they themselves keep the whole law*—So far are they from a real zeal for it. *But yet they desire to have you circumcised, that they may glory in your flesh*—That they may boast of you as their proselytes, and make a merit of this with the other Jews.

Verse 14. *But God forbid that I should glory*—Should boast of anything I have, am, or do; or rely on anything for my acceptance with God, but what Christ hath done and suffered for me. *By means of which the world is crucified to me*—All the things and persons in it are to me as nothing. *And I unto the world*—I am dead to all worldly pursuits, cares, desires, and enjoyments.

Verse 15. *For neither circumcision is anything, nor uncircumcision*—Neither of these is of any account. *But a new creation*—Whereby all things in us become new.

Verse 16. *And as many as walk according to this rule*—1. Glorifying only in the cross of Christ. 2. Being crucified to the world. And, 3. Created anew. *Peace and mercy be upon them, and upon the Israel, that is, the church, of God*—Which consists of all those, and those only, of every nation and kindred, who walk by this rule.

Verse 17. *From henceforth let none trouble me*—By quarrels and disputes. *For I bear*—And afflictions should not be added to the afflicted. *In my body the marks of the Lord Jesus*—The scars, marks, and brands of my sufferings for him.

NOTES ON ST. PAUL'S EPISTLE TO THE EPHESIANS.

EPHESUS was the chief city of that part of Asia, which was a Roman province. Here St. Paul preached for three years, Acts xx. 31; and from hence the gospel was spread throughout the whole province, Acts xix. 10. At his taking leave of the church there, he forewarned them both of great persecutions from without, and of divers heresies and schisms which would arise among themselves. And accordingly he writes this epistle, nearly resembling that to the Colossians, written about the same time, to establish them in the doctrine he had delivered, to arm them against false teachers, and to build them up in love and holiness, both of heart and conversation.

He begins this, as most of his epistles, with thanksgiving to God for their embracing and adhering to the gospel. He shows the inestimable blessings and advantages they received thereby, as far above all the Jewish privileges, as all the wisdom and philosophy of the heathens. He proves that our Lord is the Head of the whole church; of angels and spirits, the church triumphant, and of Jews and gentiles, now equally members of the church militant. In the three last chapters he exhorts them to various duties, civil and religious, personal and relative, suitable to their Christian character, privileges, assistances, and obligations.

In this epistle we may observe,

- | | |
|---|--------------|
| I. The inscription, | C. I. 1, 2 |
| II. The doctrine pathetically explained, which contains, | |
| 1. Praise to God for the whole gospel blessing, | 3—14 |
| With thanksgiving and prayer for the saints, | 15—C. ii. 10 |
| 2. A more particular admonition concerning their once miserable, | 11—23 |
| but now happy, condition, | C. iii. 1—19 |
| A prayer for their establishment, | 20, 21 |
| A doxology, | |
| III. The exhortation, | |
| 1. General: to walk worthy of their calling, agreeably to, | C. iv. 1—16 |
| (1.) The unity of the Spirit, and the diversity of his gifts, | 17—24 |
| (2.) The difference between their former and their present state, | |
| 2. Particular: | |
| To avoid, | 25 |
| (1.) Lying, | 26, 27 |
| (2.) Anger, | 28 |
| (3.) Theft, | 29, 30 |
| (4.) Corrupt communication, | 31—C. v. 2 |
| (5.) Bitterness, | 3—14 |
| (6.) Uncleanness, | 15—21 |
| (7.) Drunkenness, | |
| With a commendation of the opposite virtues. | |
| To do their duty, as, | 22—33 |
| (1.) Wives and husbands, | C. vi. 1—4 |
| (2.) Children and parents, | 5—9 |
| (3.) Servants and masters, | 10—20 |
| 3. Final: to war the spiritual warfare, | 21—24 |
| IV. The conclusion, | |

EPHESIANS.

CHAPTER I.

PAUL an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, even to the faithful in Christ

- 2 Jesus, Grace be to you, and peace from God our Father, and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with

Verse 1. *By the will of God*—Not by any merit of my own. *To the saints who are at Ephesus*—And in all the adjacent places. For this epistle is not directed to the Ephesians only, but likewise to all the other churches of Asia.

Verse 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us*—God's blessing us is his bestowing all spiritual and heavenly blessings upon us. Our blessing God is the paying him our solemn and grateful acknowledgments,

both on account of his own essential blessedness, and of the blessings which he bestows upon us. He is "the God of our Lord Jesus Christ," as man and Mediator: he is his "Father," primarily, with respect to his divine nature, as his only-begotten Son; and, secondarily, with respect to his human nature, as that is personally united to the divine. *With all spiritual blessings in heavenly things*—With all manner of spiritual blessings, which are heavenly in their

all spiritual blessings in heavenly things
 4 through Christ: As he hath chosen us
 through him before the foundation of the
 world, that we might be holy and blameless
 5 before him in love: Having predestinated
 us by Jesus Christ to the adoption of sons
 unto himself, according to the good pleasure
 6 of his will, To the praise of the glory of his
 grace, by which he hath freely accepted us
 7 through the Beloved. By whom we have
 redemption through his blood, the forgive-
 ness of our sins, according to the riches of
 8 his grace; Wherein he hath abounded to-
 ward us in all wisdom and prudence; Hav-
 ing made known unto us the mystery of his
 will, according to his good pleasure which
 10 he had before purposed in himself: That in
 the dispensation of the fulness of the times
 he might gather together into one in Christ
 all things which are in heaven, and which
 11 are on earth; In him through whom we

nature, original, and tendency, and shall be com-
 pleted in heaven: far different from the external
 privileges of the Jews, and the earthly blessings
 they expected from the Messiah.

Verse 4. *As he hath chosen us*—Both Jews and
 gentiles, whom he foreknew as believing in
 Christ, 1 Peter i. 2.

Verse 5. *Having predestinated us to the adoption of
 sons*—Having foreordained that all who after-
 wards believed should enjoy the dignity of be-
 ing sons of God, and joint-heirs with Christ.
According to the good pleasure of his will—According
 to his free, fixed, unalterable purpose to confer
 this blessing on all those who should believe in
 Christ, and those only.

Verse 6. *To the praise of the glory of his grace*—
 His glorious, free love, without any desert on
 our part.

Verse 7. *By whom we*—Who believe. *Have*—
 From the moment we believe. *Redemption*—
 From the guilt and power of sin. *Through his
 blood*—Through what he hath done and suffered
 for us. *According to the riches of his grace*—Ac-
 cording to the abundant overflowings of his free
 mercy and favour.

Verse 8. *In all wisdom*—Manifested by God in
 the whole scheme of our salvation. *And pru-
 dence*—Which he hath wrought in us, that we
 may know and do all his acceptable and perfect
 will.

Verse 9. *Having made known to us*—By his word
 and by his Spirit. *The mystery of his will*—The
 gracious scheme of salvation by faith, which
 depends on his own sovereign will alone. This
 was but darkly discovered under the law; is
 now totally hid from unbelievers; and has
 heights and depths which surpass all the know-
 ledge even of true believers.

Verse 10. *That in the dispensation of the fulness of
 the times*—In this last administration of God's
 fullest grace, which took place when the time
 appointed was fully come. *He might gather to-
 gether into one in Christ*—Might recapitulate, re-
 unite, and place in order again under Christ,
 their common Head. *All things which are in
 heaven, and on earth*—All angels and men, whether
 living or dead, in the Lord.

Verse 11. *Through whom we*—Jews. *Also have ob-
 tained an inheritance*—The glorious inheritance of
 the heavenly Canaan, to which, when believers,
 we were predestinated according to the purpose of him
 that worketh all things after the counsel of his own will
 —The unalterable decree, "He that believeth
 shall be delivered;" which "will" is not an
 arbitrary will, but flowing from the rectitude of

also have obtained an inheritance, being
 predestinated according to the purpose of
 him that worketh all things after the coun-
 12 sel of his own will: That we who first be-
 lieved in Christ might be to the praise of
 13 his glory. In whom ye likewise believed,
 after ye had heard the word of truth, the
 gospel of your salvation: in whom after ye
 had believed, ye were also sealed by that
 14 Holy Spirit of promise, Who is an earnest
 of our inheritance till the redemption of the
 purchased possession, to the praise of his
 glory.

15 Wherefore I also, since I heard of your
 faith in the Lord Jesus, and love to all
 16 saints, Cease not to give thanks for you,
 17 making mention of you in my prayers; That
 the God of our Lord Jesus Christ, the Fa-
 ther of glory, may give you the spirit of wis-
 dom and revelation through the knowledge
 18 of him: The eyes of your understanding

his nature; else, what security would there be
 that it would be his "will" to keep his word
 even with the elect?

Verse 12. *That we*—Jews. *Who first believed*—
 Before the gentiles. So did some of them in
 every place. Here is another branch of the true
 gospel predestination: he that believes is not
 only elected to salvation, (if he endures to the
 end,) but is fore-appointed of God to walk in
 holiness, to the praise of his glory.

Verse 13. *In whom ye*—Gentiles. *Likewise be-
 lieved*, after ye had heard the gospel—Which God
 made the means of your salvation; in whom after
 ye had believed—Probably some time after their
 first believing. *Ye were sealed by that Holy Spirit
 of promise*—Holy both in his nature and in his
 operations, and promised to all the children of
 God. The sealing seems to imply, 1. A full im-
 pression of the image of God on their souls. 2.
 A full assurance of receiving all the promises,
 whether relating to time or eternity.

Verse 14. *Who, thus sealing us, is an earnest*—
 Both a pledge and a foretaste of our inheritance.
Till the redemption of the purchased possession—Till
 the church, which he has purchased with his
 own blood, shall be fully delivered from all sin
 and sorrow, and advanced to everlasting glory.
To the praise of his glory—Of his glorious wisdom,
 power, and mercy.

Verse 15. *Since I heard of your faith and love*—
 That is, of their perseverance and increase
 therein.

Verse 16. *I cease not*—In all my solemn ad-
 dresses to God. *To give thanks for you, making
 mention of you in my prayers*—So he did of all the
 churches, Col. i. 9.

Verse 17. *That the Father of that infinite glory
 which shines in the face of Christ*, from whom
 also we receive the glorious inheritance, verse
 18, *may give you the Spirit of wisdom and revelation*—
 The same who is the Spirit of promise is also,
 in the progress of the faithful, "the Spirit of
 wisdom and revelation;" making them wise
 unto salvation, and revealing to them the deep
 things of God. He is here speaking of that wis-
 dom and revelation which are common to all
 real Christians.

Verse 18. *The eyes of your understanding*—It is
 with these alone that we discern the things of
 God. *Being first opened*, and then enlightened—
 By his Spirit. *That ye may know what is the hope of
 his calling*—That ye may experimentally and de-
 lightfully know what are the blessings which
 God has called you to hope for by his word and
 his Spirit. *And what is the riches of the glory of his*

being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what the exceeding greatness of his power toward us who believe, according to the energy of his mighty power, Which he exerted in Christ, raising him from the dead; and he hath seated him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And he hath put all things under his feet, and hath given him to be head over all things to the church. Which is his body, *who is the fulness of him*

inheritance in the saints—What an Immenso treasure of blessedness he hath provided us an inheritance for holy souls.

Verse 19. And what the exceeding greatness of his power toward us who believe—Both in quickening our dead souls, and preserving them in spiritual life. *According to the power which he exerted in Christ, raising him from the dead*—By the very same almighty power whereby he raised Christ; for no less would suffice.

Verse 20. And he hath seated him at his own right hand—That is, he hath exalted him in his human nature, as a recompence for his sufferings, to a quiet, everlasting possession of all possible blessedness, majesty, and glory.

Verse 21. Far above all principality, and power, and might, and dominion—That is, God hath invested him with uncontrollable authority over all demons in hell, all angels in heaven, and all the princes and potentates on earth. *And every name that is named*—We know the king is above all, though we cannot name all the officers of his court. So we know that Christ is above all, though we are not able to name all his subjects. *Not only in this world, but also in that which is to come*—The "world to come" is so styled, not because it does not yet exist, but because it is not yet visible. Principalities and powers are "named" now; but those who are not even "named in this world," but shall be revealed "in the world to come," are all subject to Christ.

Verse 22. And he hath given him to be head over all things to the church—An head both of guidance and government, and likewise of life and influence, to the whole and every member of it. All these stand in the nearest union with him, and have as continual and effectual a communication of activity, growth, and strength from him, as the natural body from its head.

Verse 23. The fulness of him that filleth all in all—It is hard to say in what sense this can be spoken of the church; but the sense is easy and natural, if we refer it to Christ, *who is* "the fulness of" the Father.

Verse 1. And he hath quickened you—In the nineteenth and twentieth verses of the preceding chapter, St. Paul spoke of God's working in them by the same almighty power whereby he raised Christ from the dead. On the mention of this he, in the fulness of his heart, runs into a flow of thought concerning the glory of Christ's exaltation in the three following verses. He here resumes the thread of his discourse. *Who were dead*—Not only deceased, but dead; absolutely void of all spiritual life; and as incapable of quickening yourselves, as persons literally dead. *In trespasses and sins*—"Sins" seem to be spoken chiefly of the gentiles, who knew not God;

II. that filth all in all. **AND** he hath quickened you, who were dead in trespasses and sins; Wherein ye formerly walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience: Among whom also we all formerly had our conversation in the desires of the flesh, doing the will of the flesh and the mind; and were by nature children of wrath, even as the others. But God, being rich in mercy, through his great love wherewith he loved us, hath quickened even us together with Christ, who were dead in trespasses, (by grace ye are saved,) And hath raised us up together, and made us all to-

"trespassers," of the Jews, who had his law, and yet regarded it not, *verse 6*. The latter herein obeyed the flesh; the former, the prince of the power of the air.

Verse 2. According to the course of this world—The word translated "course" properly means "a long series of times," wherein one corrupt age follows another. *According to the prince of the power of the air*—The effect of which power all may perceive, though all do not understand the cause of it: a power unspeakably penetrating and widely diffused; but yet, as to its beneficial influences, beneath the orb of believers. The evil spirits are united under one head, the seat of whose dominion is in the air. Here he sometimes rules storms, sometimes makes visionary representations, and is continually roving to and fro. *The spirit that now worketh*—With mighty power; and so he did, and doth in all ages. *In the sons of disobedience*—In all who do not believe and obey the gospel.

Verse 3. Among whom we—Jews. *Also formerly had our conversation*—during the will of the flesh—in gross, brutal sins. *And of the mind*—By spiritual, diabolical wickedness. In the former clause, "flesh" denotes the whole evil nature; in the latter, the body opposed to the soul. *And were by nature*—That is, in our natural state. *Children of wrath*—Having the wrath of God abiding on us, even as the gentiles. This expression, "by nature," occurs also, Gal. iv. 8; Rom. ii. 14; and thrice in the eleventh chapter. But in none of these places does it signify, "by custom," or "practice," or "customary practice," as a late writer seems. Nor can it mean so here. For this would make the apostle guilty of gross tautology, though customary sinning having been expressed already, in the former part of the verse. But all these passages agree in expressing what belongs to the "nature" of the persons spoken of.

Verse 4. Mercy removes misery; love confers salvation.

Verse 5. He hath quickened us together with Christ—In conformity to him, and by virtue of our union with him. *By grace ye are saved*—Grace is both the beginning and end. The apostle speaks indifferently either in the first or second person; the Jews and gentiles being in the same circumstances, both by nature and by grace. This text lays the axe to the very root of spiritual pride, and all glorying in ourselves. Therefore St. Paul, foreseeing the backwardness of mankind to receive it, yet knowing the absolute necessity of its being received, again asserts the very same truth, *verse 8*, in the very same words.

Verse 6. And hath raised us up together—Both Jews and gentiles already in spirit, and ere long our bodies too will be raised. *And made us all sit together in heavenly places*—This is spoken

gether in heavenly places through Christ
 7 Jesus: That he might show in the ages to
 come the exceeding riches of his grace in
 his kindness toward us through Christ
 8 Jesus. For by grace ye are saved through
 faith; and this not of yourselves; it is the
 9 gift of God: Not by works, lest any man
 10 should boast. For we are his workmanship,
 created through Christ Jesus unto good
 works, which God had before prepared that
 we might walk in them.
 11 Wherefore remember, that ye being form-
 erly gentiles in the flesh, (who were called
 the uncircumcision by that which is called
 the circumcision performed with hands in
 12 the flesh,) Were at that time without Christ,
 being aliens from the commonwealth of
 Israel, and strangers to the covenants of
 promise, having no hope, and without God
 13 in the world: But now through Christ Jesus

by way of anticipation. Believers are not yet
 possessed of their seats in heaven; but each of
 them has a place prepared for him.

Verse 7. *The ages to come*—That is, all succeeding
 ages.

Verse 8. *By grace ye are saved through faith*—
 Grace, without any respect to human worth-
 iness, confers the glorious gift. Faith, with an
 empty hand, and without any pretence to per-
 sonal desert, receives the heavenly blessing.
And this is not of yourselves—"This" refers to the
 whole preceding clause, That "ye are saved
 through faith," is the gift of God.

Verse 9. *Not by works*—Neither this faith nor
 this salvation is owing to any works ye ever
 did, will, or can do.

Verse 10. *For we are his workmanship*—Which
 proves both that salvation is by faith, and that
 faith is the gift of God. *Created unto good works*—
 That afterwards we might give ourselves to
 them. *Which God had before prepared*—The occa-
 sions of them; so we must still ascribe the
 whole to God. *That we might walk in them*—
 Though not be justified by them.

Verse 11. *Wherefore remember*—Such a remem-
 brance strengthens faith, and increases grate-
 tude. *That ye bring formerly gentiles in the flesh*—
 Neither circumcised in body nor in spirit. Who
 were accordingly called the uncircumcision—By way
 of reproach. *By that which is called the circum-*
cision—By those who call themselves the circum-
 cised, and think this a proof that they are the
 people of God; and who indeed have that out-
 ward circumcision which is performed by hands in
 the flesh.

Verse 12. *Were at that time without Christ*—Hav-
 ing no faith in, or knowledge of, him. *Being*
aliens from the commonwealth of Israel—Both as to
 their temporal privileges and spiritual blessings.
And strangers to the covenants of promise—The great
 promise in both the Jewish and Christian cov-
 enant was the Messiah. *Having no hope*—Because
 they had no promise whereon to ground their
 hope. *And being without God*—Wholly ignorant
 of the true God, and so in effect atheists.
 Such in truth are, more or less, all men, in all
 ages, till they know God by the teaching of his
 own Spirit. *In the world*—The wide, vain world,
 wherein ye wandered up and down, unholy and
 unhappy.

Verse 13. *Far off*—From God and his people.
Nigh—Intimately united to both.

Verse 14. *For he is our peace*—Not only as he
 purchased it, but as he is the very bond and
 centre of union. *He who hath made both—Jews*
and gentiles, one church. The apostle describes,

ye who were formerly far off are brought
 14 nigh by the blood of Christ. For he is our
 peace, he who hath made both one, having
 broken down the middle wall of partition;
 15 leaving abolished by his flesh the enmity,
 the law of commandments, through his de-
 crees, that he might form the two into one
 16 new man in himself, so making peace; And
 might reconcile both in one body to God
 through the cross, having slain the enmity
 17 thereby: And he came and preached peace
 to you that were afar off, and to them that
 18 were nigh. For through him we both have
 19 access by one Spirit to the Father. There-
 fore ye are no longer strangers and foreign-
 ers, but fellowcitizens with the saints, and
 20 of the household of God; Built upon the
 foundation of the apostles and prophets,
 Jesus Christ himself being the chief corner
 21 stone; On whom all the building fitly framed

1. The conjunction of the gentiles with Israel,
 verses 14, 15. And, 2. The conjunction of both
 with God, verses 15—18. Each description is
 subdivided into two parts. And the former part
 of the one, concerning abolishing the enmity, an-
 swers the former part of the other; the latter
 part of the one, concerning the evangelical de-
 crees, the latter part of the other. And *hath broken*
down the middle wall of partition—Alluding to that
 wall of old, which separated the court of Israel
 from the court of the gentiles. Such a wall was
 the ceremonial law, which Christ had now taken
 away.

Verse 15. *Having abolished by his suffering in the*
flesh the cause of enmity between the Jews and
gentiles, even the law of ceremonial commandments,
through his decrees—Which offer mercy to all: see
 Col. ii. 14. *That he might form the two—Jew and*
gentile. Into one new man—One mystical body.

Verse 16. *In one body*—One church. *Having slain*
—By his own death on the cross. The enmity—
Which had been between sinners and God.

Verse 17. *And he came*—After his resurrection.
And preached peace—By his ministers and his Spirit.
To you—Gentiles. That were afar off—At the ut-
 most distance from God. *And to them that were*
nigh—To the Jews, who were comparatively
 nigh, being his visible church.

Verse 18. *For through him, we both—Jews and*
gentiles. Have access—Liberty of approaching, by
the guidance and aid of one Spirit to God as our
Father. Christ, the Spirit, and the Father, the
three—one God, stand frequently in the same
order.

Verse 19. *Therefore ye are no longer strangers, but*
citizens of the heavenly Jerusalem; no longer
foreigners, but received into the very family of
God.

Verse 20. *And are built upon the foundation of the*
apostles and prophets—As the foundation sustains
 the building, so the word of God, declared by
 the apostles and prophets, sustains the faith of
 all believers. God laid the foundation by them;
 but Christ himself is the chief corner-stone of the
 foundation. Elsewhere he is termed the founda-
 tion itself, 1 Cor. iii. 11.

Verse 21. *On whom all the building fitly framed to*
gether—The whole fabric of the universal church
 rises up like a great pile of living materials. *Into*
an holy temple in the Lord—Dedicated to Christ,
 and inhabited by him, in which he displays his
 presence, and is worshipped and glorified. What
 is the temple of Diana of the Ephesians, whom
 ye formerly worshipped, to this!

Verse 1. *For this cause*—That ye may be so

together groweth into an holy temple in the
 22 Lord: On whom ye also are built together
 for an habitation of God through the Spirit.

CHAPTER III.

2 **F**OR this cause I Paul am the prisoner of
 Jesus Christ for you gentiles, (Seeing ye
 3 have heard the dispensation of the grace of
 God, given me in your behalf,) That by re-
 4 velation he made known to me the mystery;
 as I wrote before in few words, By reading
 which, ye may understand my knowledge in
 5 the mystery of Christ; Which in other ages
 was not made known to the sons of men, as it
 hath now been revealed to his holy apostles
 6 and prophets by the Spirit; That the gen-
 tiles are joint-heirs, and of the same body,
 and joint-partakers of his promise by Christ
 7 through the gospel: Of which I have been
 made a minister, according to the gift of the
 grace of God given to me by the effectual
 8 working of his power. Unto me who am
 less than the least of all saints, hath this
 grace been given, to preach among the gen-
 tiles the unsearchable riches of Christ;
 9 And to make all men see what is the fellow-
 ship of the mystery, which was hidden from

eternity by God, who created all things by
 10 Jesus Christ: That the manifold wisdom of
 God might now be made known by the
 church to the principalities and powers in
 11 heavenly places, According to the eternal
 purpose which he purposed in Christ Jesus
 12 our Lord: By whom we have boldness and
 access with confidence through faith in him.
 13 Wherefore I entreat you not to faint at my
 14 afflictions for you, which is your glory. For
 this cause I bend my knees to the Father of
 15 our Lord Jesus Christ, (Of whom the whole
 16 family in heaven and earth is named,) That
 he would give you, according to the riches
 of his glory, to be strengthened with might
 17 by his Spirit in the inner man; That Christ
 18 may dwell in your hearts by faith; That
 being rooted and grounded in love, ye may
 be able to comprehend with all the saints,
 what is the breadth, and length, and depth,
 19 and height; And to know the love of Christ,
 which surpasseth knowledge, that ye may
 20 be filled with all the fulness of God. Now
 to him that is able to do exceeding abund-
 antly above all that we ask or think, ac-
 cording to the power that worketh in us,
 21 To him be glory in the church by Christ

“built together.” *I am a prisoner for you gentiles*—For your advantage, and for asserting your right to these blessings. This it was which so enraged the Jews against him.

Verse 2. *The dispensation of the grace of God given me in your behalf*—That is, the commission to dispense the gracious gospel; to you gentiles in particular. This they had heard from his own mouth.

Verse 3. *The mystery*—Of salvation by Christ alone, and that both to Jews and gentiles. *As I wrote before*—Namely, Eph. i. 9, 10; the very words of which passage he here repeats.

Verse 6. *Which in other*—In former, ages was not so clearly or fully made known to the sons of men—To any man, no, not to Ezekiel, so often styled, “son of man;” nor to any of the ancient prophets. Those here spoken of are New Testament prophets.

Verse 6. *That the gentiles are joint-heirs*—Of God. *And of the same body*—Under Christ the head. *And joint-partakers of his promise*—The communion of the Holy Ghost.

Verse 7. *According to the gift of the grace of God*—That is, the apostleship which he hath graciously given me, and which he hath qualified me for. *By the effectual working of his power*—In me and by me.

Verse 8. *Unto me, who am less than the least of all saints, is this grace given*—Here are the noblest strains of eloquence to paint the exceeding low opinion the apostle had of himself, and the fulness of unfathomable blessings which are treasured up in Christ.

Verse 9. *What is the fellowship of the mystery*—What those mysterious blessings are whereof all believers jointly partake. *Which was, in a great measure, hidden from eternity by God, who, to make way for the free exercise of his love, created all things*—This is the foundation of all his dispensations.

Verse 10. *That the manifold wisdom of God might be made known by the church*—By what is done in the church, which is the theatre of the divine wisdom.

Verse 12. *By whom we have free access*—Such as those petitioners have, who are introduced to the royal presence by some distinguished favourite. *And boldness*—Unrestrained liberty of

speech, such as children use in addressing an indulgent father, when, without fear of offending, they disclose all their wants, and make known all their requests.

Verse 13. *The not fainting is your glory.*

Verse 15. *Of whom*—The Father. *The whole family of angels in heaven, saints in paradise, and believers on earth, is named*—Being the “children of God,” (a more honourable title than “children of Abraham;”) and depending on him as the Father of the family.

Verse 16. *The riches of his glory*—The immense fulness of his glorious wisdom, power, and mercy. *The inner man*—The soul.

Verse 17. *Dwell*—That is, constantly and sensibly abide.

Verse 18. *That being rooted and grounded*—That is, deeply fixed and firmly established, in love. *Ye may comprehend*—So far as an human mind is capable. *What is the breadth of the love of Christ*—Embracing all mankind. *And length*—From everlasting to everlasting. *And depth*—Not to be fathomed by any creature. *And height*—Not to be reached by any enemy.

Verse 19. *And to know*—But the apostle corrects himself, and immediately observes, it cannot be fully known. This only we know, that the love of Christ surpasses all knowledge. *That ye may be filled*—Which is the sum of it all. *With all the fulness of God*—With all his light, love, wisdom, holiness, power, and glory. A perfection far beyond a bare freedom from sin.

Verse 20. *Now to him*—This doxology is admirably adapted to strengthen our faith, that we may not stagger at the great things the apostle has been praying for, as if they were too much for God to give, or for us to expect from him. *That is able*—Here is a most beautiful gradation. When he has given us exceeding, yea, abundant blessings, still we may “ask” for more. And he “is able” to do it. But we may think of more than we have asked. He is able to do this also. Yea, and above all this. *Above all we ask*—Above all we can “think.” Nay, exceedingly, abundantly above all that we can either ask or think.

Verse 21. *In the church*—On earth and in hea-

Verse 1. *I therefore, the prisoner of the Lord*—

Jesus, throughout all ages, world without end. Amen.

CHAPTER IV.

I THEREFORE, the prisoner of the Lord, beseech you to walk worthy of the calling
 2 wherewith ye are called, With all lowliness and meekness; with longsuffering forbear
 3 one another in love, Endeavouring to keep the unity of the Spirit, by the bond of peace.
 4 *There is one body and Spirit, as ye are also called in one hope of your calling; One*
 5 *Lord, one faith, one baptism, One God and Father of all, who is above all, and through*
 6 *all, and in us all. But to every one of us is given grace according to the measure of the*
 7 *gift of Christ. Wherefore he saith, * Having ascended on high, he led captivity captive,*
 8 *and gave gifts to men. (Now this expression, he ascended, what is it, but that he also*
 9 *descended first to the lower parts of the earth? He that descended is the same that*
 10 *ascended also, far above all the heavens,*

imprisoned for his sake and for your sakes; for the sake of the gospel which he had preached amongst them. This was therefore a powerful motive to them to comfort him under it by their obedience.

Verse 3. *Endeavouring to keep the unity of the Spirit*—That mutual union and harmony, which is a fruit of the Spirit. *The bond of peace is love.*

Verse 4. *There is one body*—The universal church, all believers throughout the world. *One Spirit, one Lord, one God and Father*—The ever-blessed Trinity. *One hope*—Of heaven.

Verse 5. *One outward baptism.*

Verse 6. *One God and Father of all*—That believe. *Who is above all*—Presiding over all his children, operating through them all by Christ, and dwelling in all by his Spirit.

Verse 7. *According to the measure of the gift of Christ*—According as Christ is pleased to give to each.

Verse 8. *Wherefore he saith*—That is, in reference to which God saith by David, *Having ascended on high, he led captivity captive*—He triumphed over all his enemies, Satan, sin, and death, which had before enslaved all the world; alluding to the custom of ancient conquerors, who led those they had conquered in chains after them. *And, as they also used to give donatives to the people, at their return from victory, so he gave gifts to men*—Both the ordinary and extraordinary gifts of the Spirit.

Verse 9. *Now this expression, He ascended, what is it, but that he descended*—That is, does it not imply, that he descended first? Certainly it does, on the supposition of his being God. Otherwise it would not: since all the saints will ascend to heaven, though none of them descended thence. *Into the lower parts of the earth*—So the womb is called, Psalm cxxxix. 15; the grave, Psalm lxxiii. 9.

Verse 10. *He that descended*—That thus amazingly humbled himself. *Is the same that ascended*—That was so highly exalted. *That he might fill all things*—The whole church, with his Spirit, presence, and operations.

Verse 11. *And, among other his free gifts, he gave some apostles*—His chief ministers and special witnesses, as having seen him after his resurrection, and received their commission immediately from him. *And some prophets, and some evangelists*—A prophet testifies of things to come;

• Psalm lxxiii. 18.

11 that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;
 12 For the perfecting of the saints to the work of the ministry, to the edifying the body
 13 of Christ: Till we all come to the unity of the faith and knowledge of the Son of God, to a perfect man, to the measure of the
 14 stature of the fulness of Christ: That we may be no longer children, fluctuating to and fro, and carried about with every wind of doctrine, by the sleight of men, by cunning craftiness, whereby they lie in wait to
 15 deceive; But speaking the truth in love may grow up into him in all things, who is
 16 the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every member, maketh an increase of the body to the edifying of itself in love.
 17 This therefore I say, and testify in the

an evangelist of things past: and that chiefly by preaching the gospel before or after any of the apostles. All these were extraordinary officers. The ordinary were: *Some pastors*—Watching over their several flocks. *And some teachers*—Whether of the same or a lower order, to assist them, as occasion might require.

Verse 12. In this verse is noted the office of ministers; in the next, the aim of the saints; in the 14th, 15th, 16th, the way of growing in grace. And each of these has three parts, standing in the same order. *For the perfecting the saints*—The completing them both in number and their various gifts and graces. *To the work of the ministry*—The serving God and his church in their various ministrations. *To the edifying of the body of Christ*—The building up this his mystical body in faith, love, holiness.

Verse 13. *Till we all*—And every one of us. *Come to the unity of the faith, and knowledge of the Son of God*—To both an exact agreement in the Christian doctrine, and an experimental knowledge of Christ as the Son of God. *To a perfect man*—To a state of spiritual manhood both in understanding and strength. *To the measure of the stature of the fulness of Christ*—To that maturity of age and spiritual stature wherein we shall be filled with Christ, so that he will be all in all.

Verse 14. *Fluctuating to and fro*—From within, even when there is no wind. *And carried about with every wind*—From without; when we are assaulted by others, who are unstable as the wind. *By the sleight of men*—By their "cogging the dice;" so the original word implies.

Verse 15. *Into him*—Into his image and Spirit, and into a full union with him.

Verse 16. *From whom the whole mystical body fitly joined together*—All the parts being fitted for and adapted to each other, and most exactly harmonizing with the whole. *And compacted*—Knit and cemented together with the utmost firmness. *Maketh increase by that which every joint supplieth*—Or by the mutual help of every joint. *According to the effectual working in the measure of every member*—According as every member in its measure effectually works for the support and growth of the whole. A beautiful allusion to the human body, composed of different joints and members, knit together by various ligaments, and furnished with vessels of communication from the head to every part.

Verse 17. *This therefore I say*—He returns thither where he began, verse 1. *And testify in the Lord*

Lord, that ye no longer walk as the rest of the gentiles walk, in the vanity of your mind, Having the understanding darkened, being alienated from the life of God by the ignorance that is in them, through the hardness of their hearts: Who being past feeling have given themselves up to lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; Seeing ye have heard him, and been taught by him (as the truth is in Jesus) To put off, with respect to the former conversation, the old man, which is corrupt according to the deceitful desires; But to be renewed in the spirit of your mind; And to put on the new man, which is created after God in righteousness and true holiness.

Wherefore putting away lying, speak ye every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; Neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to

-In the name and by the authority of the Lord Jesus. *In the vanity of their mind*-Having lost the knowledge of the true God, Rom. i. 21. This is the root of all evil walking.

Verse 18. *Having their understanding darkened, through the ignorance that is in them*-So that they are totally void of the light of God, neither have they any knowledge of his will. *Being alienated from the life of God*-Utter strangers to the divine, the spiritual life. *Through the hardness of their hearts*-Callous and senseless. And where there is no sense, there can be no life.

Verse 19. *Who being past feeling*-The original word is peculiarly significant. It properly means, "past feeling pain." Pain urges the sick to seek a remedy, which, where there is no pain, is little thought of. *Have given themselves up*-Freely, of their own accord. *Lasciviousness* is but one branch of uncleanness, which implies impurity of every kind.

Verse 20. *But ye have not so learned Christ*-That is, ye cannot act thus, now ye know him, since you know the Christian dispensation allows of no sin.

Verse 21. *Seeing ye have heard him*-Teaching you inwardly by his Spirit. *As the truth is in Jesus*-According to his own gospel.

Verse 22. *The old man*-That is, the whole body of sin. All sinful desires are deceitful; promising the happiness which they cannot give.

Verse 23. *The spirit of your mind*-The very ground of your heart.

Verse 24. *The new man*-Universal holiness. After-in the very image of God.

Verse 25. *Wherefore*-Seeing ye are thus created anew, walk accordingly, in every particular. *For we are members one of another*-To which intimate union all deceit is quite repugnant.

Verse 26. *Be ye angry, and sin not*-That is, if ye are angry, take heed ye sin not. Anger at sin is not evil; but we should feel only pity to the sinner. If we are angry at the person, as well as the fault, we sin. And how hardly do we avoid it! *Let not the sun go down upon your wrath*-Reprove your brother, and be reconciled immediately. Lose not one day. A clear, express command. Reader, do you keep it!

Verse 27. *Neither give place to the devil*-By any delay.

Verse 28. *But rather let him labour*-Lest idleness lead him to steal again. And whoever

give to him that needeth. Let no corrupt discourse proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

And grieve not the Holy Spirit of God, whereby ye have been sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: But be ye kind one to another, tenderhearted, forgiving one another, as God also for Christ's sake hath forgiven you.

Ye ye therefore followers of God; as beloved children; And walk in love, as Christ also hath loved us, and given himself up for us an offering and a sacrifice to God

of a sweet-smelling savour. But let not fornication, or any uncleanness, or covetousness, be even named among you, as becometh saints; Neither obscenity, nor foolish talking, or jesting, which are not convenient: but rather thanksgiving. For this ye know, that no whoremonger, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of

has sinned in any kind ought the more zealously to practise the opposite virtue. *That he may have to give*-And so be no longer a burden and nuisance, but a blessing, to his neighbours.

Verse 29. *But that which is good*-Profitable to the speaker and hearers. *To the use of edifying*-To forward them in repentance, faith, or holiness. *That it may minister grace*-Be a means of conveying more grace into their hearts. Hence we learn, what discourse is corrupt, as it were sinking in the nostrils of God; namely, all that is not "profitable," not "edifying," not apt to "minister grace" to the hearers.

Verse 30. *Grieve not the Holy Spirit*-By any disobedience. Particularly by corrupt discourse; or by any of the following sins. Do not force him to withdraw from you, as a friend does whom you grieve by unkind behaviour. *The day of redemption*-That is, the day of judgment, in which our redemption will be completed.

Verse 31. *Let all bitterness*-The height of settled anger; opposite to "kindness," verse 32. *And wrath*-Lasting displeasure toward the ignorant, and them that are out of the way; opposite to "tender-heartedness." *And anger*-The very first risings of disgust at those that injure you; opposite to "forgiving one another." *And clamour*-Or bawling. "I am not angry," says one; "but it is my way to speak so." Then unlearn that way: It is the way to hell. *And evil speaking*-Be it in ever so mild and soft a tone, or with ever such professions of kindness. Here is a beautiful retrogradation, beginning with the highest, and descending to the lowest, degree of the want of love.

Verse 32. *As God, showing himself kind and tenderhearted in the highest degree, hath forgiven you.*

Verse 1. *Be ye therefore followers*-Imitators. Of God-In forgiving and loving. O how much more honourable and more happy, to be an imitator of God, than of Homer, Virgil, or Alexander the Great!

Verse 3. *But let not any impure love be even named or heard of among you*-Keep at the utmost distance from it, as becometh saints.

Verse 4. *Nor foolish talking*-Fiddle-tattle, talking of nothing, the weather, fashions, meat and drink. *Or jesting*-The word properly means, "wit-tiness as facetiousness," esteemed by the heath-

6 Christ and of God. Let no one deceive you with vain words: for because of these things the wrath of God cometh upon the sons of disobedience. Be ye not therefore partakers with them. For ye were once darkness, but now ye are light in the Lord: walk as children of light: (The fruit of the light is in all goodness and righteousness and truth :) 10 Proving what is acceptable to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak the things which are done by them in secret. But all things which are reprov'd are made manifest by the light: for whatsoever doth make 14 manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as 16 fools, but as wise men, Redeeming the time, 17 because the days are evil. Wherefore be ye not unwise, but understanding what is the 18 will of the Lord. And be not drunken with wine, wherein is excess; but be ye filled

ens an half-virtue. But how frequently even this quenches the Spirit, those who are tender of conscience know. Which are not convenient—For a Christian; as neither increasing his faith nor holiness.

Verse 6. *Because of these things*—As innocent as the heathens esteem them, and as those dealers in vain words would persuade you to think them.

Verse 8. *Ye were once darkness*—Total blindness and ignorance. *Walk as children of light*—Suitably to your present knowledge.

Verse 9. *The fruit of the light*—Opposite to “the unfruitful works of darkness,” verse 11. *In*—That is, consists in. *Goodness and righteousness and truth*—Opposite to the sins spoken of, Ephesians iv. 25, &c.

Verse 11. *Reprove them*—To avoid them is not enough.

Verse 12. *In secret*—As flying the light.

Verse 13. *But all things which are reprov'd, are thereby dragged out into the light, and made manifest*—Shown in their proper colours, by the light. *For whatsoever doth make manifest is light*—That is, for nothing but light, yea, light from heaven, can make anything manifest.

Verse 14. *Wherefore he—God. Saith*—In the general tenor of his word, to all who are still in darkness. *Awake thou that sleepest*—In ignorance of God and thyself; in stupid insensibility. *And arise from the dead*—From the death of sin. *And Christ shall give thee light*—Knowledge, holiness, happiness.

Verse 15. *Circumspectly*—Exactly, with the utmost accuracy, getting to the highest pitch of every point of holiness. *Not as fools*—Who think not where they are going, or do not make the best of their way.

Verse 16. *With all possible care redeeming the time*—Saving all you can for the best purposes; buying every possible moment out of the hands of sin and Satan; out of the hands of sloth, ease, pleasure, worldly business; the more diligently, because the present are evil days, days of the grossest ignorance, immorality, and profaneness.

Verse 17. *What the will of the Lord is*—In every time, place, and circumstance.

Verse 18. *Wherein is excess*—That is, which leads to debauchery of every kind. *But be ye filled with the Spirit*—In all his graces, who gives a more noble pleasure than wine can do.

19 with the Spirit; Speaking to each other in psalms and hymns and spiritual songs, singing and making melody with your hearts unto the Lord; Giving thanks always for all things to God even the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God. 22 Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is head of the wife, as Christ also is head of the church: (and he is the Saviour of the body :) Therefore as the church is subject to Christ, so also let the wives be to 25 their own husbands in everything. Husbands, love your wives, even as Christ loved the church, and gave up himself for it; 26 That he might sanctify it (having cleansed it by the washing of water) through the 27 word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; that it may be holy and 28 unblamable. Men ought so to love their wives as their own bodies. He that loveth 29 his wife loveth himself. Now no one ever

Verse 19. *Speaking to each other*—By the Spirit. *In the Psalms*—Of David. *And hymns*—Of praise. *And spiritual songs*—On any divine subject. By there being no inspired songs, peculiarly adapted to the Christian dispensation, as there were to the Jewish, it is evident that the promise of the Holy Ghost to believers, in the last days, was by his larger effusion to supply the lack of it. *Singing with your hearts*—As well as your voice. *To the Lord*—Jesus, who searcheth the heart.

Verse 20. *Giving thanks*—At all times and places. *And for all things*—Prosperous or adverse, since all work together for good. *In the name of, or through, our Lord Jesus Christ*—By whom we receive all good things.

Verse 22. In the following directions concerning relative duties, the inferiors are all along placed before the superiors, because the general proposition is concerning submission; and inferiors ought to do their duty, whatever their superiors do. *Wives, submit yourselves to your own husbands*—Unless where God forbids. Otherwise, in all indifferent things, the will of the husband is a law to the wife. *As unto the Lord*—The obedience a wife pays to her husband is at the same time paid to Christ himself; he being head of the wife, as Christ is head of the church.

Verse 23. *The head*—The governor, guide, and guardian of the wife. *And he is the Saviour of the body*—The church, from all sin and misery.

Verse 24. *In everything*—Which is not contrary to any command of God.

Verse 25. *Even as Christ loved the church*—Here is the true model of conjugal affection. With this kind of affection, with this degree of it, and to this end, should husbands love their wives.

Verse 26. *That he might sanctify it through the word*—The ordinary channel of all blessings. *Having cleansed it*—From the guilt and power of sin. *By the washing of water*—In baptism; if, with “the outward and visible sign,” we receive the “inward and spiritual grace.”

Verse 27. *That he might present it*—Even in this world. *To himself*—As his spouse. *A glorious church*—All glorious within. *Not having spot*—Of impurity from any sin. *Or wrinkle*—Of deformity from any decay.

Verse 28. *As their own bodies*—That is, as themselves. *He that loveth his wife loveth himself*—Which is not a sin, but an indisputable duty.

Verse 29. *His own flesh*—That is, himself. *Nourisheth and cherisheth*—That is, feeds and clothes it.

hated his own flesh ; but nourisheth and cheriseth it, as also the Lord the church :
 30 For we are members of his body, of his
 31 flesh, and of his bones. * For this cause
 shall a man leave his father and mother,
 and shall be joined to his wife, and they two
 32 shall be one flesh. This a great mystery :
 I mean concerning Christ and the church.
 33 But let every one of you in particular so
 love his wife as himself ; and let the wife
 reverence her husband.

CHAPTER VI.

2 CHILDREN, obey your parents in the
 Lord : for this is right. † Honour thy
 father and mother ; (which is the first com-
 3 mandment with a promise :) That it may be
 well with thee, and thou mayest live long
 4 upon the earth. And, ye fathers, provoke
 not your children to wrath : but bring them
 up in the instruction and discipline of the
 Lord.
 5 Servants, obey your masters according to

Verse 30. *For we*—The reason why Christ nourishes and cherishes the church is, that close connexion between them which is here expressed in the words of Moses, originally spoken concerning Eve. *Are members*—Are as intimately united to Christ, in a spiritual sense, as if we were literally "flesh of his flesh, and bone of his bone."

Verse 31. *For this cause*—Because of this intimate union.

Verse 1. *Children, obey your parents*—In all things lawful the will of the parent is a law to the child. *In the Lord*—For his sake. *For this is right*—manifestly just and reasonable.

Verse 2. *Honour*—That is, love, reverence, obey, assist, in all things. The mother is particularly mentioned, as being more liable to be slighted than the father. *Which is the first commandment with a promise*—For the promise implied in the second commandment does not belong to the keeping that command in particular, but the whole law.

Verse 3. *That thou mayest live long upon the earth*—This is usually fulfilled to eminently dutiful children ; and he who lives long and well has a long seed-time for the eternal harvest. But this promise, in the Christian dispensation, is to be understood chiefly in a more exalted and spiritual sense.

Verse 4. *And, ye fathers*—Mothers are included ; but fathers are named, as being more apt to be stern and severe. *Provoke not your children to wrath*.—Do not needlessly fret or exasperate them. *But bring them up*—With all tenderness and mildness. *In the instruction and discipline of the Lord*—Both in Christian knowledge and practice.

Verse 5. *Your masters according to the flesh*—According to the present state of things : afterward the servant is free from his master. *With fear and trembling*—A proverbial expression, implying the utmost care and diligence. *In singleness of heart*—With a single eye to the providence and will of God.

Verse 6. *Not with eye-service*—Serving them better when under their eye than at other times. *But doing the will of God from the heart*—Doing whatever you do, as the will of God, and with your might.

Verse 7. *Unto the Lord, and not to men*—That

the flesh, with fear and trembling, in singleness of your heart, as unto the Lord ; Not with eye-service, as menpleasers ; but as servants of Christ, doing the will of God from the soul ; With good will doing service, as unto the Lord, and not to men : Knowing that whatsoever good each man doeth, the same shall he receive from the Lord, whether he be a servant or free. And, ye masters, do the same things to them, forbearing threatening : knowing that your own master is in heaven ; and there is no respect of persons with him.

10 Finally, brethren, be strong through the Lord, and through the power of his might.
 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the
 12 devil. For our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of the world, of the darkness of this age, against wicked
 13 spirits in heavenly places. Wherefore, take to you the whole armour of God, that ye

is, rather than to men ; and by making every action of common life a sacrifice to God ; having an eye to him in all things, even as if there were no other master.

Verse 8. *Ye shall receive the same*—That is, a full and adequate recompense for it.

Verse 9. *Do the same things to them*—That is, act toward them from the same principle. *Forbearing threatening*—Behaving with gentleness and humanity, not in a harsh or domineering way.

Verse 10. *Brethren*—This is the only place in this epistle where he uses this compellation. Soldiers frequently use it to each other in the field. *Be strong*—Nothing less will suffice for such a fight : to be weak, and remain so, is the way to perish. *In the power of his might*—a very uncommon expression, plainly denoting what great assistance we need : as if "his might" would not do, it must be the "powerful exertion" of his might.

Verse 11. *Put on the whole armour of God*—The Greek word means a complete suit of armour. Believers are said to "put on" the girdle, breast-plate, shoes ; to "take" the shield of faith, and sword of the Spirit. "The whole armour"—As if the "armour" would scarce do, it must be the "whole" armour. This is repeated, verse 13, because of the strength and subtlety of our adversaries, and because of an "evil day" of soratral being at hand.

Verse 12. *For our wrestling is not only, not chiefly, against flesh and blood*—Weak men, or fleshly appetites. *But against principalities, against powers*—The mighty princes of all the infernal legions. And great is their power, and that likewise of those legions whom they command. *Against the rulers of the world*—Perhaps these "principalities" and "powers" remain mostly in the citadel of their kingdom of darkness. But there are other evil spirits who range abroad, to whom the provinces of the world are committed. *Of the darkness*—This is chiefly spiritual darkness. *Of this age*—Which prevails during the present state of things. *Against wicked spirits*—Who continually oppose faith, love, holiness, either by force or fraud ; and labour to infuse unbelief, pride, idolatry, malice, envy, anger, hatred. *In heavenly places*—Which were once their abode, and which they still aspire to, as far as they are permitted.

Verse 13. *In the evil day*—The war is perpetual ; but the fight is one day less, another more, violent. "The evil day" is either at the approach of death, or in life ; may be longer or shorter ;

may be able to withstand in the evil day,
 14 and having done all, to stand. Stand there-
 fore, having your loins girt about with truth,
 and having put on the breastplate of righte-
 15 ousness; And having your feet shod with
 the preparation of the gospel of peace;
 16 Above all, taking the shield of faith, where-
 by ye shall be able to quench all the fiery
 17 darts of the wicked one. And take the hel-
 met of salvation, and the sword of the Spirit,
 18 which is the word of God: Praying always
 by the Spirit with all prayer and supplica-
 tion, and watching thereunto with all per-
 severance and supplication for all the saints;
 19 And for me, that utterance may be given

and admits of numberless varieties. *And having done all, to stand*—That ye may still keep on your armour, still “stand” upon your guard, still watch and pray; and thus ye will be enabled to endure unto the end, and “stand” with joy before the face of the Son of Man.

Verse 14. *Having your loins girt about*—That ye may be ready for every motion. *With truth*—Not only with the truths of the gospel, but with “truth in the inward parts;” for without this all our knowledge of divine truth will prove but a poor girdle “in the evil day.” So our Lord is described, Isaiah xi. 5. And as a girded man is always ready to go on, so this seems to intimate an obedient heart, a ready will. Our Lord adds to the loins girded, the lights burning, Luke xii. 35; showing that watching and ready obedience are the inseparable companions of faith and love. *And having on the breastplate of righteousness*—The righteousness of a spotless purity, in which Christ will present us faultless before God, through the merit of his own blood. With this “breastplate” our Lord is described, Isaiah lix. 17. In the breast is the seat of conscience, which is guarded by righteousness. No armour for the back is mentioned. We are always to face our enemies.

Verse 15. *And your feet shod with the preparation of the gospel*—Let this be always ready to direct and confirm you in every step. This part of the armour, for the feet, is needful, considering what a journey we have to go; what a race to run. Our feet must be so shod, that our footsteps slip not. To order our life and conversation aright, we are “prepared” by the gospel blessing, the peace and love of God ruling in the heart, Col. iii. 14, 15. By this only can we tread the rough ways, surmount our difficulties, and hold out to the end.

Verse 16. *Above or over all*—As a sort of universal covering to every other part of the armour itself, continually exercise a strong and lively faith. This you may use as a shield, which will quench all the fiery darts, the furious temptations, violent and sudden injections, of the devil.

Verse 17. *And take for an helmet the hope of salvation*—1 Thess. v. 8. The head is that part which is most carefully to be defended. One stroke here may prove fatal. The armour for this is “the hope of salvation.” The lowest degree of this hope is a confidence that God will work the whole work of faith in us; the highest is a full assurance of future glory, added to the experimental knowledge of pardoning love. Armed with this “helmet,” the hope of the joy set before him, Christ “endured the cross, and despised the shame,” Heb. xii. 2. *And the sword of the Spirit, the word of God*—This Satan cannot withstand, when it is edged and

me, by the opening my mouth to make known boldly the mystery of the gospel,
 20 For which I am an ambassador in bonds: that I may speak boldly therein, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, a beloved brother and faithful minister in the Lord, will make known
 22 to you all things: Whom I have sent to you for this very thing, that ye might know our affairs, and that he might comfort your
 23 hearts. Peace be to the brethren, and love with faith, from God the Father and the
 24 Lord Jesus Christ. Grace be with all that love our Lord Jesus Christ in sincerity. Amen.

wielded by faith. Till now our armour has been only defensive. But we are to attack Satan, as well as secure ourselves; the shield in one hand, and the sword in the other. Whoever fights with the powers of hell will need both. He that is covered with armour from head to foot, and neglects this, will be foiled after all. This whole description shows us how great a thing it is to be a Christian. The want of any one thing makes him incomplete. Though he has his loins girt with truth, righteousness for a breastplate, his feet shod with the preparation of the gospel, the shield of faith, the helmet of salvation, and the sword of the Spirit; yet one thing he wants after all. What is that? It follows,

Verse 18. *Praying always*—At all times, and on every occasion, in the midst of all employments, inwardly “praying without ceasing.” *By the Spirit*—Through the influence of the Holy Spirit. *With all prayer*—With all sort of prayer, public, private, mental, vocal. Some are careful in respect of one kind of prayer, and negligent in others. If we would have the petitions we ask, let us use all. Some there are who use only mental prayer or ejaculations, and think they are in a state of grace, and use a way of worship, far superior to any other; but such only fancy themselves to be above what is really above them; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations. *And supplication*—Repeating and urging our prayer, as Christ did in the garden. *And watching*—Inwardly attending on God, to know his will, to gain power to do it, and to attain to the blessings we desire. *With all perseverance*—Continuing to the end in this holy exercise. *And supplication for all the saints*—Wrestling in fervent, continued intercession for others, especially for the faithful, that they may do all the will of God, and be steadfast to the end. Perhaps we receive few answers to prayer, because we do not intercede enough for others.

Verse 19. *By the opening my mouth*—Removing every inward and every outward hinderance.

Verse 20. *An ambassador in bonds*—The ambassadors of men usually appear in great pomp. How differently does the ambassador of Christ appear!

Verse 21. *Ye also*—As well as others.

Verse 22. *That he might comfort your hearts*—By relating the supports I find from God, and the success of the gospel.

Verse 23. *Peace*—This verse recapitulates the whole epistle.

Verse 24. *In sincerity*—Or in incorruption; without corrupting his genuine gospel, without any mixture of corrupt affections. And that with continuance, till grace issue in glory.

NOTES ON ST. PAUL'S EPISTLE TO THE PHILIPPIANS.

PHILIPPI was so called from Philip, king of Macedonia, who much enlarged and beautified it. Afterwards it became a Roman colony, and the chief city of that part of Macedonia. Hither St. Paul was sent by a vision to preach; and here, not long after his coming, he was shamefully entreated. Nevertheless many were converted by him, during the short time of his abode there; by whose liberality he was more assisted than by any other church of his planting. And they had now sent large assistance to him by Epaphroditus; by whom he returns them this epistle.

It contains six parts:—

I. The inscription,	C. i. 1, 2
II. Thanksgiving and prayers for them,	3—11
III. He relates his present state and good hope:	12—24
Whence he exhorts them,	
1. While he remains with them to walk worthy of the gospel,	25—30
2. Though he should be killed, to rejoice with him,	C. ii. 1—16
And promises,	17, 18
1. To certify them of all things by Timotheus,	19—24
2. In the mean time to send Epaphroditus,	25—30
IV. He exhorts them to rejoice,	C. iii. 1—3
admonishing them to beware of false teachers, and ^{to} imitate	
the true,	2—21
commending concord,	C. iv. 1—3
He again exhorts them to joy and meekness,	4—7
and to whatsoever things are excellent,	8—9
V. He accepts of their liberality,	10—20
VI. The conclusion,	21—23

PHILIPPIANS.

CHAPTER I.

PAUL and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and 2 deacons: Grace be unto you, and peace from God our Father, and the Lord Jesus 3 Christ. I thank my God upon every men- 4 tion of you, Always in all my prayers ma-

5 king supplication for you all with joy, For your fellowship in the gospel from the first 6 day until now; Being persuaded of this very thing, that he who hath begun a good work in you will perfect it until the day of Jesus 7 Christ: As it is right for me to think this of you all, because I have you in my heart, who were all partakers of my grace, both in my

Verse 1. *Servants*—St. Paul, writing familiarly to the Philippians, does not style himself an apostle. And under the common title of “servants,” he tenderly and modestly joins with himself his son *Timotheus*, who had come to Philippi not long after St. Paul had received him, Acts xvi. 3, 12. *To all the saints*—The apostolic epistles were sent more directly to the churches, than to the pastors of them. *With the bishops and deacons*—The former properly took care of the internal state, the latter, of the external, of the church, 1 Tim. iii. 2—8; although these were not wholly conjoined to the one, neither those to the other. The word “bishops” here includes all the presbyters at Philippi, as well as the ruling presbyters: the names bishop and presbyter, or elder, being promiscuously used in the first ages.

Verse 4. *With joy*—After the epistle to the Ephesians, wherein love reigns, follows this, wherein there is perpetual mention of joy. “The fruit of the Spirit is love, joy.” And joy peculiarly enlivens prayer. The sum of the whole epistle is, “I rejoice. Rejoice ye.”

Verse 5. The sense is, *I thank God for your fellowship with us in all the blessings of the gospel, which I have done from the first day of your receiving it until now.*

Verse 6. *Being persuaded*—The grounds of which persuasion are set down in the following verse *That he who hath begun a good work in you, will perfect it until the day of Christ*—That he who having justified, hath begun to sanctify you, will carry on this work, till it issue in glory.

Verse 7. *As it is right for me to think this of you all*—Why? He does not say, “Because of an eternal decree;” or, “Because a saint must persevere;” but, *because I have you in my heart, who were all partakers of my grace*—That is, because “ye were all” (for which “I have you in my heart,” I hear you the most affectionate and tender affection) “partakers of my grace”—That is, sharers in the afflictions which God vouchsafed me as a “grace” or favour, verses 29, 30; *both in my bonds, and when I was called forth to answer for myself, and to confirm the gospel.* It is not improbable that, after they had endured that “great trial of affliction,” God had sealed them

bonds, and in the defence and confirmation of the gospel. For God is my witness, how I long for you all with the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in all knowledge and in all spiritual sense; That ye may try the things that are excellent; that ye may be sincere and without offence unto the day of Christ; Being filled with the fruits of righteousness, which are through Christ Jesus, to the glory and praise of God.

Now I would have you know, brethren, that the things concerning me have fallen out rather to the furtherance of the gospel; So that my bonds in Christ have been made manifest in the whole palace, and to all others; And many of the brethren, trusting in the Lord through my bonds, are more abundantly bold to speak the word without fear.

Some indeed preach Christ even through envy and strife; but some through good will: The one preach Christ out of contention, not sincerely, supposing to add affliction to my bonds: But the others out of love, knowing that I am set for the defence of the gospel. What then? still, every way,

to full victory, of which the apostle had a prophetic sight.

Verse 8. *I long for you with the bowels of Jesus Christ*—In Paul, not Paul lives, but Jesus Christ. Therefore he longs for them "with the bowels," the tenderness, not of Paul, but of Jesus Christ.

Verse 9. *And this I pray, that your love*—Which they had already shown. *May abound yet more and more*—The fire which burned in the apostle never says, it is enough. *In knowledge and in all spiritual sense*—Which is the ground of all spiritual knowledge. We must be inwardly "sensible" of divine peace, joy, love; otherwise, we cannot "know" what they are.

Verse 10. *That ye may try*—By that spiritual sense. *The things that are excellent*—Not only good, but the very best; the superior excellence of which is hardly discerned, but by the adult Christian. *That ye may be inwardly sincere*—Having a single eye to the very best things, and a pure heart. And outwardly without offence—Holy, unblamable in all things.

Verse 11. *Being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God*—Here are three properties of that sincerity which is acceptable to God: 1. It must bear fruits, "the fruits of righteousness," all inward and outward holiness, all good tempers, words, and works; and that so abundantly, that we may be "filled" with them. 2. The branch and the fruits must derive both their virtue and their very being from the all-supporting, all-supplying root, "Jesus Christ." 3. As all these flow from the grace of Christ, so they must issue in "the glory and praise of God."

Verse 12. *The things concerning me*—My sufferings. *Have fallen out rather to the furtherance, than, as you feared, the hindrance, of the gospel.*

Verse 13. *My bonds in Christ*—Endured for his sake. *Have been made manifest*—Much taken notice of. *In the whole palace*—Of the Roman emperor.

Verse 14. *And many*—Who were before afraid. *Trusting in the Lord through my bonds*—When they observed my constancy, and safety notwithstanding, are more bold.

Verse 15, 16. *Some indeed preach Christ out of contention*—Envy St. Paul's success, and striving to hurt him thereby. *Not sincerely*—From a real

whether in pretence, or in truth, Christ is preached; and in this I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ. According to my earnest expectation and hope, that I shall be ashamed in nothing, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether by life, or by death.

For to me to live is Christ, and to die is gain. But if I am to live in the flesh, this is the fruit of my labour: and what I should choose I know not. For I am in a strait between two, having a desire to depart, and to be with Christ; which is far better: But to remain in the flesh is more needful for you. And being persuaded of this, I know that I shall remain and continue with you all for your furtherance and joy of faith; That your rejoicing for me may abound through Christ Jesus by my presence with you again. Only let your behaviour be worthy of the gospel of Christ: that whether I come and see you, or be absent, I may hear concerning you, that ye stand fast in one spirit, with one soul striving together

desire to glorify God. But supposing—Though they were disappointed. To add more affliction to my bonds—By enraging the Romans against me.

Verse 17. *But the others out of love*—To Christ and me. *Knowing*—Not barely supposing. *That I am set*—Literally, "I lie;" yet still going forward in his work. He remained at Rome as an ambassador in a place where he is employed on an important embassy.

Verse 18. *In pretence*—Under colour of propagating the gospel. *In truth*—With a real design so to do.

Verse 19. *This shall turn to my salvation*—Shall procure me an higher degree of glory. *Through your prayer*—Obtaining for me a larger supply of the Spirit.

Verse 20. *As always*—Since my call to the apostleship. *In my body*—However it may be disposed of. How that might be, he did not yet know. For the apostles did not know all things: particularly in things pertaining to themselves, they had room to exercise faith and patience.

Verse 21. *To me to live is Christ*—To know, to love, to follow Christ, is my life, my glory, my joy.

Verse 22. Here he begins to treat of the former clause of the preceding verse. Of the latter he treats, Philip. ii. 17. *But if I am to live in the flesh, this is the fruit of my labour*—This is the fruit of my living longer, that I can labour more. Glorious labour! desirable fruit! In this view, long life is indeed a blessing. And what I should choose I know not—That is, if it were left to my choice.

Verse 23. *To depart*—Out of bonds, flesh, the world. *And to be with Christ*—In a nearer and fuller union. It is better "to depart;" it is far better "to be with Christ."

Verse 24. *I know*—By a prophetic notice given him while he was writing this. *That I shall continue some time longer with you*—And doubtless he did see them after this confinement.

Verse 27. *Only*—Be careful for this, and nothing else. *Stand fast in one spirit*—With the most perfect unanimity. *Striving together*—With united strength and endeavours. *For the faith of the gospel*—For all the blessings revealed and promised therein.

Verse 28. *Which*—Namely, their being adver-

28 for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation. This also is of God. For to you it is given with regard to Christ, not only to believe on him, but also to suffer for him; Having the same conflict which ye saw in me, and now hear to be in me.

II. **I**F there be then any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, Fulfil ye my joy, that ye think the same thing, having the same love, being of one soul, of one mind. Do nothing through strife or vain-glory; but in lowliness of mind esteem each the others better than themselves. Aim not every one at his own things, but every one also at the things of others. Let this mind be in you, which was also in Christ Jesus:

saries to the word of God, and to you the messengers of God. *Is an evident token*—That they are in the high road to perdition, and you, in the way of salvation.

Verse 29. *For to you it is given*—As a special token of God's love, and of your being in the way of salvation.

Verse 30. *Having the same kind of conflict with your adversaries, which ye saw in me*—When I was with you, Acts xvi. 12, 19, &c.

Verse 1. *If there be therefore any consolation*—In the grace of Christ. *If any comfort*—In the love of God. *If any fellowship of the Holy Ghost; if any bowels of mercies*—Resulting therefrom; any tender affection towards each other.

Verse 2. *Think the same thing*—Seeing Christ is your common Head. *Having the same love*—To God, your common Father. *Being of one soul*—Animated with the same affections and tempers, as ye have all drunk into one spirit. *Of one mind*—Tenderly rejoicing and grieving together.

Verse 3. *Do nothing through contention*—Which is inconsistent with your thinking the same thing. *Or in rivalry*—Desire of praise, which is directly opposite to the love of God. *But esteem each the others better than themselves*—(For every one knows more evil of himself than he can of another;) Which is a glorious fruit of the Spirit, and an admirable help to your continuing "of one soul."

Verse 4. *Aim not every one at his own things*—Only. If so, ye have not bowels of mercies.

Verse 6. *Who being in the essential form*—The incommunicable nature. *Of God*—From eternity, as he was afterward in the form of man; real God, as real man. *Counted it no act of robbery*—That is the precise meaning of the words,—no invasion of another's prerogative, but his own strict and unquestionable right. *To be equal with God*—The word here translated "equal," occurs in the adjective form five or six times in the New Testament, Matt. xx. 12; Luke vi. 34; John v. 18; Acts xi. 17; Rev. xxi. 16. In all which places it expresses not a bare resemblance, but a real and proper equality. It here implies both the fulness and the supreme height of the Godhead; to which are opposed, he "emptied" and he "humbled himself."

Verse 7. *Yet*—He was so far from tenaciously insisting upon, that he willingly relinquished, his claim. He was content to forego the glories of the Creator, and to appear in the form of a creature; nay, to be made in the likeness of the fallen creatures; and not only to share the disgrace, but to suffer the punishment, due to the meanest and vilest among them all. He emptied

6 Who, being in the form of God, counted it 7 no act of robbery to be equal with God: Yet emptied himself, taking the form of a servant, being made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. 9 Wherefore God also hath highly exalted him, and hath given him a name which is 10 above every name: That at the name of Jesus every knee might bow, of those in heaven, and those on earth, and those under 11 the earth: And every tongue might confess that Jesus Christ is Lord in the glory of God 12 the Father. Wherefore, my beloved, as you have always obeyed, not as in my presence only, but much more now in my absence, work out your own salvation with fear and 13 trembling. For it is God that worketh in

himself—Of that divine fulness, which he received again at his exaltation. Though he remained "full," John i. 14, yet he appeared as if he had been "empty;" for he veiled his fulness from the sight of men and angels. Yea, he not only veiled, but, in some sense, renounced, the glory which he had before the world began. *Taking*—And by that very act emptying himself. *The form of a servant*—The "form," the "likeness," the "fashion," though not exactly the same, are yet nearly related to each other. "The form" expresses something absolute; "the likeness" refers to other things of the same kind; "the fashion" respects what appears to sight and sense. *Being made in the likeness of men*—A real man, like other men. Hereby he took "the form of a servant."

Verse 8. *And being found in fashion as a man*—A common man, without any peculiar excellences or comeliness. *He humbled himself*—To a still greater depth. *Becoming obedient*—To God, though equal with him. *Even unto death*—the greatest instance both of humiliation and obedience. *Yea, the death of the cross*—inflicted on few but servants or slaves.

Verse 9. *Wherefore*—Because of his voluntary humiliation and obedience. He humbled himself; but God hath exalted him—So recompensing his humiliation. *And hath given him*—So recompensing his emptying himself. *A name which is above every name*—Dignity and majesty superior to every creature.

Verse 10. *That every knee*—That divine honour might be paid in every possible manner by every creature. *Might bow*—Either with love or trembling. *Of those in heaven, earth, under the earth*—That is, through the whole universe.

Verse 11. *And every tongue*—Even of his enemies. *Confess that Jesus Christ is Lord*—Jehovah; not now "in the form of a servant," but enthroned in the glory of God the Father.

Verse 12. *Wherefore*—Having proposed Christ's example, he exhorts them to secure the salvation which Christ has purchased. *As ye have always*—Hitherto. *Obedient*—Both God, and me his minister. *Now in my absence*—When ye have not me to instruct, assist, and direct you. *Work out your own salvation*—Herein let every man aim at his own things. *With fear and trembling*—With the utmost care and diligence.

Verse 13. *For it is God*—God alone, who is with you, though I am not. *That worketh in you according to his good pleasure*—Not for any merit of yours. Yet his influences are not to supersede, but to encourage, our own efforts. "Work out your own salvation"—Here is our duty. "For it is God that worketh in you"—Here is our en-

you according to his good pleasure both to will and to do. Do all things without murmurings and disputings: That ye may be blameless and simple; the sons of God, unrebukable, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world; Holding fast the word of life, that I may glory in the day of Christ, that I have not run in vain, neither laboured in vain.

Yea, and if I be offered up on the sacrifice and service of your faith, I rejoice, and congratulate you all. For the same cause rejoice ye likewise, and congratulate me. Now I trust in the Lord Jesus to send Timotheus to you shortly, that I also may be encouraged, when I know your state. For I have none likeminded, who will naturally care for what concerneth you. For all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a son with his father, he hath served with me in the gospel. Him therefore I hope to send, as soon as ever I know how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I thought it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and him that ministered to my need. For he longed after

couragement. And *B*, what a glorious encouragement, to have the arm of Omnipotence stretched out for our support and our succour!

Verse 14. *Do all things*—Not only without contention, verse 3, but even without murmurings and disputings—Which are real, though smaller, hindrances of love.

Verse 15. *That ye may be blameless*—Before men. *And simple*—Before God, aiming at him alone. *As the sons of God*—The God of love; acting up to your high character. *Unrebukable in the midst of a crooked*—Guileful, serpentine, and perverse generation—Such as the bulk of mankind always were. “Crooked” by a corrupt nature, and yet more “perverse” by custom and practice.

Verse 17. Here he begins to treat of the latter clause of chap. i. 22. *Yea, and if I be offered*—Literally, “if I be poured out.” Upon the sacrifice of your faith—The Philippians, as the other converted heathens, were a sacrifice to God through St. Paul’s ministry, Rom. xv. 16. And as in sacrificing, wine was poured at the foot of the altar, so he was willing that his blood should be poured out. The expression well agrees with that kind of martyrdom by which he was afterwards offered up to God.

Verse 18. *Congratulate me*—When I am offered up.

Verse 19. *When I know*—Upon my return, that ye stand steadfast.

Verse 20. *I have none*—Of those who are now with me.

Verse 21. *For all*—But Timotheus. *Seek their own*—Ease, safety, pleasure, or profit. Amazing! In that golden age of the church, could St. Paul thoroughly approve of one only, among all the labourers that were with him! Phil. i. 14, 17. And how many do we think can now approve themselves to God? *Not the things of Jesus Christ*—They who seek these alone, will sadly experience this. They will find few helpers likeminded with themselves, willing naked to follow a naked Master!

you all, and was full of heaviness, because ye had heard that he was sick. He was indeed sick nigh unto death; but God had compassion on him; and not on him only, but on me likewise, lest I should have sorrow upon sorrow. I have sent him therefore the more willingly, that ye seeing him again may rejoice, and that I also may be the less sorrowful. Receive him therefore in the Lord with all gladness; and honour such: Because for the work of Christ he was nigh unto death, not regarding his own life, to supply your deficiency of service toward me.

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, is not tedious to me, and it is safe for you. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, who worship God in spirit, and glory in Christ Jesus, and have no confidence in the flesh. Though I might have confidence even in the flesh. If any other man be fully persuaded that he may have confidence in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews; touching the law, a pharisee; Touching zeal, persecuting the church; touching the

Verse 22. *As a son with his father*—He uses an elegant peculiarity of phrase, speaking partly as of a son, partly as of a fellow-labourer.

Verse 25. *To send Epaphroditus*—Back immediately. *Your messenger*—The Philippians had sent him to St. Paul with their liberal contribution.

Verse 26. *He was full of heaviness*—Because he supposed you would be afflicted at hearing that he was sick.

Verse 27. *God had compassion on him*—Restoring him to health.

Verse 28. *That I may be the less sorrowful*—When I know you are rejoicing.

Verse 30. *To supply your deficiency of service*—To do what you could not do in person.

Verse 1. *The same things*—Which you have heard before.

Verse 2. *Beware of dogs*—Unclean, unholy, rapacious men. The title which the Jews usually gave the gentiles, he returns upon themselves. *The concision*—Circumcision being now ceased, the apostle will not call them the circumcision, but coins a term on purpose, taken from a Greek word used by the LXX, Lev. xix. 5, for such a cutting as God had forbidden.

Verse 3. *For us*—Christians. *Are the only true circumcision*—The people now in covenant with God. *Who worship God in spirit*—Not barely in the letter, but with the spiritual worship of inward holiness. *And glory in Christ Jesus*—As the only cause of all our blessings. *And have no confidence in the flesh*—In any outward advantage or prerogative.

Verse 4. *Though I*—He subjoins this in the singular number, because the Philippians could not say thus.

Verse 5. *Circumcised the eighth day*—Not at ripe age, as a proselyte. *Of the tribe of Benjamin*—Sprung from the wife, not the handmaid. *An Hebrew of Hebrews*—By both my parents; in everything, nation, religion, language. *Touching the law, a pharisee*—One of that sect who most accurately observe it.

righteousness which is by the law, blameless.
 7 But whatsoever things were gain to me,
 8 those I have accounted loss for Christ. Yea,
 doubtless, and I account all things to be
 loss for the excellency of the knowledge of
 Christ Jesus my Lord; for whom I have
 suffered the loss of all things, and do
 account them but dung, that I may gain
 9 Christ, And be found in him, not having
 my own righteousness, which is of the law,
 but that which is through faith in Christ,
 the righteousness which is from God, by
 10 faith: That I may know him, and the
 power of his resurrection, and the fel-
 lowship of his sufferings, being made con-
 11 formable to his death; If by any means,
 I may attain unto the resurrection of
 12 the dead. Not that I have already at-
 tained, or am already perfected: but I pur-
 sue, if I may apprehend that for which
 I was also apprehended by Christ Jesus.

Verse 6. Having such a *seal* for it as to perse-
 cute to the death those who did not observe it.
Touching the righteousness which is described and
enjoined by the law—That is, external obser-
vances, blameless.

Verse 7. *But all these things, which I then ac-*
counted gain, which were once my confidence, my
glory, and joy, those, ever since I have be-
lieved, I have accounted loss, nothing worth in
comparison of Christ.

Verse 8. *Yea, I still account both all these*
and all things else to be mere loss, compared to the
inward, experimental knowledge of Christ, as my
Lord, as my prophet, priest, and king, as teach-
ing me wisdom, atoning for my sins, and reign-
ing in my heart. To refer this to justification
only, is miserably to pervert the whole scope
of the words. They manifestly relate to sancti-
fication also; yea, to that chiefly. For whom I
have actually suffered the loss of all things—Which
the world loves, esteems, or admires; of which
I am so far from repenting, that I still account
them but dung—The discourse rises. "Loss" is
sustained with patience, but "dung" is cast
away with abhorrence. The Greek word signi-
fies any, the vilest refuse of things, the dross
of metals, the dregs of liquors, the excrements
of animals, the most worthless scraps of meat,
the basest offals, fit only for dogs. That I may gain
Christ—He that loses all things, not excepting
himself, gains Christ, and is gained by Christ.
And still there is more; which even St. Paul
speaks of his having not yet gained.

Verse 9. *And be found by God ingrafted in him,*
not having my own righteousness, which is of the law—
That merely outward righteousness prescribed by
the law, and performed by my own strength.
But that inward righteousness which is through faith
—Which can flow from no other fountain. The
righteousness which is from God—From his almighty
Spirit, not by my own strength, but by faith
alone. Here also the apostle is far from speak-
ing of justification only.

Verse 10. *The knowledge of Christ, mention-*
ed in the eighth verse, is here more largely ex-
plained. That I may know him—As my complete
Saviour. And the power of his resurrection—Raising
me from the death of sin, into all the life of
love. And the fellowship of his sufferings—Being cru-
cified with him. And made conformable to his death
—So as to be dead to all things here below.

Verse 11. *The resurrection of the dead—That is,*
the resurrection to glory.

Verse 12. *Not that I have already attained—The*

13 Brethren, I do not account myself to have
 14 apprehended: But one thing I do, forgetting
 the things that are behind, and reaching
 forth unto the things which are before,
 I press toward the goal, for the prize of th
 15 high calling of God in Christ Jesus. Let us
 therefore, as many as are perfect, be thus
 minded; and if in anything ye be otherwise
 minded, God shall reveal even this unto you.
 16 But whereunto we have already attained,
 let us walk by the same rule, let us mind
 the same thing.
 17 Brethren, be ye followers together of me,
 and mark them who walk as ye have us for
 18 an example. (For many walk, of whom I
 have told you often, and now tell you even
 weeping, that they are enemies of the cross
 19 of Christ: Whose end is destruction, whose
 god is their belly, and whose glory is in their
 20 shame, who mind earthly things.) For our
 conversation is in heaven; from whence

prize. He here enters on a new set of meta-
 phors, taken from a race. But observe how, in
 the utmost fervour, he retains his sobriety of
 spirit. *Or am already perfected—There is a differ-*
ence between one that is perfect, and one that
is "perfected." The one is fitted for the race,
verse 15; the other, ready to receive the prize.
But I pursue, if I may apprehend that—Perfect ho-
liness, preparatory to glory. For, in order to,
which I was apprehended by Christ Jesus—Appearing
to me in the way, Acts xxvi. 14. The speaking
conditionally both here and in the preceding
verse, implies no uncertainty, but only the diffi-
culty of attaining.

Verse 13. *I do not account myself to have apprehended*
this already; to be already possessed of perfect
holiness.

Verse 14. *Forgetting the things that are behind—*
Even that part of the race which is already run.
And reaching forth unto—Literally, "stretched out
over" the things that are before—Pursuing with the
whole bent and vigour of my soul, perfect holi-
ness and eternal glory. In Christ Jesus—The author
and finisher of every good thing.

Verse 15. *Let us, as many as are perfect—Fit for*
the race, strong in faith; so it means here. Be
thus minded—Apply wholly to this one thing. And
if in anything ye—Who are not perfect, who are
weak in faith. Be otherwise minded—Pursuing
other things. God, if ye desire it, shall reveal even
this unto you—Will convince you of it.

Verse 16. *But let us take care not to lose the*
ground we have already gained. Let us walk by
the same rule we have done hitherto.

Verse 17. *Mark them—For your imitation.*

Verse 18. *Weeping—As he wrote. Enemies of the*
cross of Christ—Such are all cowardly, all shame-
faced, all delicate Christians.

Verse 19. *Whose end is destruction—This is placed*
in the front, that what follows may be read with
the greater horror. Whose god is their belly—Whose
supreme happiness lies in gratifying their sen-
sual appetites. Whose mind—Hellish, desire, seek,
earthly things.

Verse 20. *Our conversation—The Greek word is*
of a very extensive meaning: our citizenship,
our thoughts, our affections, are already in
heaven.

Verse 21. *Who will transform our vile body—Into*
the most perfect state, and the most beautiful
form. It will then be purer than the unspotted
firmament, brighter than the lustre of the stars;
and, which exceeds all parallel, which compre-
hends all perfection, like unto his glorious body—

also we look for the Saviour, the Lord Jesus
 21 Christ: Who will transform our vile body,
 that it may be fashioned like unto his glorious
 body, according to the mighty working
 whereby he is able even to subject all things
 to himself.

CHAPTER IV.

THEREFORE, my brethren beloved and
 longed for, my joy and crown, so stand
 2 fast in the Lord, my beloved. I beseech
 Euodias, and I beseech Syntyche, to be
 3 of one mind in the Lord. And I entreat
 thee also, true yokefellow, help those
 women who laboured together with me in
 the gospel, with both Clement, and my other
 fellowlabourers, whose names are in the
 book of life.
 4 Rejoice in the Lord always: again I say,
 5 Rejoice. Let your gentleness be known to
 6 all men. The Lord is at hand. Be careful

Like that wonderfully glorious body which he
 wears in his heavenly kingdom, and on his
 triumphant throne.

Verse 1. *So stand*—As ye have done hitherto.
 Verse 2. *I beseech*—He repeats this twice, as if
 speaking to each face to face, and that with the
 utmost tenderness.

Verse 3. *And I entreat thee also, true yokefellow*—
 St. Paul had many fellow-labourers, but not
 many yoke-fellows. In this number was Bar-
 nabas first, and then Silas, whom he probably
 addresses here; for Silas had been his yoke-
 fellow at the very place, Acts xvi. 19. *Help*
those women who laboured together with me—Literally,
 “who wrestled.” The Greek word doth not
 imply preaching, or anything of that kind; but
 danger and toil endured for the sake of the gos-
 pel, which was also endured at the same time,
 probably at Philippi, by Clement and my other fel-
 lowlabourers—This is a different word from the
 former, and does properly imply fellow-preachers.
Whose names, although not set down here, are in
the book of life—As are those of all believers. An
 allusion to the wrestlers in the Olympic games,
 whose names were all enrolled in a book.
 Reader, is thy name there? Then walk cir-
 cumspectly, lest the Lord blot thee out of his
 book!

Verse 5. *Let your gentleness*—Yieldingness,
 sweetness of temper, the result of joy in the
 Lord. *Be known*—By your whole behaviour. *To*
all men—Good and bad, gentle and froward.
 Those of the roughest tempers are good-natured
 to some, from natural sympathy and various
 motives; a Christian, to all. *The Lord*—The
 Judge, the rewarder, the avenger. *Is at hand*—
 Standeth at the door.

Verse 6. *Be anxiously careful for nothing*—If
 men are not gentle towards you, yet neither on
 this, nor any other account, be careful, but
 pray. Carefulness and prayer cannot stand to-
 gether. In everything—Great and small. *Let*
your requests be made known—They who by a pre-
 posterous shame or distrustful modesty, cover,
 stifle, or keep in their desires, as if they were
 either too small or too great, must be racked
 with care; from which they are entirely deli-
 vered, who pour them out with a free and filial
 confidence. *To God*—It is not always proper to
 disclose them to men. *By supplication*—Which
 is the enlarging upon and pressing our petition.
With thanksgiving—The surest mark of a soul free

for nothing; but in everything by prayer
 and supplication with thanksgiving let your
 7 requests be made known to God. And the
 peace of God, which surpasseth all under-
 standing, shall keep your hearts and your
 minds through Christ Jesus.

8 Finally, brethren, whatsoever things are
 true, whatsoever things are honest, what-
 soever things are just, whatsoever things
 are pure, whatsoever things are lovely, what-
 soever things are of good report; if there be
 any virtue, and if there be any praise, think
 9 on these things. The things which ye have
 both learned, and received, and heard, and
 seen in me, these do: and the God of peace
 shall be with you.

10 I rejoiced in the Lord greatly, that now
 at last your care of me hath flourished again;
 wherein ye were also careful, but ye wanted
 11 opportunity. Not that I speak in respect of
 want; for I have learned, in whatsoever
 12 state I am, to be content. I know how to

from care, and of prayer joined with true re-
 signation. This is always followed by peace.
 Peace and thanksgiving are both coupled to-
 gether, Col. iii. 15.

Verse 7. *And the peace of God*—That calm, hea-
 venly repose, that tranquillity of spirit, which
 God only can give. *Which surpasseth all understand-*
ing—Which none can comprehend, save he that
 receiveth it. *Shall keep*—Shall guard, as a garri-
 son does a city. *Your hearts*—Your affections.
Your minds—Your understandings, and all the
 various workings of them; through the Spirit and
 power of Christ Jesus, in the knowledge and love
 of God. Without a guard set on these likewise,
 the purity and vigour of our affections cannot
 long be preserved.

Verse 9. *Finally*—To sum up all. *Whosoever*
things are true—Here are eight particulars placed
 in two fourfold rows; the former containing
 their duty; the latter, the commendation of it.
 The first word in the former row answers the
 first in the latter; the second word, the second;
 and so on. *True*—In speech. *Honest*—In
 action. *Just*—With regard to others. *Pure*—
 With regard to yourselves. *Lovely*—And what
 more lovely than truth! *Of good report*—As is
 honesty, even where it is not practised. *If there*
be any virtue—And all virtues are contained in
 justice. *If there be any praise*—In those things
 which relate rather to ourselves than to our
 neighbour. *Think on these things*—That ye may
 both practise them yourselves, and recommend
 them to others.

Verse 9. *The things which ye have learned*—As
 catechumens. *And received*—By continual in-
 structions. *And heard and seen*—In my life and
 conversation. *These do*; and the God of peace shall
 be with you—Not only the peace of God, but God
 himself, the fountain of peace.

Verse 10. *I rejoiced greatly*—St. Paul was no
 Stoic; he had strong passions, but all devoted
 to God. *That your care of me hath flourished again*
 —As a tree blossoms afe, the winter. *Ye wanted*
opportunity—Either ye had not plenty yourselves,
 or you wanted a proper messenger.

Verse 11. *I have learned*—From God. He only
 can teach this. In everything, therewith to be con-
 tent—Joyfully and thankfully patient. Nothing
 less is Christian content. We may observe a
 beautiful gradation in the expressions, “I have
 learned;” “I know;” “I am instructed;” “I
 can.”

Verse 12. *I know how to be abased*—Having

be abased, and I know how to abound : everywhere and in everything I am instructed both to be full and to be hungry, both to
 13 abound and to want. I can do all things
 14 through Christ strengthening me. Nevertheless ye have done well, that ye did communicate to me in my affliction. And ye
 15 know likewise, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me in respect of giving and receiving,
 16 but you only. For even in Thessalonica ye
 17 sent once and again to my necessities. Not that I desire a gift, but I desire fruit that

scarce what is needful for my body. And to abound—Having wherewith to relieve others also. Presently after, the order of the words is inverted, to intimate his frequent transition from scarcely to plenty, and from plenty to scarcely. *I am instructed*—Literally, “I am initiated,” in that mystery, unknown to all but Christians. *Both to be full and to be hungry*—For one day. *Both to abound and to want*—For a longer season.

Verse 16. *I can do all things*—Even fulfil all the will of God.

18 may abound to your account. But I have all things, and abound : I am filled, having received of Epaphroditus the things which
 19 came from you, an odour of a sweet smell, an acceptable sacrifice, wellpleasing to God.
 20 And my God shall supply all your need according to his riches in glory through Christ Jesus. Now unto our God and Father be
 21 glory for ever and ever. Amen.
 22 Salute every saint in Christ Jesus. The brethren who are with me salute you. All the saluta salute you, chiefly they that are
 23 of Caesar's household. The grace of the Lord Jesus Christ be with you all.

Verse 15. *In the beginning of the gospel*—When it was first preached at Philippi. *In respect of giving*—On your part. *And receiving*—On mine.

Verse 17. *Not that I desire*—For my own sake, the very gift which I receive of you.

Verse 18. *An odour of a sweet smell*—More pleasing to God than the sweetest perfumes to men.

Verse 19. *All your need*—As ye have mine. *According to his riches in glory*—In his abundant, eternal glory.

NOTES ON ST. PAUL'S EPISTLE TO THE COLOSSIANS.

COLOSSÆ was a city of the Greater Phrygia, not far from Laodicea and Hierapolis. Though St Paul preached in many parts of Phrygia, yet he never had been at this city. It had received the gospel by the preaching of Epaphras, who was with St. Paul when he wrote this epistle.

It seems the Colossians were now in danger of being seduced by those who strove to blend Judaism, or heathen superstitions, with Christianity; pretending that God, because of his great majesty, was not to be approached but by the mediation of angels; and that there were certain rites and observances, chiefly borrowed from the law, whereby these angels might be made our friends.

In opposition to them, the apostle, 1. Commends the knowledge of Christ, as more excellent than all other, and so entire and perfect that no other knowledge was necessary for a Christian. He shows, 2. That Christ is above all angels, who are only his servants; and that, being reconciled to God through him, we have free access to him in all our necessities.

This epistle contains,

I. The inscription,	C. i. 1, 2
II. The doctrine, wherein the apostle pathetically explains the mystery of Christ,	
By thanksgiving for the Colossians,	3—8
By prayers for them,	9—23
With a declaration of his affection for them,	24—29
	C. ii. 1—3
III. The exhortation,	
1. General, wherein he excites them to perseverance, and warns them not to be deceived,	4—8
Describes again the mystery of Christ in order,	9—16
And in the same order, draws his admonitions,	
1. From Christ the head,	16—19
2. From his death,	20—23
3. From his exaltation,	C. iii. 1—4
2. Particular,	
1. To avoid several vices,	5—9
2. To practise several virtues,	10, 1
Especially to love one another,	12—14
And study the scriptures,	16, 17
3. To the relative duties of wives and husbands,	18, 19
Children and parents,	20, 21
Servants and masters,	22—25
	C. iv. 1
3. Final, to prayer,	2—4
to spiritual wisdom,	5, 6
IV. The conclusion,	7—16

COLOSSIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus a brother, 2 To the saints and faithful brethren in Christ at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to the God and Father of our Lord Jesus Christ, (praying always for you, Hearing of your faith in Christ Jesus,

5 and of your love to all the saints,) For the hope which is laid up for you in heaven, of which ye heard before in the word of truth, 6 of the gospel, Which is come to you, as also it is in all the world; and bringeth forth fruit, as it hath done likewise among you, from the day ye heard it, and knew the grace 7 of God in truth: As ye likewise learned of Epaphras our beloved fellowservant, who is 8 a faithful minister of Christ for you; Who

Verse 2. *The saints*—This word expresses their union with God. *And brethren*—This, their union with their fellow-Christians.

Verse 3. *We give thanks*—There is a near resemblance between this epistle, and those to the Ephesians and Philippians.

Verse 6. *Ye heard before*—I wrote to you. *In the word of truth, of the gospel*—The true gospel preached to you.

Verse 6. *It bringeth forth fruit in all the world*—That is, in every place where it is preached. *Ye knew the grace of God in truth*—Truly experienced the gracious power of God.

Verse 7. *The fellowservant*—Of Paul and Timotheus.

Verse 8. *Your love in the Spirit*—Your love wrought in you by the Spirit.

Verse 9. *We pray for you*—This was mentioned

also declared to us your love in the Spirit.

9 For this cause, from the day we heard it, we do not cease to pray also for you, and to desire that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, who hath made us meet to partake of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son: In whom we have redemption through his blood, the forgiveness of sins: 15 Who is the image of the invisible God, the 16 first begotten of every creature: For through him were created all things that are in hea-

ven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of his body, the church: who is the beginning, the first begotten from the dead; that in all things he might have the pre-eminence. For it pleased the Father that all fulness should dwell in him; And by him to reconcile all things to himself; (having made peace by him, through the blood of the cross;) whether things on earth, or things in heaven. And you that were once alienated, and enemies in your mind by wicked works, he hath now reconciled By the body of his flesh through death, to present you holy and spotless and unreprouvable in his sight: If ye continue in the faith grounded and settled, and are not removed from the hope of the gospel,

in general, verse 3; but now more particularly. *That ye may be filled with the knowledge of his will—Of his revealed will. In all wisdom—With all the wisdom from above. And spiritual understanding—To discern by that light whatever agrees with, or differs from, his will.*

Verse 10. *That, knowing his whole will, ye may walk worthy of the Lord, unto all pleasing—So as actually to please him in all things; daily increasing in the living, experimental knowledge of God, our Father, Saviour, Sanctifier.*

Verse 11. *Strengthened unto all patience and longsuffering with joyfulness—This is the highest point: not only to know, to do, to suffer, the whole will of God; but to suffer it to the end, not barely with "patience," but with thankful joy.*

Verse 12. *Who, by justifying and sanctifying us, hath made us meet for glory.*

Verse 13. *Power detains reluctant captives: a kingdom cherishes willing subjects. His beloved Son—This is treated of in the fifteenth and following verses.*

Verse 14. *In whom we have redemption—This is treated of from the middle of the eighteenth verse. The voluntary passion of our Lord appeased the Father's wrath, obtained pardon and acceptance for us, and, consequently, dissolved the dominion and power which Satan had over us through our sins. So that forgiveness is the beginning of redemption, as the resurrection is the completion of it.*

Verse 15. *Who is—By describing the glory of Christ, and his pre-eminence over the highest angels, the apostle here lays a foundation for the reproof of all worshippers of angels. The image of the invisible God—Whom none can represent, but his only begotten Son; in his divine nature the invisible image, in his human the visible image, of the Father. The first begotten of every creature—That is, begotten before every creature; subsisting before all worlds, before all time, from all eternity.*

Verse 16. *For—This explains the latter part of the preceding verse. Through implies something prior to the particles by and "for;" so denoting the beginning, the progress, and the end. Him—This word, frequently repeated, signifies his supreme majesty, and excludes every creature.*

Were created all things that are in heaven—And heaven itself. But the inhabitants are named, because more noble than the house. Invisible—The several species of which are subjoined. Thrones are superior to dominions; principalities, to powers. Perhaps the two latter may express their office with regard to other creatures: the

two former may refer to God, who maketh them his chariots, and, as it were, rideth upon their wings.

Verse 17. *And he is before all things—It is not said, he WAS: "he is" from everlasting to everlasting. And by him all things consist—The original expression not only implies, that he sustains all things in being, but more directly, "All things were and are computed in him into one system." He is the cement, as well as support, of the universe. And is he less than the supreme God?*

Verse 18. *And—From the whole he now descends to the most eminent part, the church. He is the head of the church—Universal; the supreme and only head both of influence and of government to the whole body of believers. Who is—The repitition of the expression (see verse 15) points out the entrance on a new paragraph. The beginning—Absolutely, the Eternal. The first begotten from the dead—From whose resurrection flows all the life, spiritual and eternal, of all his brethren. That in all things—Whether of nature or grace. He might have the pre-eminence—Who can sound this depth?*

Verse 19. *For it pleased the Father that all fulness—All the fulness of God. Should dwell in him—Constantly, as in a temple; and always ready for our approach to him.*

Verse 20. *Through the blood of the cross—The blood shed thereon. Whether things on earth—Here the enmity began: therefore this is mentioned first. Or things in heaven—Those who are now in paradise; the saints who died before Christ came.*

Verse 21. *And you that were alienated, and enemies—Actual alienation of affection makes habitual enmity. In your mind—Both your understanding and your affections. By wicked works—Which continually feed and increase inward alienation from, and enmity to, God. He hath now reconciled—From the moment ye believed.*

Verse 22. *By the body of his flesh—So distinguished from his body, the church. The body here denotes his entire manhood. Through death—Whereby he purchased the reconciliation which we receive by faith. To present you—The very end of that reconciliation. Holy—Toward God. Spotless—in yourselves. Unreprouvable—As to your neighbour.*

Verse 23. *If ye continue in the faith—Otherwise, ye will lose all the blessings which ye have already begun to enjoy. And be not removed from the hope of the gospel—The glorious hope of perfect love. Which is preached—is already begun to be preached, to every creature under heaven.*

Verse 24. *Now I rejoice in my sufferings for you,*

which ye have heard, which is preached to every creature that is under heaven; where-
 24 of I Paulam made a minister. Now I rejoice in my sufferings for you, and fill up in my flesh that which is behind of the sufferings of Christ for his body, which is the church:
 35 Of which I am made a minister, according to the dispensation of God which is given to me for you, fully to preach the word of God; The mystery which hath been hid from ages and generations, but now is manifested to his saints: To whom among the gentiles it was the will of God to make known what is the riches of this glorious mystery; which is Christ in you, the hope of glory: Whom we preach, admonishing every man, and teaching every man with all wisdom; that we may present every man perfect through Christ Jesus: For which also I labour, striving according to his mighty working, who worketh in me mightily.

CHAPTER II.

FOR I would have you know how great a conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts may be comforted, being knit together in love, even unto all riches of the full assurance of

and fill up—That is, whereby I fill up. *That which is behind of the sufferings of Christ*—That which remains to be suffered by his members. These are termed the sufferings of Christ, 1. Because the suffering of any member is the suffering of the whole; and of the head especially, which supplies strength, spirits, sense, and motion to all. 2. Because they are for his sake, for the testimony of his truth. And these also are necessary for the church; not to reconcile it to God, or satisfy for sin, (for that Christ did perfectly,) but for example to others, perfecting of the saints, and increasing their reward.

Verse 25. *According to the dispensation of God which is given me*—Or, the stewardship with which I am intrusted.

Verse 26. *The mystery*—Namely, Christ both justifying and sanctifying gentiles, as well as Jews. Which hath been comparatively hid from former ages and past generations of men.

Verse 27. *Christ dwelling and reigning in you, the hope of glory*—The ground of your hope.

Verse 28. *We teach the ignorant, and admonish them that are already taught.*

Verse 1. *How great a conflict*—Of care, desire, prayer. As many as have not seen my face—Therefore, in writing to the Colossians, he refrains from those familiar appellations, “Brethren,” “Beloved.”

Verse 2. *Unto all riches of the full assurance of understanding*, unto the acknowledgment of the mystery of God—That is, unto the fullest and clearest understanding and knowledge of the gospel.

Verse 6. *So walk in him*—In the same faith, love, holiness.

Verse 7. *Rooted in him*—As the vine. *Built*—On the sure foundation.

Verse 8. *Through philosophy and empty deceit*—That is, through the empty deceit of philosophy blended with Christianity. This the apostle condemns, 1. Because it was “empty” and “deceitful,” promising happiness, but giving none. 2. Because it was grounded, not on solid reason, but the traditions of men, Zeno, Epicurus, and the rest. And, 3. Because it was so shallow and superficial, not advancing beyond the knowledge of

understanding, unto the acknowledgment of the mystery of God, both the Father and Christ; In whom are hid all the treasures of wisdom and knowledge. And this I say, that no man may beguile you with enticing words. For though I am absent from you in the flesh, yet I am present with you in spirit, rejoicing to behold your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man make a prey of you through philosophy and empty deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
 9 For in him dwelleth all the fulness of the Godhead bodily. And ye are filled by him, who is the head of all principality and power: By whom also ye have been circumcised with a circumcision not performed with hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, by which ye are also risen with him through the faith of the operation of God, who raised him from the dead. And you who were

sensible things; no, not beyond the first rudiments of them.

Verse 9. *For in him dwelleth*—Inhabited, continually abiding, all the fulness of the Godhead. Believers are “filled with all the fulness of God,” Eph. iii. 19. But in Christ “dwelleth all the fulness of the Godhead;” the most full Godhead; not only divine powers, but the divine nature, Col. i. 19. *Bodily*—Personally, really, substantially. The very substance of God, if one might so speak, dwells in Christ in the most full sense.

Verse 10. *And ye—Who believe. Are filled with him*—John i. 16. Christ is filled with God, and ye are filled with Christ. “And ye are filled by him.” The fulness of Christ overflows his church, Psalm cxxxiii. 3. He is originally full. We “are filled by him” with wisdom and holiness. *Who is the head of all principality and power*—Of angels as well as men. Not from angels therefore, but from their head, are we to ask whatever we stand in need of.

Verse 11. *By whom also ye have been circumcised*—Ye have received the spiritual blessings typified of old by circumcision. *With a circumcision not performed with hands*—By an inward, spiritual operation. *In putting off*, not a little skin, but the whole body of the sins of the flesh—All the sins of your evil nature. *By the circumcision of Christ*—By that spiritual circumcision which Christ works in your heart.

Verse 12. *Which he wrought in you, when ye were as it were buried with him in baptism*—The ancient manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring of water is, Heb. x. 22. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other; but only on our being risen with Christ, through the powerful operation of God in the soul; which we cannot but know assuredly, if really is so: and if we do not experience this, our baptism has not answered the end of its institution. *By which ye are also risen with him*—From the death of sin to the life of holiness. It does not appear, that in all this St. Paul speaks of justification at all, but of sanctification altogether.

dead in trespasses and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; **14** Having blotted out by his decrees the handwriting against us, which was contrary to us, and having nailed it to his cross, he took it out of the way; **15** And having spoiled the principalities and powers, he exposed them openly, triumphing over them in him. **16** Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath days: Which are a shadow of things to come; but the body is of Christ. Let none defraud you of your reward by a voluntary humility and worship of angels, intruding into the things which he hath not seen, vainly puffed up by his fleshly mind, **18** And not holding the Head, from which all the body being nourished and knit together, by the joints and ligaments, increaseth with the increase of God. Therefore if ye are dead with Christ from the rudiments of the world, why, as living in the world, receive ye ordinances, (**19** Touch not; taste not;

22 handle not; All which are to perish in the using,) after the commandments and doctrines of men? Which things, though they have indeed a show of wisdom in voluntary worship, and humility, and not sparing the body; yet are not of any value, but are to the **III.** satisfying of the flesh. **1** If ye then are risen with Christ, seek the things above, where Christ sitteth at the right hand of **2** God. Set your affections on the things **3** above, not the things on the earth. For ye are dead, and your life is hid with Christ in **4** God. When Christ, our life, shall appear, then shall ye also appear with him in glory. **5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil desire, and covetousness, which is idolatry: For which the wrath of God cometh on the children of disobedience: In which ye also once walked **8** when ye lived in them. But now put ye likewise all these things off; anger, wrath, ill-nature, evil-speaking, filthy discourse **9** of your mouth. Lie not one to another, see

Verse 13. *And you who were dead*—Doubly dead to God, not only wallowing in trespasses, outward sins, but also in the uncircumcision of your flesh—A beautiful expression for original sin, the imbed corruption of your nature, your uncircumcised heart and affections. *Hath he—God the Father.* Quickened together with him—Making you partakers of the power of his resurrection. It is evident the apostle thus far speaks, not of justification, but of sanctification only.

Verse 14. *Having blotted out*—In consequence of his gracious decrees, that Christ should come into the world to save sinners, and that whosoever believeth on him should have everlasting life. *The handwriting against us*—Where a debt is contracted, it is usually testified by some handwriting; and when the debt is forgiven, the handwriting is destroyed, either by blotting it out, by taking it away, or by tearing it. The apostle expresses in all these three ways, God's destroying the handwriting which was contrary to us, or at enmity with us. This was not properly our sins themselves, (they were the debt,) but their guilt and cry before God.

Verse 15. *And having spoiled the principalities and powers*—The evil angels, of their usurped dominion. *He—God the Father.* Exposed them openly—Before all the hosts of hell and heaven. *Triumphing over them in or by him*—By Christ. Thus the paragraph begins with Christ, goes on with him, and ends with him.

Verse 16. *Therefore*—Seeing these things are so. *Let none judge you*—That is, regard none who judge you. *In meat or drink*—For not observing the ceremonial law in these or any other particulars. *Or in respect of a yearly feast, the new moon, or of the weekly Jewish sabbaths.*

Verse 17. *Which are but a lifeless shadow; but the body, the substance, is of Christ.*

Verse 18. Out of pretended humility, they worshipped angels, as not daring to apply immediately to God. Yet this really sprung from their being puffed up (the constant forerunner of a fall, Prov. xvi. 18;) so far was it from being an instance of true humility.

Verse 19. *And not holding the Head*—He does not hold Christ, who does not trust in him alone. All the members are nourished by faith, and knit together by love and mutual sympathy.

Verse 20. *Therefore*—The inference begun, verse

16, is continued. A new inference follows, Col. iii. 1. *If ye are dead with Christ from the rudiments of the world*—That is, "If ye are dead with Christ," and so freed "from" them, *why receive ye ordinances*—Which Christ hath not enjoined from which he hath made you free.

Verse 21. *Touch not*—An unclean thing. *Taste not*—Any forbidden meat. *Handle not*—Any consecrated vessel.

Verse 22. *Perish in the using*—Have no farther use, no influence on the mind.

Verse 23. *Not sparing the body*—Denying it many gratifications, and putting it to many inconveniences. Yet they are not of any real value before God, nor do they, upon the whole, mortify, but satisfy the flesh. They indulge our corrupt nature, our self-will, pride, and desire of being distinguished from others.

Verse 1. *If ye are risen, seek the things above*—**31** Christ, being risen, immediately went to heaven.

Verse 3. *For ye are dead*—To the things on earth. *And your real, spiritual life is hid from the world, and laid up in God, with Christ*—Who hath merited, promised, prepared it for us, and gives us the earnest and foretaste of it in our hearts.

Verse 4. *When Christ*—The abruptness of the sentence surrounds us with sudden light. *Our life*—The fountain of holiness and glory. *Shall appear*—In the clouds of heaven.

Verse 5. *Mortify therefore*—Put to death, slay with a continued stroke. *Your members*—Which together make up the body of sin. *Which are upon the earth*—Where they find their nourishment. *Uncleanness*—In act, word, or thought. *Inordinate affection*—Every passion which does not flow from and lead to the love of God. *Evil desire*—The desire of the flesh, the desire of the eye, and the pride of life. *Covetousness*—According to the derivation of the word, means the desire of having more, or of any thing independent on God. *Which is idolatry*—Properly and directly; for it is giving the heart to a creature.

Verse 6. *For which*—Though the heathens lightly regarded them.

Verse 7. *Living* denotes the inward principle; *walking*, the outward act.

Verse 8. *Wrath*—Is lasting anger. *Filthy dis-*

ing ye have put off the old man with his
 10 deeds; And have put on the new man, which
 11 is renewed in knowledge, after the image of
 12 him that created him: Where there is
 13 neither Greek nor Jew, circumcision nor
 14 uncircumcision, barbarian, Scythian, slave
 15 nor free: but Christ is all, and in all. Put
 16 on therefore as the elect of God, holy and
 17 beloved, bowels of mercies, kindness, hum-
 18 bleness of mind, meekness, longsuffering;
 19 Forbearing one another, and forgiving one
 20 another, if any have a complaint against
 21 any: even as Christ forgave you, so also do
 22 ye. And above all these put on love, which
 23 is the bond of perfection: And the peace of
 24 God shall rule in your hearts, to which also
 25 ye have been called in one body; and be ye
 26 thankful. Let the word of Christ dwell in
 27 you richly in all wisdom; teaching and ad-
 28 monishing one another in psalms and
 29 hymns and spiritual songs, singing with
 30 grace in your heart unto the Lord. And
 31 whatsoever ye do in word or deed, do all in
 32 the name of the Lord Jesus, giving thanks
 33 unto God and the Father through him.
 34 *Wives, submit yourselves to your own
 35 husbands (as is fit) in the Lord. Husbands,
 36 love your wives, and be not bitter against
 37 them. Children, obey your parents in all
 38 things: for this is wellpleasing to the Lord.
 39 Fathers, provoke not your children to anger,
 40 lest they be discouraged. Servants, obey in
 41 all things your masters according to the
 42 flesh: not with eye-service, as menpleasers;

course—And was there need to warn even these
 saints of God against so gross and palpable a sin
 as this! O what is man, till perfect love casts
 out both fear and sin!

Verse 10. In knowledge—The knowledge of God,
 his will, his word.

Verse 11. Where—In which case, it matters
 not what a man is externally, whether Jew or
 gentile, circumcised or uncircumcised, barbarian,
 void of all the advantages of education, you,
 Scythian, of all barbarians most barbarous. *But*
Christ is in all that are thus renewed, and is all
 things in them and to them.

Verse 12. All who are thus renewed are elected
of God, holy, and therefore the more beloved of
 him. Holiness is the consequence of their
 election; and God's superior love, of their holiness.

Verse 13. Forbearing one another—If anything is
 now wrong. *And forgiving one another*—What is
 past.

Verse 14. The love of God contains the whole
 of Christian perfection, and connects all the
 parts of it together.

Verse 15. And then the peace of God shall rule
in your hearts—Shall sway every temper, affection,
 thought, as the reward (so the Greek word im-
 plies) of your preceding love and obedience.

Verse 16. Let the word of Christ—So the apostle
 calls the whole scripture, and thereby asserts
 the divinity of his Master. *Dwell*—Not make a
 short stay, or an occasional visit, but take up
 its stated residence. *Richly*—In the largest mea-
 sure, and with the greatest efficacy; so as to fill
 and govern the whole soul.

Verse 17. In the name—In the power and Spirit,
 of the Lord Jesus. *Giving thanks unto God*—The
 Holy Ghost. *And the Father through him*—Christ.

* Eph. v. 22, &c.

but in singleness of heart, fearing God.
 23 And whatsoever ye do, do it heartily, as to
 24 the Lord, and not to men; Knowing that of
 the Lord ye shall receive the reward of the
 inheritance: for ye serve the Lord Christ.
 25 But he that doeth wrong shall receive for
 the wrong he hath done: and there is no
 IV. respect of persons. *MASTERS*, ren-
 der unto your servants *M* that which is
 just and equitable; knowing that ye also
 have a Master in heaven.

2 *Continue in prayer*, and watch therein
 3 with thanksgiving; Withal praying likewise
 for us, that God would open to us a door of
 utterance, to speak the mystery of Christ,
 4 for which I am also in bonds: That I may
 5 make it manifest, as I ought to speak. Walk
 in wisdom toward them that are without,
 6 redeeming the time. Let your speech be
 always with grace, seasoned with salt, that
 ye may know how ye ought to answer
 every one.

7 All my concerns will Tychicus declare to
 you, a beloved brother, and a faithful minis-
 8 ter and fellowservant in the Lord: Whom
 I have sent to you for this very thing, that
 he might know your state, and comfort your
 9 hearts; With Onesimus, a faithful and be-
 loved brother, who is one of you. They will
 make known to you all things that are done
 here.

10 Aristarchus my fellowprisoner saluteth
 you, and Marcus, sister's son to Barnabas,
 (touching whom ye have received direc-

Verse 18. Wives, submit—Or be subject to. It
 is properly a military term, alluding to that
 entire submission that soldiers pay to their
 general.

Verse 10. Be not bitter—(Which may be with
 out any appearance of anger) either in word or
 spirit.

Verse 21. Lest they be discouraged—Which may
 occasion their turning either desperate or stupid.

Verse 22. Appearance—Being more diligent under
 their eye than at other times. *Singleness of heart*
 —A simple intention of doing right, without look-
 ing any farther. *Fearing God*—That is, acting
 from this principle.

Verse 23. Heartily—Cheerfully, diligently. *Men-*
pleasers are soon dejected and made angry: the
 "single-hearted" are never displeased or dis-
 appointed; because they have another aim,
 which the good or evil treatment of those they
 serve cannot disappoint.

Verse 1. Just—According to your contract.
Equitable—Even beyond the letter of your con-
 tract.

Verse 3. That God would open to us a door of ut-
terance—That is, give us utterance, that we "may
 open our mouth boldly," Eph. vi. 12, and give
 us an opportunity of speaking, so that none may
 be able to hinder.

Verse 6. Let your speech be always with grace—
 Seasoned with the grace of God, as flesh is with
 salt.

Verse 10. Aristarchus my fellowprisoner—Such was
 Epaphras likewise for a time, Philemon 23. Ye
 have received directions—Namely, by Tychicus,
 bringing this letter. The ancients adapted their
 language to the time of reading the letter; not,
 as we do, to the time when it was written. It
 is not improbable, they might have scrupled to
 receive him, without this fresh direction, after

11 *Thou*: If he come to you, receive him,) And
 12 *Jonas*, called *Justus*, who are of the circum-
 cision. *These are the only fellowworkers*
 unto the kingdom of God, who have been a
 13 comfort to me. *Epaphras*, who is one of
 you, a servant of Christ, saluteth you,
 always labouring fervently for you in pray-
 14 ers, that ye may stand perfect and Allied
 with all the will of God. For I bear him
 witness, that he hath a great zeal for you,
 and for them in Laodicea, and for them in
 15 Hierapolis. *Luks*, the beloved physician,

15 and *Demas*, salute you. Salute the bre-
 16 thren at Laodicea, and *Nymphas*, and the
 church in his house. And when this epistle
 hath been read among you, cause that it be
 read also in the church of the Laodiceans,
 and that ye likewise read the epistle from.
 17 Laodicea. And say to *Archippus*, Take
 heed that thou fulfil the ministry which
 18 thou hast received in the Lord. The
 salutation of Paul by my own hand. Be
 mindful of my bonds. Grace be with
 you.

he had left St. Paul, and "departed from the work."

Verse 11. *These*—*Thron*, *Aristarchus*, *Marone*, and
Justus. Of all the circumcised—That is, of all my
 Jewish fellow-labourers. *Are the only fellowworkers*
 unto the kingdom of God—That is, in preaching the
 gospel. *Who have been a comfort to me*—What, then,
 can we expect! that all our fellow-workers
 should be a comfort to us!

Verse 12. *Perfect*—Endued with every Christian
 grace. *Filled*—As no longer being babes, but
 grown up to the measure of the stature of
 Christ; being full of his light, grace, wisdom,
 holiness.

Verse 14. *Luks*, the physician—Such he had been.
 at least, if he was not then.

Verse 15. *Nymphas*—Probably an eminent
 Christian at Laodicea.

Verse 16. *The epistle from Laodicea*—Not to Lau-
 dicea. Perhaps some letter had been written to
 St. Paul from thence.

Verse 17. *And say to Archippus*—One of the pas-
 tors of that church. *Take heed*—It is the duty of
 the flock to try them that say they are apostles;
 to reject the false, and to warn, as well as to
 receive, the real. *The ministry*—Not a lordship,
 but a service; a laborious and painful work;
 an obligation to do and suffer all things; to be
 the least, and the servant, of all. *In the Lord*—
 Christ; by whom, and for whom aken, we re-
 ceive the various gifts of the Holy Spirit.

NOTES ON ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

THIS is the first of all the epistles which St. Paul wrote. Thessalonica was one of the chief cities of Macedonia. Hither St. Paul went after the persecution at Philippi: but he had not preached here long before the unbelieving Jews raised a tumult against him and Silvanus and Timotheus. On this the brethren sent them away to Berea. Thence St. Paul went by sea to Athens, and sent for Silvanus and Timotheus to come speedily to him. But being in fear, lest the Thessalonian converts should be moved from their steadfastness, after a short time he sends Timotheus to them, to know the state of their church. Timotheus returning found the apostle at Corinth; from whence he sent them this epistle, about a year after he had been at Thessalonica.

The parts of it are these:—

I. The inscription,	C. i.	1
II. He celebrates the grace of God towards them, Mentions the sincerity of himself and his fellow-labourers, And the teachableness of the Thessalonians,	C. ii.	2—10 1—12 13—16
III. He declares, 1. His desire, 2. His care, 3. His joy and prayer for them,	C. iii.	17—20 1—5 6—13
IV. He exhorts them to grow, 1. In holiness, 2. In brotherly love with industry,	C. iv.	1—8 9—13
V. He teaches and exhorts, 1. Concerning them that sleep, 2. Concerning the times,	C. v.	13—19 1—11 12—24
VI. He adds miscellaneous exhortations,		25—28
VII. The conclusion,		

I. THESSALONIANS

CHAPTER I.

PAUL, and Silvanus, and Timotheus, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

- 2 We give thanks to God always for you all, (making mention of you in our prayers;
- 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight

- 4 of our God and Father;) Knowing, beloved
- 5 brethren, your election of God. For our gospel came not to you in word only, but also with power, and with the Holy Ghost, and with much assurance; as ye know what manner of men we were among you, for your
- 6 sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:
- 7 So that ye became examples to all that believed in Macedonia and Achaia. For from

Verse 1. *Paul*—In this epistle St. Paul neither uses the title of an apostle, nor any other, as writing to pious and simple-hearted men, with the utmost familiarity. There is a peculiar sweetness in this epistle, unmingled with any sharpness or reproof: those evils which the apostles afterward reproved having not yet crept into the church.

Verse 2. *Remembering in the sight of God*—That is, praising him for it. *Your work of faith*—Your active, ever-working faith. *And labour of love*—Love continually labouring for the bodies or souls of men. They who do not thus labour, do not love. "Faith" works, "love" labours, *hope* patiently suffers all things.

Verse 3. *Knowing your election*—Which is through faith, by these plain proofs.

Verse 5. *With power*—Piercing the very heart with a sense of sin; and deeply convicting you of your want of a Saviour, from guilt, misery,

and eternal ruin. *With the Holy Ghost*—Bearing an outward testimony, by miracles, to the truth of what we preached, and you felt; also by his descent through laying on of hands. *With much assurance*—Literally, "with full assurance, and much of it;" the Spirit bearing witness by shedding the love of God abroad in your hearts, which is the highest testimony that can be given. And these signs, if not the miraculous gifts, always attend the preaching of the gospel, unless it be in vain: neither are the extraordinary operations of the Holy Ghost ever wholly withheld, where the gospel is preached with power, and men are alive to God. *For your sakes*—Seeking your advantage, not our own.

Verse 6. *Though in much affliction, yet with much joy.*

Verse 8. *For from you the word sounded forth*—(Thessalonica being a city of great commerce.) Being schooled, as it were, from you. And your

you the word of the Lord sounded forth not only in Macedonia and Achaia, but your faith toward God went abroad in every place also; so that we need not speak anything.

- 0 For they themselves declare concerning us that manner of entrance to you we had, and how ye turned from idols to God to serve the living and true God; And to wait for his Son from heaven, whom he hath raised from the dead, even Jesus, who delivereth us from the wrath to come.

CHAPTER II.

- FOR yourselves, brethren, know our entrance to you, that it was not in vain: 9 But even after we had suffered before, and had been shamefully treated at Philippi, as ye know, we were bold through our God to speak to you the gospel of God with much contention. For our exhortation is not of deceit, nor of uncleanness, nor in guile: 10 But as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who trieth our hearts. 11 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: Nor sought we glory of men, neither from you, nor from others, when we might have been burdensome, as 12 the apostles of Christ. But we were gentle in the midst of you, even as a nurse cherisheth her own children; 13 So loving you ten-

conversion was divulged far beyond Macedonia and Achaia. So that we need not speak anything—Concerning it.

Verse 8. For they themselves—The people wherever we came.

Verse 10. Whom he hath raised from the dead—In proof of his future coming to judgment. Who delivereth us—He redeemed us once; he delivers us continually; and will deliver all that believe from the wrath, the eternal vengeance, which will then come upon the ungodly.

CHAP. II. What was proposed, 1 Thess. i. 5, 6, is now more largely treated of: concerning Paul and his fellow-labourers, verses 1—12; concerning the Thessalonians, verses 13—16.

Verse 2. We had suffered—In several places. We are bold—Notwithstanding. With much contention—Notwithstanding both inward and outward conflicts of all kinds.

Verse 3. For our exhortation—That is, our preaching. A part is put for the whole. Is not, at any time, of deceit—We preach not a lie, but the truth of God. Nor of uncleanness—With any unholy or selfish view. This expression is not always appropriated to lust, although it is sometimes emphatically applied thereto. Nor in guile—But with great plainness of speech.

Verse 5. Flattering words—This ye know. Nor a cloak of covetousness—Of this God is witness. He calls men to witness an open fact; God, the secret intentions of the heart. In a point of a mixed nature, verse 10, he appeals both to God and man.

Verse 6. Nor from others—Who would have honoured us more, if we had been burdensome—That is, taken state upon ourselves.

Verse 7. But we were gentle—Mild, tender. In the midst of you—Like a hen surrounded with her young. Even as a nurse cherisheth her own children—The offspring of her own womb.

Verse 8. To impart our own souls—To lay down our lives for your sake.

- derly, we were ready to impart to you, not only the gospel of God, but our own souls also, because ye were dear to us. For ye remember, brethren, our labour and toil: working night and day, that we might not burden any of you, we preached to you the gospel of God. Ye are witnesses, and God, how holily and justly and unblamably we behaved among you that believe: As ye know how we exhorted and comforted every one of you, as a father his own children, 12 And charged you to walk worthy of God, who hath called you to his kingdom and glory. For this cause also thank we God without ceasing, even because, when ye received the word of God which ye heard from us, ye received it not as the word of men, but (as it is in truth) the word of God, who likewise effectually worketh in you that believe. For ye, brethren, became followers of the churches of God in Christ Jesus, which are in Judea: for ye also suffered the same things from your own countrymen, as 15 they likewise from the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the gentiles that they may be saved, to fill up their sins always but wrath is come upon them to the uttermost. 17 But we, brethren, being taken from you

Verse 10. Holily—In the things of God. Justly—With regard to men. Unblamable—in respect of ourselves. Among you that believe—Who were the constant observers of our behaviour.

Verse 11. By exhorting, we are moved to do a thing willingly; by comforting, to do it joyfully; by charging, to do it carefully.

Verse 12. To his kingdom here, and glory hereafter.

Verse 14. Ye suffered the same things—The same fruit, the same afflictions, and the same experience, at all times, and in all places, are an excellent criterion of evangelical truth. As they from the Jews—Their countrymen.

Verse 15. As—Apostles and preachers of the gospel. They please not God—Nor are they even careful to please him, notwithstanding their fair professions. And are contrary to all men—Are common enemies of mankind; not only by their continual seditions and insurrections, and by their utter contempt of all other nations; but in particular, by their endeavouring to hinder their hearing or receiving the gospel.

Verse 16. To fill up—The measure of their sins always, as they have ever done. Let the vengeance of God be come upon them—Hath overlaken them unawares, whilst they were seeking to destroy others, and will speedily complete their destruction.

Verse 17. In this verse we have a remarkable instance, not so much of the transient affections of holy grief, desire, or joy, as of that abiding tenderness, that loving temper, which is so apparent in all St. Paul's writings, towards those he styles his children in the faith. This is the more carefully to be observed, because the passions occasionally exercising themselves, and flowing like a torrent, in the apostle, are observable to every reader; whereas it requires a nicer attention to discern those calm standing tempers, that fixed posture of his soul, from whence the others only flow out, and which more peculiarly distinguish his character.

for a short time, in presence, not in heart, in-
 18 teracted with great doubt the more abundant
 19 ly to see your face. Wherefore we would have
 20 come to you (even I Paul) more and again;
 21 but Satan hindered us. For what in our
 hope, or joy, or crown of rejoicing? And
 22 not ye also before our Lord Jesus at his
 23 appearing? For ye are our glory and joy.

III. **1 PETER 1:10-12** when we could bear no
 longer, we thought good to be left at
 2 Athens alone; And sent Timothy, our
 3 brother, and a minister of Christ, and our
 4 fellowworker in the gospel of Christ, to
 5 establish you, and to comfort you concerning
 6 your faith; That no one might be moved by
 7 these afflictions: for ye yourselves know
 8 that we are appointed hereto. For when
 9 we were with you, we told you before, we
 10 should be afflicted; as it came to pass, and
 11 ye know. Therefore when I could bear no
 12 longer, I sent to know your faith, lest by
 13 any means the tempter should have tempted
 14 you, and our labour be in vain. But now
 15 when Timothy was come to us from you,
 16 and had brought us the good tidings of your
 17 faith and love, and that ye have a good re-
 18 membrance of us always, longing to see us,
 19 as we also to see you: Therefore, brethren,
 20 we were comforted over you in all our
 21 affliction and distress by your faith. For
 22 now we live, if ye stand fast in the Lord.
 23 For what thanks can we render to God for
 24 you, for all the joy wherewith we rejoice for
 25 you sake before our God? Night and day
 26 praying exceedingly that we may see your
 27 face, and perfect that which is wanting in
 28 your faith: Now our God and Father him-
 29 self, and our Lord Jesus, direct our way

19 unto you. And the Lord make you to in-
 crease and abound in love towards one
 20 another, and towards all men, as we also do
 21 towards you: That he may establish your
 hearts unshakable in holiness (before our
 God and Father, at the appearing of our
 Lord Jesus Christ) with all his saints.

CHAPTER IV.

1 I remaineth thus, brethren, that we be-
 2 come and exhort you by the Lord Jesus,
 3 as ye have received of us how ye ought to
 4 walk and to please God; that ye abound
 5 therein more and more. For ye know what
 6 commandments we gave you by the Lord
 7 Jesus. For this is the will of God, even
 8 your sanctification, that ye abstain from
 9 fornication; That every one of you know
 10 how to possess his vessel in sanctification
 11 and honour; Not in passionate desire, as
 12 the gentiles who know not God: That none
 13 defraud or defraud his brother in this
 14 matter: because the Lord is an avenger of
 15 all these things, as we have also told you
 16 before and testified. For God hath not
 17 called us to uncleanness, but to holiness.
 18 He therefore that despiseth, despiseth his
 19 own body, but God, who hath also given you his
 20 Holy Spirit.
 21 Touching brotherly love we need not
 22 write to you; for ye yourselves are taught
 23 of God to love one another. And indeed
 24 ye do it toward all the brethren that are in
 25 all Macedonia: but we exhort you, broth-
 26 ren, that ye increase more and more; And
 27 that ye study to be quiet, and to do your
 28 own business, and to work with your hands,
 29 as we commanded you; That ye may walk

Verse 18. *Nolan*—By those persecuting Jews,
 Acts xvii 13.

Verse 19. *Pe also*—As well as our other child-
 ren.

Verse 1. *We*—Paul and Silvanus, *think bear no
 longer*—this desire and love for you.

Verse 2. *We are appointed hereto*—Are in every
 respect laid in a net of snares for it, by the very
 design and contrivance of God himself; for the
 trial and increase of our faith and all other
 graces. He glorified in the world; but stayed
 up his thoughts of wholesome afflictions for his
 children.

Verse 3. *But now when Timothy was come to us
 from you*—Immediately after his return, St. Paul
 wrote; while his joy was fresh, and his tender-
 ness at the height.

Verse 4. *And as free*—Indeed; we enjoy life;
 as great is our affection for you.

Verse 5. *And perfect that which is wanting to your
 faith*—So St. Paul did not know that "they who
 was once upon the rock no longer stood to his
 height by them."

Verse 11. *Direct our way*—This prayer is ad-
 dressed to Christ, as well as to the Father.

Verse 12. *With all his (Christ's) saints*—Both
 angels and men.

Verse 1. *More and more*—It is not enough to
 have faith, even so as to please God, unless we
 abound "more and more" therein.

Verse 2. *Abstain from*—Abstain holiness of heart
 and life; particularly holiness of it are enjoined,
 that ye abstain from fornication. A beautiful tran-
 sition from sanctification to a single branch of
 the contrary; and this shows that nothing is so

seemingly distant, or below our thoughts, but
 we have need to guard against it.

Verse 3. *That every one know*—For this requires
 knowledge, as well as charity. To possess his
 vessel—his wife, in sanctification and honour—his
 as author to dishonour God or himself, or to
 obstruct, but further, holiness; remembering,
 marriage is not designed to inflame, but to con-
 quere, natural desires.

Verse 4. *Not in passionate desire*—Which had no
 place in men when in a state of innocence. It is
 known not that—And so may naturally seek happi-
 ness in a creature. What seemingly accidental
 words slide in; and yet how fine, and how easily
 important!

Verse 5. *In this matter*—By violating his bed.
 The things forbidden here are three: "fornica-
 tion," "verse 3," the passion of "desire," or in-
 ordinate affection in the married state, verse 5;
 and the breach of the marriage contract.

Verse 6. *He that despiseth*—The commandments
 we gave. *Despiseth*—himself. Who hath also
 given you his Holy Spirit? To convince you of the
 truth, and enable you to be holy. What naked
 majesty of words! How natural, and yet with
 what great simplicity!—a simplicity that does
 not impair, but improve, the understanding to
 the utmost; that, like the rays of heat through
 a glass, collects all the powers of reason into
 one orderly point, from being scattered abroad
 in idle confusion.

Verse 7. *We need not write*—largely. For ye are
 taught of God by his Spirit.

Verse 11. *That ye study*—Literally, "that ye be
 ambitious" in an ambition worthy a Christian.
 To work with your hands—Not a needless caution;
 for temporal concerns are often a snare to

decently toward them that are without, and may want nothing.
 8 Now we would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, so will God bring with him those also that sleep in Jesus. For this we say unto you by the word of the Lord, that we who are alive who are left in the appearing of the Lord shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall also rise. Then we who are alive who are left shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we be ever with the Lord.
 10 Wherefore comfort one another with these words.

CHAPTER V.

BUT of the times and seasons, brethren, ye have no need that I write to you. For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and

4 they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, and children of the day; ye are not children of the night, nor of darkness.
 6 Therefore let us not sleep, as the others, but let us awake, and keep awake, for they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, who are of the day, keep awake, having put on the breastplate of faith and love; and for an helmet, the hope of salvation.
 8 Then, for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we may live together with him. Wherefore comfort one another, and edify one another, as also ye do.
 12 Now we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. And we exhort you, brethren, warn the disorderly, comfort the feeble-minded, support the weak, be long-suffering toward all men. Has that none render to any man evil for evil; but ever follow that which is good, both to one another and to all men.

them who are newly filled with the love of God.

Verse 12. *Decently*. That they may have no pretence to say, that they will say (1 Cor. 13) "This religion makes men idle, and brings them to idleness." And may want nothing. Needful for life and godliness. What Christian desires more?

Verse 13. *Now*. Herein the efficacy of Christianity gently appears, - that it neither takes away nor embitters, but sweetly tempers, that most refined of all affections, our desire of or love to the dead.

Verse 14. *As*. As God raised him. *With him*. With their living head.

Verse 15. *By the word of the Lord*. - By a particular revelation. *We who are left*. This intimates the fewness of those who will be then alive, compared to the multitude of the dead. Believers of all ages and nations make up, as it were, one body; in consideration of which, the believers of that age might put themselves in the place, and speak in the person, of them who were to live till the coming of the Lord. Not that St. Paul barely asserted (though some seem to have imagined so) that the day of the Lord was at hand.

Verse 16. *With a shout*. - Properly, a proclamation made to a great multitude. Above this, the voice of an archangel; above this, the trumpet of God; the voice of God, somewhat analogous to the sound of a trumpet.

Verse 17. *Together in the same moment*. In the air. The wicked will remain beneath, while the righteous, being raised, shall be asparagus with their Lord in the judgment. *With the Lord*. - In heaven.

Verse 1. *But of the times and seasons when this shall be*.

Verse 2. *For this in general ye do know; and ye can and need know no more*.

Verse 3. *When they*. - The men of the world, say.

Verse 4. *Ye are not in darkness*. - Sleeping secure in sin.

Verse 5. *Awake, and keep awake*. - Being awakened, let us have all our spiritual senses about us

Verse 7. *They usually sleep and are drunken in the night*. - These things do not leave the light.

Verse 9. *God hath not appointed us to wrath*. - As he hath the obstinately impenitent.

Verse 10. *Whether we wake or sleep*. - Be alive or dead at his coming.

Verse 12. *Know them that, 1. Labour among you*. 2. *Answer you to the Lord's*. 3. *Admonish you*. "Answer" - Answer, mark, take knowledge of them and their work. Sometimes the same person may both labour, that is, preach; "an overseer," or govern; and "admonish" the flock by particular application to each; sometimes two or more different persons, according as God variously dispenses his gifts. But 12, what a mystery is it when a man undertakes this whole work without either gift or grace for any part of it! Why then, will he undertake it for pay? What! will he sell both his own soul and all the souls of the flock? What words can describe such a wretch as this! And yet even this may be "an honorable man."

Verse 13. *Estimate them very highly*. - Literally, "more than abundantly," to know the true, probable sympathy that is between true pastors and their flock is intimate, not only here, but also in divers other places of this epistle. See 1 Thess. 1, 7, 8. For their work's sake. The principal ground of their care regard for them. But how are we to esteem them who do not work at all?

Verse 14. *Warn the disorderly*. - Them that stand, as it were, out of their rank in the spiritual warfare. Some such were seen in that church. The feeble-minded. - Literally, "them of little souls" such as have no spiritual courage.

Verse 15. *See that ye*. - Watch over both yourselves and each other. *Edify*. That which is good do it readily and perseveringly.

Verse 16. *Be at peace*. - In uninterrupted happiness in God. *Warn without ceasing*. - Which is the fruit of "always rejoicing" in the Lord. *For everything give thanks*. - Which is the fruit of both the former. This is Christian perfection. Further than this we cannot go; and we need not stop short of it. Our Lord has purchased for us all

16, 17 Rejoice evermore: Pray without ceasing: In everything give thanks; for this is the will of God in Christ Jesus concerning you. Grieve not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the God of peace himself sanctify you wholly; and may the whole of you, the spirit and the soul and the

body, be preserved blameless unto the appearing of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren, pray for us. Salute all the brethren with an holy kiss. I adjure you by the Lord, that this epistle be read to all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

as righteousness, for us. It is the very design of the gospel that, being saved from guilt, we should be happy in the love of Christ. Prayer may be said to be the breath of our spiritual life. He that lives cannot possibly cease breathing, so much as we really enjoy the presence of God, so much prayer and praise do we offer up "without ceasing;" even our rejoicing is but devotion. Thanksgiving is inseparable from true prayer; it is almost essentially connected with it. He that always prays is ever giving praise, whether in ease or pain, both for prosperity and for the greatest adversity. His blessed God for all things, looks on them as coming from him, and forgives them only for his sake; not chiding nor refusing, liking nor disliking, anything, but only as it is agreeable or disagreeable to his perfect will.

Verse 18. *For this*—That you should thus rejoice, pray, give thanks, *is the will of God*—Always good, always pointing at our salvation.

Verse 19. *Quench not the Spirit*—Wherever it is, it burns; it burns in holy love, in joy, prayer, thanksgiving. It quench it not, damp it not in yourself or others, either by neglecting to do good, or by doing evil.

Verse 20. *Despise not prophesyings*—That is, preaching; for the apostle is not here speaking of extraordinary gifts. It seems, one means of grace is put for all; and whoever despises any of these, under whatever pretence, will surely (though perhaps gradually and almost insensibly) "quench the Spirit."

Verse 21. *Constantly, prove all things*—Which any preacher recommends. He speaks of practice, not of doctrines. Try every advice by the touchstone of scripture, and hold fast that which is good. Zealously, resolutely, diligently practice it, in spite of all opposition.

Verse 22. And be equally zealous and careful to abstain from all appearance of evil—Observe, those who "heap to themselves teachers, having itching ears," under pretence of proving all things, have no countenance or excuse from this scripture.

Verse 23. And may the God of peace sanctify you—By the peace he works in you, which is a great means of sanctification. *Wholly*—The word signifies "wholly and perfectly;" every part and all that concerns you; all that is of or about you. And may the whole of you, the spirit and the soul and the body—Just before he said "you," now he designates them from their spiritual state. "The spirit" (Gal. vi. 8; wishing that it may be preserved "whole and entire;" then from their natural state, "the soul and the body;" (for these two make up the whole nature of man, Matt. x. 28;) wishing it may be preserved blameless till the coming of Christ. To explain this a little further; of the three here mentioned, only the two last are the natural constituent parts of man. The first is adventitious, and the supernatural gift of God, to be found in Christians only. That man cannot possibly consist of three parts, appears hence; The soul is either matter or not matter; there is no medium. But if it is matter, it is part of the body; if not matter, it coincides with the spirit.

Verse 24. *Who also will do it*—Unless you quench the Spirit.

Verse 27. *I charge you by the Lord—Christ*, to whom proper divine worship is here paid. *That this epistle*—The first he wrote. He read to all the brethren—that is, in all the churches. They might have concealed it out of modesty, had not this been so solemnly enjoined; but what Paul commands under so strong an adjuration, Rome forbids under pain of excommunication.

NOTES ON ST. PAUL'S SECOND EPISTLE TO THE THESSALONIANS

THIS epistle seems to have been written soon after the former, chiefly on occasion of some things therein which had been misunderstood. Herein he, 1. Congratulates their constancy in the faith, and exhorts them to advance daily in grace and wisdom. 2. Reforms their mistake concerning the coming of our Lord. And, 3. Recommends several Christian duties.

The parts of it are five :—

- | | |
|---|--------------------------------|
| I. The inscription, | C. i. 1, 2 |
| II. Thanksgiving and prayer for them, | 3—12 |
| III. The doctrine concerning the man of sin,
Whence he comforts them against this trial,
Adding exhortation and prayer, | C. ii. 1—12
13, 14
15—17 |
| IV. An exhortation to prayer, with a prayer for them,
to correct the disorderly, | C. iii. 1—5
6—16 |
| V. The conclusion, | 17, 18 |

II. THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:
 2 Grace be unto you, and peace, from God our Father and from our Lord Jesus Christ.
 3 We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every one of you toward each other aboundeth; So that we ourselves glory of you in the churches of God for your patience and faith in all your persecutions and sufferings which ye endure: A manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God, for which also ye suffer: Seeing it is a righteous thing with God to recompense affliction to them that afflict you; And to you

that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with his mighty angels, In flaming fire taking vengeance on them who know not God, and who obey not the gospel of our Lord Jesus.
 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, When he shall come to be glorified in his saints, and to be admired in all that believe (for our testimony was believed among you) in that day. To this end we pray always for you, that our God would make you worthy of this calling, and fulfil in you all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Verse 3. It is highly observable, that the apostle wraps up his praise of men in praise to God; giving him the glory. *Your faith groweth*—Probably he had heard from them since his sending the former letter. *Aboundeth*—Like water that overflows its banks, and yet increaseth still.

Verse 4. *Which ye endure*—"That ye may be accounted worthy of the kingdom."

Verse 5. *A manifest token*—This is treated of in the sixth and following verses.

Verse 6. *It is a righteous thing with God*—(How-ever men may judge) to transfer the pressure from you to them. And it is remarkable that about this time, at the passover, the Jews raising a tumult, a great number (some say thirty thousand) of them were slain. St. Paul seems to allude to this beginning of sorrows, 1 Thess. ii. 16, which did not end but with their destruction.

Verse 8. *Taking vengeance*—Does God barely permit this, or (as "the Lord" once "rained brimstone and fire from the Lord out of heaven," Gen. xix. 24) does a fiery stream go forth from him for ever? *Who know not God*—(The root of all wickedness and misery) who remain in heathen

ignorance. *And who obey not*—This refers chiefly to the Jews, who had heard the gospel.

Verse 9. *From the glory of his power*—Tremble, ye stout-hearted! *Everlasting destruction*—As there can be no end of their sins, (the same enmity against God continuing,) so neither of their punishment; sin and its punishment running parallel throughout eternity itself. They must of necessity, therefore, be cut off from all good, and all possibility of it. *From the presence of the Lord*—Wherein chiefly consists the salvation of the righteous. What unspeakable punishment is implied even in falling short of this, supposing that nothing more were implied in his taking vengeance!

Verse 10. *To be glorified in his saints*—For the wonderful glory of Christ shall shine in them.

Verse 11. *All the good pleasure of his goodness*—Which is no less than perfect holiness.

Verse 12. *That the name*—The love and power, of our Lord may be glorified—Gloriously displayed, in you.

Verse 1. *Our gathering together to him*—In the clouds.

CHAPTER II.

NOW I beseech you, brethren, concerning the appearing of our Lord Jesus Christ, and our gathering together unto him, That ye be not soon shaken in mind, or terrified, neither by spirit, nor by word, nor by letter as from us, as if the day of the Lord were at hand. Let no man deceive you by any means, for *that day shall not come*, unless the falling away come first, and the man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God as God, declaring himself that he is God. Remember ye not, that I told you these things, when I was yet with you? And now ye know that which restraineth that he may be revealed in his time. For the mystery of iniquity already worketh: only he that restraineth *will restrain*, till he be taken out of the way. And then will that wicked one be revealed, whom the Lord will consume with the Spirit of his mouth, and destroy with the brightness of his appearing: Whose appearing is after the mighty working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them

Verse 2. *Be not shaken in mind*—In judgment. Or terrified—As those easily are who are immoderately fond of knowing future things. *Neither by any pretended revelation from the Spirit, nor by pretence of any word spoken by me.*

Verse 3. *Unless the falling away*—From the pure faith of the gospel, *come first*. This began even in the apostolic age. But *the man of sin, the son of perdition*—Eminently so called, is not come yet. However, in many respects, the Pope has an indisputable claim to those titles. He is, in an emphatical sense, “the man of sin,” as he increases all manner of sin above measure. And he is, too, properly styled, “the son of perdition,” as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that opposeth himself to the emperor, once his rightful sovereign; and that exalteth himself above all that is called God, or that is worshipped—Commanding angels, and putting kings under his feet, both of whom are “called gods” in scripture; claiming the highest power, the highest honour; suffering himself, not once only, to be styled God or vicegod. Indeed no less is implied in his ordinary title, “Most Holy Lord,” or, “Most Holy Father.” So that he sitteth—Enthroned. *In the temple of God*—Mentioned Rev. xi. 1. *Declaring himself that he is God*—Claiming the prerogatives which belong to God alone.

Verse 6. *And now ye know*—By what I told you when I was with you. *That which restraineth*—The power of the Roman emperors. When this is taken away, the wicked one will be revealed. In his time—His appointed season, and not before.

Verse 7. He will surely be revealed; for the mystery—The deep, secret power, of iniquity, just opposite to the power of godliness, already worketh—It began with the love of honour, and the desire of power; and is completed in the entire subversion of the gospel of Christ. This “mystery of iniquity” is not wholly confined to the Romish church, but extends itself to others also. It seems to consist of, 1. Human inventions added to the written word. 2. Mere out-

that perish; because they received not the love of the truth, that they might be saved. 11 And therefore God shall send them strong delusion, so that they shall believe the lie: 12 That they all may be condemned who believed not the truth, but had pleasure in unrighteousness. But we ought to give thanks to God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; To which he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word, or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

FINALLY, brethren, pray for us, that the word of the Lord may run and be glorified, even as among you: And that we may be delivered from unreasonable and wicked

side performances put in the room of faith and love. 3. Other mediators besides the man Christ Jesus. The two last branches, together with idolatry and bloodshed, are the direct consequences of the former; namely, the adding to the word of God. *Already worketh*—In the church. *Only he that restraineth*—That is, the potentate who successively has Rome in his power. The emperors, heathen or Christian; the kings, Goths or Lombards; the Carolingian or German emperors.

Verse 8. *And then*—When every prince and power that restrains is taken away. *Will that wicked one*—Emphatically so called, *be revealed*. Whom the Lord will soon consume with the Spirit of his mouth—His immediate power. And destroy—With the very first appearance of his glory.

Verse 10. *Because they received not the love of the truth*—Therefore God suffered them to fall into that “strong delusion.”

Verse 11. *Therefore God shall send them*—That is, judicially permit to come upon them, strong delusion.

Verse 12. *That they all may be condemned*—That is, the consequence of which will be, that they “all” will “be condemned” who believed not the truth, but had pleasure in unrighteousness—That is, who believed not the truth, because they loved sin.

Verse 13. *God hath from the beginning*—Of your hearing the gospel. *Chosen you to salvation*—Taken you out of the world, and placed you in the way to glory.

Verse 14. *To which*—Faith and holiness. *He hath called you by our gospel*—That which we preached accompanied with the power of his Spirit.

Verse 15. *Hold*—Without adding to, or diminishing from, the traditions which ye have been taught—The truths which I have delivered to you. *Whether by word or by our epistle*—He preached before he wrote. And he had written concerning this in his former epistle.

Verse 1. *May run*—Go on swiftly, without any interruption. *And be glorified*—Acknowledged as divine and bring forth much fruit.

3 men: for all men have not faith. But the Lord is faithful, who will stablish, and guard you from the evil one. And we trust in the Lord concerning you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received of us. For yourselves know how ye ought to imitate us: we behaved not disorderly among you; Neither did we eat any man's bread for nothing; but wrought with labour and toil night and day, that we might not burden any of you: Not because we have not authority, but that we might make ourselves

Verse 2. *All men have not faith*—And all men who have not are more or less unreasonable and wicked *men*.

Verse 3. *Who will stablish you*—That cleave to him by faith. *And guard you from the evil one*—And all his instruments.

Verse 4. *We trust in the Lord concerning you*—Thus only should we trust in any man.

Verse 5. *Now the Lord*—The Spirit, whose proper work this is. *Direct*—Lead you straight forward. *Into the patience of Christ*—Of which he set you a pattern.

Verse 6. *That walketh disorderly*—Particularly by not working. *Not according to the tradition as received of us*—The admonition we gave,

an example to you that ye might imitate us.

10 For when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear there are some among you who walk disorderly, doing nothing, but being busybodies. Now such we command and exhort by our Lord Jesus Christ, to work quietly, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with my own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen.

both by word of mouth, and in our former epistle.

Verse 10. *Neither let him eat*—Do not maintain him in idleness.

Verse 11. *Doing nothing, but being busybodies*—To which idleness naturally disposes.

Verse 12. *Work quietly*—Letting the concerns of other people alone.

Verse 14. *Have no company with him*—No intimacy, no familiarity, no needless correspondency.

Verse 15. *Admonish him as a brother*—Tell him lovingly of the reason why you shun him.

Verse 16. *The Lord of peace*—Christ. *Give you peace by all means*—In every way and manner.

NOTES ON ST. PAUL'S FIRST EPISTLE TO TIMOTHY.

THE mother of Timothy was a Jewess, but his father was a gentile. He was converted to Christianity very early; and while he was yet but a youth, was taken by St. Paul to assist him in the work of the gospel, chiefly in watering the churches which he had planted.

He was therefore properly, as was Titus, an itinerant evangelist, a kind of secondary apostle, whose office was to regulate all things in the churches to which he was sent; and to inspect and reform whatsoever was amiss either in the bishops, deacons, or people.

St. Paul had doubtless largely instructed him in private conversation for the due execution of so weighty an office. Yet to fix things more upon his mind, and to give him an opportunity of having recourse to them afterward, and of communicating them to others, as there might be occasion, as also to leave divine directions in writing, for the use of the church and its ministers in all ages; he sent him this excellent pastoral letter, which contains a great variety of important sentiments for their regulation.

Though St. Paul styles him his "own son in the faith," yet he does not appear to have been converted by the apostle; but only to have been exceeding dear to him, who had established him therein; and whom he had diligently and faithfully served, like a son with his father in the gospel. Phil. ii. 22.

The epistle contains three parts:—

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|--|---------------|
| I. The inscription, | C. i. 1, 2 |
| II. The instruction of Timothy how to behave at Ephesus, wherein, | |
| 1. In general, he gives him an injunction to deliver to them that taught the law in a wrong manner, and confirms at the same time the sum of the gospel as exemplified in himself, | 3—20 |
| 2. In particular, | |
| (1.) He prescribes to men, a method of prayer, | C. ii. 1—8 |
| To women, good works and modesty, | 9—15 |
| (2.) He recounts the requisites of a bishop, | C. iii. 1—7 |
| The duties of deacons, | 8—10 |
| of women, | 11—13 |
| 3. He shows what Timothy should teach, | 14—C. iv. 1—6 |
| What he should avoid, | 7—11 |
| What follow after, | 12—16 |
| How he should treat men and women, | C. v. 1, 2 |
| Widows, | 3—16 |
| Elders, | 17—19 |
| Offenders, | 20, 21 |
| Himself, | 22, 23 |
| Those he doubts of, | 24, 25 |
| Servants, | C. vi. 1, 2 |
| 4. False teachers are reprov'd, | 3—10 |
| Timothy is admonished, | |
| quicken'd, | 11, 12 |
| and charg'd | 13—16 |
| Precepts are prescribed to be enforced on the rich, | 17—19 |
| III. The conclusion, | 20, 21 |

I. TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ according to the commandment of God our Saviour, and Christ Jesus, our hope; To Timotheus, my own son in the faith: Grace,

mercy, peace, from God our Father and Christ Jesus our Lord.

3 As I exhorted thee when I was going into Macedonia, abide at Ephesus, that thou mayest charge some to teach no other

Verse 1. *Paul an apostle*—Familiarity is to be set aside where the things of God are concerned. *According to the commandment of God*—The authoritative appointment of God the Father. *Our Saviour*—So styled in many other places likewise, as being the grand orderer of the whole scheme of our salvation. *And Christ our hope*—That is, the author, object, and ground, of all our hope.

Verse 2. *Grace, mercy, peace*—St. Paul wishes

"grace" and "peace" in his epistles to the churches. To Timotheus he adds "mercy," the most tender grace towards those who stand in need of it. The experience of this prepares a man to be a minister of the gospel.

Verse 3. *Charge some to teach no other doctrine*—Than I have taught. Let them put nothing in the place of it, add nothing to it.

Verse 4. *Neither give heed*—So as either to teach

4 doctrine, Neither to give heed to fables and endless genealogies, that afford questions, and not godly edifying, which is through
6 faith. Whereas the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned: From which some having missed the mark, are
7 turned aside to vain jangling; Desiring to be teachers of the law; understanding neither the things they say, nor those concerning which they confidently affirm. We know the law is good, if a man use it lawfully;
9 Knowing this, that the law doth not lie against a righteous man, but against the lawless and disobedient, against the ungodly and sinners, the unholy and profane, against killers of their fathers or their mothers,
10 against murderers, Against whoremongers, sodomites, manstealers, liars, perjured persons, and if there be any other thing that is contrary to wholesome doctrine; According to the glorious gospel of the blessed
12 God, with which I am intrusted. And I thank Christ Jesus our Lord, who hath enabled me, in that he accounted me faith-

or regard them. *To fables*—Fabulous Jewish traditions. *And endless genealogies*—Not those delivered in scripture, but the long intricate pedigrees whereby they strove to prove their descent from such or such a person. *Which afford questions*—Which lead only to useless and endless controversies.

Verse 5. *Whereas the end of the commandment*—Of the whole Christian institution. *Is love*—And this was particularly the end of the commandment which Timotheus was to enforce at Ephesus, verses 3, 18. The foundation is faith; the end, love. But this can only subsist in an heart purified by faith, and is always attended with a good conscience.

Verse 6. *From which*—Love and a good conscience. *Some are turned aside*—An affection of high and extensive knowledge sets a man at the greatest distance from faith, and all sense of divine things. *To vain jangling*—And of all vanities, none are more vain than dry, empty disputes on the things of God.

Verse 7. *Understanding neither the very things they speak, nor the subject they speak of.*

Verse 8. *We grant the whole Mosaic law is good, answers excellent purposes, if a man use it in a proper manner.* Even the ceremonial is good, as it points to Christ; and the moral law is holy, just, and good, in its own nature; and of admirable use both to convince unbelievers, and to guide believers in all holiness.

Verse 9. *The law doth not lie against a righteous man*—Doth not strike or condemn him. *But against the lawless and disobedient*—They who despise the authority of the lawgiver violate the first commandment, which is the foundation of the law, and the ground of all obedience. *Against the ungodly and sinners*—Who break the second commandment, worshipping idols, or not worshipping the true God. *The unholy and profane*—Who break the third commandment by taking his name in vain.

Verse 10. *Manstealers*—The worst of all thieves, in comparison of whom, highwaymen and house-breakers are innocent. What then are must traders in negroes, procurers of servants for America, and all who list soldiers by lies, tricks, or enticements?

Verse 11. *According to the glorious gospel*—Which, far from "making void," does effectually "establish, the law."

ful, having put me into the ministry; Who was before a blasphemer, and a persecutor, and an oppressor: but I obtained mercy,
14 because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ
15 Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I
16 am chief. Yet for this cause I obtained mercy, that on me the chief, Jesus Christ might show all longsuffering, for a pattern to them who should hereafter believe in him
17 to life everlasting. Now to the King of eternity, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This charge I commit to thee, son Timotheus, according to the prophecies which went before concerning thee, that thou mightest by them war the good warfare;
19 Holding fast faith and a good conscience; which some having thrust away have made
20 shipwreck of their faith: Of whom are Hymeneus and Alexander; whom I have

Verse 12. *I thank Christ, who hath enabled me, in that he accounted me faithful, having put me into the ministry*—The meaning is, I thank him for putting me into the ministry, and enabling me to be faithful therein.

Verse 13. *A blasphemer*—Of Christ. *A persecutor*—Of his church. *A reviler*—Of his doctrine and people. *But I obtained mercy*—He does not say, because I was unconditionally elected; but because I did it in ignorance. Not that his ignorance took away his sin; but it left him capable of mercy; which he would hardly have been, had he acted thus contrary to his own conviction.

Verse 14. *And the grace*—Whereby I obtained mercy. *Was exceeding abundant with faith*—Opposite to my preceding "unbelief." *And love*—Opposite to my "blasphemy, persecution, and oppression."

Verse 15. *This is a faithful saying*—A most solemn preface. *And worthy of all acceptance*—Well deserving to be accepted, received, embraced, with all the facilities of our whole soul. *That Christ*—Promised. *Jesus*—Exhibited. *Came into the world to save sinners*—All sinners, without exception.

Verse 16. *For this cause God showed me mercy, that all his longsuffering might be shown, and that none might hereafter despair.*

Verse 17. *The King of eternity*—A phrase frequent with the Hebrews. How unspeakably sweet is the thought of eternity to believers!

Verse 18. *This charge I commit to thee*—That thou mayest deliver it to the church. *According to the prophecies concerning thee*—Uttered when thou wast received as an evangelist, 1 Tim. iv. 14; probably by many persons, 1 Tim. vi. 12; that, being encouraged by them, thou mightest war the good warfare.

Verse 19. *Holding fast faith*—Which is as a most precious liquor. *And a good conscience*—Which is as a clean glass. *Which*—Namely, a good conscience. *Some having thrust away*—It goes away unwillingly: it always says, "Do not hurt me." And they who retain this do not make shipwreck of their faith—Indeed, none can make shipwreck of faith who never had it. These, therefore, were once true believers: yet they fell not only foully, but finally; for ships once wrecked cannot be afterwards saved.

Verse 20. *Whom*—Though absent. *I have delivered to Satan, that they may learn not to blaspheme*—

delivered to Satan, that they may learn not to blaspheme.

CHAPTER II.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, thanksgivings, be made for all men; For kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who willeth all men to be saved, and to come to the knowledge of the truth. For there is one God, one mediator also between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified of in due season. Whereunto I am ordained a preacher, and an apostle, (I speak the truth, I lie not,) a teacher of the gentiles in faith and truth. I will therefore that men

That by what they suffer they may be in some measure restrained, if they will not repent.

Verse 1. *I exhort therefore*—Seeing God is so gracious. In this chapter he gives directions, 1. With regard to public prayers; 2. With regard to doctrine. *Supplication* is here the imploring help in time of need: *prayer* is any kind of offering up our desires to God. But true prayer is the vehemency of holy zeal, the ardour of divine love, arising from a calm, undisturbed soul, moved upon by the Spirit of God. *Intercession* is prayer for others. We may likewise give thanks for all men, in the full sense of the word, for that God "willeth all men to be saved," and Christ is the Mediator of all.

Verse 2. *For all that are in authority*—Seeing even the lowest country magistrates frequently do much good or much harm. God supports the power of magistracy for the sake of his own people, when, in the present state of men, it could not otherwise be kept up in any nation whatever. *Godliness*—Inward religion; the true worship of God. *Honesty*—A comprehensive word taking in the whole duty we owe to our neighbour.

Verse 3. *For this*—That we pray for all men. Do you ask, "Why are not more converted?" We do not pray enough. *Is acceptable in the sight of God our Saviour*—Who has actually saved us that believe, and "willeth all men to be saved." It is strange that any whom he has actually saved should doubt the universality of his grace!

Verse 4. *Who willeth seriously all men*—Not a part only, much less the smallest part. *To be saved*—Eternally. This is treated of, verses 5, 6. And, in order thereto, to come—They are not compelled. *To the knowledge of the truth*—Which brings salvation. This is treated of, verses 6, 7.

Verse 5. *For*—The fourth verse is proved by the fifth; the first, by the fourth. *There is one God*—And they who have not him, through the one Mediator, have no God. *One mediator also*—We could not rejoice that there is a God, were there not a mediator also; one who stands between God and men, to reconcile man to God, and to transact the whole affair of our salvation. This excludes all other mediators, as saints and angels, whom the Papists set up and idolatrously worship as such: just as the heathens of old set up many mediators, to pacify their superior gods. *The man*—Therefore all men are to apply to this mediator, "who gave himself for all."

Verse 6. *Who gave himself a ransom for all*—Such

pray in every place, lifting up holy hands, without wrath and doubting. Likewise, that women adorn themselves in decent apparel, with modesty and sobriety; not with curled hair, or gold, or pearls, or costly raiment; But (which becometh women professing godliness) with good works. Let a woman learn in silence with all subjection. For I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived transgressed. Yet she shall be saved in childbearing, if they continue in faith and love and holiness with sobriety.

CHAPTER III.

THIS is a faithful saying, If a man desire the office of a bishop, he desireth a good

a ransom, the word signifies, wherein a like or equal is given; as an eye for an eye, or life for life: and this ransom, from the dignity of the person redeeming, was more than equivalent to all mankind. *To be testified of in due season*—Literally, "in his own seasons;" those chosen by his own wisdom.

Verse 8. *I will*—A word strongly expressing his apostolical authority. *Therefore*—This particle connects the eighth with the first verse. *That men pray in every place*—Public and private. Wherever men are, there prayer should be. *Lifting up holy hands*—Pure from all known sin. *With out wrath*—In any kind, against any creature. And every temper or motion of our soul that is not according to love is "wrath." *And doubting*—Which is contrary to faith. And wrath, or unholy actions, or want of faith in him we call upon, are the three grand hinderances of God's hearing our petitions. Christianity consists of faith and love, embracing truth and grace; therefore the sum of our wishes should be, to pray, and live, and die, without any wrath or doubt.

Verse 9. *With sobriety*—Which, in St. Paul's sense, is the virtue which governs our whole life according to true wisdom. *Not with curled hair, not with gold*—Worn by way of ornament. *Not with pearls*—Jewels of any kind: a part is put for the whole. *Not with costly raiment*—These four are expressly forbidden by name to all women (here is no exception) *professing godliness*, and no act of man can reconcile with the Christian profession the wilful violation of an express command.

Verse 12. *To usurp authority over the man*—By public teaching.

Verse 13. *First*—So that woman was originally the inferior.

Verse 14. *And Adam was not deceived*—The serpent deceived Eve: Eve did not deceive Adam but persuaded him. "Thou hast hearkened unto the voice of thy wife," Gen. iii. 17. The preceding verse showed why a woman should not "usurp authority over the man:" this shows why she ought not "to teach." She is more easily deceived, and more easily deceives. *The woman being deceived transgressed*—"The serpent deceived" her, Gen. iii. 13, and she transgressed.

Verse 15. *Yet she*—That is, women in general, who were all involved with Eve in the sentence pronounced, Gen. iii. 16. *Shall be saved in childbearing*—Carried safe through the pain and danger which that sentence entails upon them for the transgression; yea, and finally saved, if they continue in loving faith and holy wisdom.

2 work. A bishop therefore must be blameless, the husband of one wife, vigilant, prudent, of good behaviour, hospitable, apt to teach; Not given to wine, no striker, not desirous of filthy gain; but gentle, patient, not loving money; Ruling his own house well, having his children in subjection with all seriousness; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a new convert, lest being puffed up he fall into the condemnation of the devil. He ought also to have a good report from them that are without; lest he fall into reproach and the snare of the devil. Likewise the deacons must be serious, not doubletongued, not given to much wine, not desirous of filthy gain; Holding fast the mystery of the faith in a pure conscience. And let these be proved first; then let them minister, being blameless. In like manner their wives must be serious, not slanderers, vigilant, faithful in all things. Let the deacons be husbands of one wife, ruling their children and their own houses well. For they that have discharged the office of a deacon well purchase

Verse 1. *He desirous a good work*—An excellent, but laborious, employment.

Verse 2. *Therefore*—That he may be capable of it. *A bishop*—Or pastor of a congregation. *Must be blameless*—Without fault or just suspicion. *The husband of one wife*—This neither means that a bishop "must" be married, nor that he may not marry a second wife; which it is just as lawful for him to do as to marry a first, and may in some cases be his bounden duty. But whereas polygamy and divorce on slight occasions were common both among the Jews and heathens, it teaches us that ministers, of all others, ought to stand clear of those sins. *Vigilant, prudent*—Lively and zealous, yet calm and wise. *Of good behaviour*—Naturally flowing from that vigilance and prudence.

Verse 4. *Having his children in subjection with all seriousness*—For levity undermines all domestic authority; and this direction, by a parity of reason, belongs to all parents.

Verse 6. *Lest being puffed up*—With this new honour, or with the applause which frequently follows it. *He fall into the condemnation of the devil*—The same into which the devil fell.

Verse 7. *He ought also to have a good report*—To have had a fair character in time past. *From them that are without*—That are not Christians. *Lest he fall into reproach*—By their rehearsing his former life, which might discourage and prove a snare to him.

Verse 8. *Likewise the deacons must be serious*—Men of a grave, decent, venerable behaviour. But where are presbyters? Were this order essentially distinct from that of bishops, could the apostle have passed it over in silence? *Not desirous of filthy gain*—With what abhorrence does he everywhere speak of this! All that is gained (above food and raiment) by ministering in holy things is "filthy gain" indeed; far more filthy than what is honestly gained by raking kennels, or emptying common sewers.

Verse 9. *Holding fast the faith in a pure conscience*—Steadfast in faith, holy in heart and life.

Verse 10. *Let these be proved first*—Let a trial be made how they behave. *Then let them minister*—Let them be fixed in that office.

Verse 11. *Faithful in all things*—Both to God, their husbands, and the poor.

Verse 13. *They purchase a good degree*—Or step,

to themselves a good degree, and much boldness in the faith which is in Christ
14 Jesus. These things I write to thee, hoping
15 to come to thee shortly: But if I tarry, that thou mayest know how thou oughtest to behave in the house of God, which is the church of the living God.

16 The mystery of godliness is the pillar and ground of the truth, and without controversy a great thing: God was manifested in the flesh, was justified by the Spirit, seen by angels, preached among the gentiles, believed on in the world, taken up into glory.

IV. *BUT* the Spirit saith expressly, that in the latter times some will depart from the faith, giving heed to seducing spirits, and doctrines of devils; By the hypocrisy of them that speak lies, having their own consciences seared as with an hot iron; 3 Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing to be rejected, being received with thanksgiving: 5 For it is sanctified by the word of God and

toward some higher office. And much boldness—From the testimony of a good conscience.

Verse 15. *That thou mayest know how to behave*—This is the scope of the epistle. *In the house of God*—Who is the master of the family. *Which is*—As if he had said, By "the house of God," I mean the church.

Verse 16. *The mystery of godliness*—Afterwards specified in six articles, which sum up the whole economy of Christ upon earth. *Is the pillar and ground*—The foundation and support, of all the truth taught in his church. *God was manifest in the flesh*—In the form of a servant, the fashion of a man, for three and thirty years. *Justified by the Spirit*—Publicly "declared to be the Son of God," by his resurrection from the dead. *Seen*—Chiefly after his resurrection. *By angels*—Both good and bad. *Preached among the gentiles*—This elegantly follows. The angels were the least, the gentiles the farthest, removed from him; and the foundation both of this preaching and of their faith was laid before his assumption. *Was believed on in the world*—Opposed to heaven, into which he was "taken up." The first point is, He "was manifested in the flesh;" the last, He was taken up into glory.

Verse 1. *But the Spirit saith*—By St. Paul himself to the Thessalonians, and probably by other contemporary prophets. *Expressly*—As concerning a thing of great moment, and soon to be fulfilled. *That in the latter times*—These extend from our Lord's ascension till his coming to judgment. *Some*—Yes, many, and by degrees the far greater part. *Will depart from the faith*—The doctrine once delivered to the saints. *Giving heed to seducing spirits*—Who inspire false prophets.

Verse 2. These "will depart from the faith," by the hypocrisy of them that speak lies, having their own consciences as senseless and unfeeling as flesh that is seared with an hot iron.

Verse 3. *Forbidding priests, monks, and nuns to marry, and commanding all men to abstain from such and such meats at such and such times.* Which God hath created to be received by them that know the truth—That all meats are now clean. With thanksgiving—Which supposes a pure conscience.

Verse 5. *It is sanctified by the word of God*—Creat

6 prayer: If thou remind the brethren of these things, thou wilt be a good minister of Jesus Christ, nourishing them with the words of faith and of the good doctrine, which thou hast accurately traced out. But avoid profane and old wives' fables, and exercise thyself unto godliness. For bodily exercise profiteth a little: but godliness is profitable for all things, having the promise of the present life, and of that which is to come. This is a faithful saying, and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe. 11, 12 These things command and teach. Let no one despise thy youth; but be a pattern to them that believe, in word, in behaviour, in love, in spirit, in faith, in purity. Till I come, give thyself to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these things; be wholly in them; that thy profiting may appear in all things. Take heed to thyself and to thy teaching: continue in them, for

ing all, and giving it to man for food. *And by prayer*—The children of God are to pray for the sanctification of all the creatures which they use. And not only the Christians, but even the Jews, yea, the very heathens, used to consecrate their table by prayer.

Verse 7. Like those who were to contend in the Grecian games, *exercise thyself unto godliness*—Train thyself up in holiness of heart and life, with the utmost labour, vigour, and diligence.

Verse 8. *Bodily exercise profiteth a little*—Increases the health and strength of the body.

Verse 10. *Therefore*—Animated by this promise. *We both labour and suffer reproach*—We regard neither pleasure, ease, nor honour. *Because we trust*—For this very thing the world will hate us. *In the living God*—Who will give us the life he has promised. *Who is the Saviour of all men*—Preserving them in this life, and willing to save them eternally. *But especially*—In a more eminent manner. *Of them that believe*—And so are saved everlastingly.

Verse 12. *Let no one have reason to despise thee for thy youth*. To prevent this, *Be a pattern in word*—Public and private. *In spirit*—In your whole temper. *In faith*—When this is placed in the midst of several other Christian graces, it generally means a particular branch of it; fidelity or faithfulness.

Verse 13. *Give thyself to reading*—Both publicly and privately. Enthusiasts, observe this! Expect no end without the means.

Verse 14. *Neglect not*—They neglect it who do not exercise it to the full. *The gift*—Of seedling the flock, of power, and love, and sobriety. *Which was given thee by prophecy*—By immediate direction from God. *By the laying on of my hands*—2 Tim. i. 6; while the elders joined also in the solemnity. This presbytery probably consisted of some others, together with Paul and Silas.

Verse 15. *Meditate*—The Bible makes no distinction between this and to contemplate, whatever others do. True meditation is no other than faith, hope, love, joy, melted down together, as it were, by the fire of God's Holy Spirit; and offered up to God in secret. He that is wholly in these, will be little in worldly

in so doing thou shalt save both thyself and them that hear thee.

CHAPTER V.

REBUKE not an aged man, but exhort him as a father; the younger men as brethren; The aged women as mothers, the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or grandchildren, let these learn first to show piety at home, and to requite their parents: for this is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And enjoin these things, that they may be blameless. But if any provide not for his own, and especially for those of his own family, he hath denied the faith, and is worse than an infidel. Let not a widow be chosen under threescore years old, having been the wife of one husband, Well reported of for good works; if she hath brought up children, if she hath lodged strangers, if she hath washed the feet of the saints, if

company, in other studies, in collecting books, medals, or butterflies: wherein many pastors drone away so considerable a part of their lives.

Verse 16. *Continue in them*—In all the preceding advices.

Verse 1. *Rebuke not*—Considering your own youth, with such a severity as would otherwise be proper.

Verse 3. *Honour*—That is, maintain out of the public stock.

Verse 4. *Let these learn to requite their parents*—For all their former care, trouble, and expense.

Verse 5. *Widows indeed*—Who have no near relations to provide for them; and who are wholly devoted to God. *Desolate*—Having neither children, nor grandchildren to relieve her.

Verse 6. *She that liveth in pleasure*—Delicately, voluptuously, in elegant, regular sensuality, though not in the use of any such pleasures as are unlawful in themselves.

Verse 7. *That they*—That is, the widows.

Verse 8. *If any provide not*—Food and raiment. *For his own*—Mother and grandmother, being desolate widows. *He hath*—Virtually. *Denied the faith*—Which does not destroy, but perfect, natural duties. What has this to do with heaping up money for our children, for which it is often so impudently alleged? But all men have their reasons for laying up money. One will go to hell for fear of want; another acts like a heathen, lest he should be worse than an infidel.

Verse 9. *Let not a widow be chosen*—Into the number of deaconesses, who attended sick women or travelling preachers. *Under threescore*—Afterwards they were admitted at forty, if they were eminent for holiness. *Having been the wife of one husband*—That is, having lived in lawful marriage, whether with one or more persons successively.

Verse 10. *If she hath washed the feet of the saints*—Has been ready to do the meanest offices for them.

Verse 11. *Refuse*—Do not choose. *For whom they are waxed wanton against Christ*—To whom

- she hath relieved the afflicted, if she hath
 11 diligently followed every good work. But
 the younger widows refuse; for when they
 are waxed wanton against Christ, they want
 12 to marry; Having condemnation, because
 13 they have rejected their first faith. And
 withal they learn to be idle, going about
 from house to house; and not only idle, but
 triflers and busybodies, speaking what they
 14 ought not. I counsel therefore the younger
 women to marry, bear children, guide the
 family, give no occasion of reproach to the
 15 adversary. For some are already turned
 16 aside after Satan. If any believing man
 or woman hath widows, let them relieve
 them, and let not the church be burdened;
 that it may relieve them that are widows
 indeed.
- 17 Let the elders who rule well be counted
 worthy of double honour, especially those
 18 who labour in the word and teaching. For
 the scripture saith, *Thou shalt not muzzle
 the ox that treadeth out the corn. And,
 19 The labourer is worthy of his reward.
 19 Against an elder receive not an accusation,

more immediate service they had addicted themselves. *They want to marry*—And not with a single eye to the glory of God; and so withdraw themselves from that entire service of the church to which they were before engaged.

Verse 12. *They have rejected their first faith*—Have deserted their trust in God, and have acted contrary to the first conviction, namely, that wholly to devote themselves to his service was the most excellent way. When we first receive power to believe, does not the Spirit of God generally point out what are the most excellent things; and at the same time, give us an holy resolution to walk in the highest degree of Christian severity? And how unwise are we ever to sink into anything below it!

Verse 14. *I counsel therefore the younger women*—Widows or virgins, such as are not disposed to live single. *To marry, to bear children, to guide the family*—Then will they have sufficient employment of their own. *And give no occasion of reproach to the adversary*—Whether Jew or heathen.

Verse 15. *Some—Widows. Have turned aside after Satan*—Who has drawn them from Christ.

Verse 17. *Let the elders that rule well*—Who approve themselves faithful stewards of all that is committed to their charge. *Be counted worthy of double honour*—A more abundant provision, seeing that such will employ it all to the glory of God. As it was the most laborious and disinterested men who were put into these offices, so whatever any one had to bestow, in his life or death, was generally lodged in their hands for the poor. By this means the churchmen became very rich in after-ages: but as the design of the donors was something else, there is the highest reason why it should be disposed of according to their pious intent. *Especially those—Of them. Who labour*—Diligently and painfully. *In the word and teaching*—In teaching the word.

Verse 19. *Against an elder—Or presbyter. Do not even receive an accusation, unless by two or three witnesses*—By the Mosaic law, a private person might be cited (though not condemned) on the testimony of one witness; but St. Paul for-

- 20 unless by two or three witnesses. Those
 that sin rebuke before all, that the rest also
 21 may fear. I charge thee before God, and
 the Lord Jesus Christ, and the elect angels,
 that thou observe these things without pre-
 22 judging, doing nothing by partiality. Lay
 hands suddenly on no man, neither partake
 of other men's sins: keep thyself pure.
 23 Drink water no longer, but use a little wine
 for thy stomach's sake and thy frequent in-
 24 firmities. Some men's sins are manifest
 beforehand, going before to judgment;
 25 and some they follow after. In like man-
 ner the good works also of some are mani-
 fest; and they that are otherwise cannot
 be hid.

CHAPTER VI.

LET as many servants as are under the
 yoke account their own masters worthy
 of all honour, lest the name of God and his
 2 doctrine be blasphemed. And they that
 have believing masters, let them not despise
 them, because they are brethren; but rather

bids an elder to be even cited on such evidence, his reputation being of more importance than that of others.

Verse 20. *Those—Elders. That sin—Scandalously, and are duly convicted. Rebuke before all*—The church.

Verse 21. *I charge thee before God*—Referring to the last judgment, in which we shall stand “before God” and Christ, with his elect, that is, holy, angels, who are the witnesses of our conversation. The apostle looks through his own labours, and even through time itself, and seems to stand as one already in eternity. *That thou observe these things without prejudging*—Passing no sentence till the cause is fully heard. *Or partiality—For or against any one.*

Verse 22. *Lay hands suddenly on no man*—That is, appoint no man to church offices without full trial and examination; else thou wilt be accessory to, and accountable for, his misbehaviour in his office. *Keep thyself pure*—From the blood of all men.

Verse 24. *Some men's sins are manifest beforehand*—Before any strict inquiry be made. *Going before to judgment*—So that you may immediately judge them unworthy of any spiritual office. *And some they—Their sins. Follow after*—More covertly.

Verse 25. *They that are otherwise*—Not so manifest. *Cannot be long hid*—From thy knowledge. On this account, also, be not hasty in laying on of hands.

Verse 1. *Let servants under the yoke*—Of heathen masters. *Account them worthy of all honour*—All the honour due from a servant to a master. *Lest the name of God and his doctrine be blasphemed*—As it surely will, if they do otherwise.

Verse 2. *Let them not despise them*—Pay them the less honour or obedience. *Because they are brethren*—And in that respect on a level with them. They that live in a religious community know the danger of this; and that greater grace is requisite to bear with the faults of a brother, than of an infidel, or man of the world. *But rather do them service*—Serve them so much the more diligently. *Because they are joint partakers of the great benefit—Salvation. These things—Paul, the aged, gives young Timotheus a charge to dwell upon practical holiness. Less experi-*

do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any teach otherwise, and consent not to sound words, those of our Lord Jesus Christ, and to the doctrine which is after godliness; He is puffed up, knowing nothing, but being sick of questions and strifes of words, whereof cometh envy, contention, evil speakings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into the world: it is manifest that neither can we carry anything out. Having then food and covering, with these let us be content. But they that desire to be rich fall into temptation and a snare, and into many foolish and hurtful desires, which plunge

enced teachers are apt to neglect the superstructure, whilst they lay the foundation; but of so great importance did St. Paul see it to enforce obedience to Christ, as well as to preach faith in his blood, that, after strongly urging the life of faith on professors, he even adds another charge for the strict observance of it.

Verse 3. *If any teach otherwise*—Than strict practical holiness in all its branches. *And consent not to sound words*—Literally, "healthful words;" words that have no taint of falsehood, or tendency to encourage sin. *And the doctrine which is after godliness*—Exquisitely contrived to answer all the ends, and secure every interest, of real piety.

Verse 4. *He is puffed up*—Which is the cause of his not consenting to the doctrine which is after inward, practical religion. By this mark we may know them. *Knowing nothing*—As he ought to know. *Sick of questions*—Dotingly fond of dispute; an evil, but common, disease; especially where practice is forgotten. Such, indeed, contend earnestly for singular phrases, and favourite points of their own. Everything else, however, like the preaching of Christ and his apostles, is all "law," and "bondage," and "carnal reasoning." *Strifes of words*—Merely verbal controversies. *Whereof cometh envy*—Of the gifts and success of others. *Contention*—For the pre-eminence. Such disputants seldom like the prosperity of others, or to be less esteemed themselves. *Evil surmisings*—It not being their way to think well of those that differ from themselves in opinion.

Verse 5. *Supposing that gain is godliness*—Thinking the best religion is the getting of money; a far more common case than is usually supposed.

Verse 6. *But godliness with contentment*—The inseparable companion of true, vital religion. *Is great gain*—Brings unspeakable profit in time, as well as eternity.

Verse 7. *Neither can we carry anything out*—To what purpose, then, do we heap together so many things! O, give me one thing,—a safe and ready passage to my own country!

Verse 8. *Covering*—That is, raiment and an house to cover us. This is all that a Christian needs, and all that his religion allows him to desire.

Verse 9. *They that desire to be rich*—To have more than these; for then they would be so far rich; and the very desire banishes content, and exposes them to ruin. *Fall*—plunge—A sad

10 men into destruction and perdition. For the love of money is the root of all evils: which some coveting have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses. I charge thee before God, who quickeneth all things, and Christ Jesus, who witnessed the good confession before Pontius Pilate, That thou keep the commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: Which in his own times the blessed and only Potentate will show, the King of kings, and Lord of lords; Who only hath immortality, dwelling in light un-

gradation! *Into temptation*—Miserable "food" for the soul! *And a snare*—Or trap. Dreadful "covering!" *And into many foolish and hurtful desires*—Which are sown and fed by having more than we need. Then farewell all hope of content! What then remains, but destruction for the body, and perdition for the soul!

Verse 10. *Love of money*—Commonly called "prudent care" of what a man has. Is the root—The parent, of all manner of evils. *Which some coveting have erred*—Literally, "missed the mark." They aimed not at faith, but at something else. *And pierced themselves with many sorrows*—From a guilty conscience, tormenting passions, desires contrary to reason, religion, and one another. How cruel are worldly men to themselves.

Verse 11. *But thou, O man of God*—Whatever all the world else do. A "man of God" is either a prophet, a messenger of God, or a man devoted to God; a man of another world. *Flee*—As from a serpent, instead of coveting these things. *Follow after righteousness*—The whole image of God; though sometimes this word is used, not in the general, but in the particular, acceptance, meaning only that single branch of it which is termed "justice." *Faith*—Which is also taken here in the general and full sense; namely, a divine, supernatural sight of God, chiefly in respect of his mercy in Christ. This "faith" is the foundation of "righteousness," the support of "godliness," the root of every grace of the Spirit. *Love*—This St. Paul intermixes with everything that is good: he, as it were, penetrates whatever he treats of with "love," the glorious spring of all inward and outward holiness.

Verse 12. *Fight the good fight of faith*—Not about words. *Lay hold on eternal life*—Just before thee. *Thou hast confessed the good confession*—Perhaps at his baptism: so likewise, verse 13; but with a remarkable variation of the expression. "Thou hast confessed the good confession" before many witnesses—To which they all assented. He "witnessed the good confession;" but Pilate did not assent to it.

Verse 13. *I charge thee before God, who quickeneth all things*—Who hath quickened thee, and will quicken thee at the great day.

Verse 15. *Which*—Appearing. *In his own times*—The power, the knowledge, and the revelation of which, remain in his eternal mind.

Verse 16. *Who only hath underrived, independent immortality. Dwelling in light unapproachable*—To the highest angel. *Whom no man hath seen, or*

approachable; whom no man hath seen, neither can see: to whom be honour and power everlasting. Amen.

- 17 Charge the rich in this world, not to be highminded, neither to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; To do good, to be rich in good works, ready to distribute, willing to communicate; Treasuring up for

can see—With bodily eyes. Yet “we SHALL see him as he is.”

Verse 17. What follows seems to be a kind of a postscript. *Charge the rich in this world—Rich in such beggarly riches as “this world” affords. Not to be highminded—O who regards this! Not to think better of themselves for their money, or anything it can purchase. Neither to trust in uncertain riches—Which they may lose in an hour; either for happiness or defence. But in the living God—All the rest is dead clay. Who giveth us—As it were holding them out to us in his hand. All things—Which we have. Richly—Freely, abundantly. To enjoy—As his gift, in him and for him. When we use them thus, we do indeed “enjoy” all things. Where else is there any notice taken of the “rich,” in all the apostolic writings, save to denounce woes and vengeance upon them!*

themselves a good foundation against the time to come, that they may lay hold on eternal life.

- 20 O Timotheus, keep that which is committed to thy trust, avoiding profane empty babblings, and oppositions of knowledge falsely so called: Which some professing have erred from the faith. Grace be with thee.

Verse 18. *To do good—To make this their daily employ, that they may be rich—May abound, in all good works. Ready to distribute—Singly to particular persons. Willing to communicate—To join in all public works of charity.*

Verse 19. *Treasuring up for themselves a good foundation—Of an abundant reward, by the free mercy of God. That they may lay hold on eternal life—This cannot be done by alms-deeds; yet they “come up for a memorial before God,” Acts x. 4. And the lack even of this may be the cause why God will withhold grace and salvation from us.*

Verse 20. *Keep that which is committed to thy trust—The charge I have given thee, 1 Tim. i. 19. Avoid profane empty babblings—How weary of controversy was this acute disputant! And knowledge falsely so called—Most of the ancient heretics were great pretenders to knowledge.*

NOTES ON ST. PAUL'S SECOND EPISTLE TO TIMOTHY.

THIS epistle was probably wrote by St. Paul, during his second consignment at Rome, not long before his martyrdom. It is, as it were, the swan's dying song. But though it was wrote many years after the former, yet they are both of the same kind, and nearly resemble each other.

It has three parts:—

I. The inscription,	C. i. 1, 2
II. An invitation, "Come to me," variously expressed,	
1. Having declared his love to Timothy,	3—5
He exhorts him, "Be not ashamed of me,"	6—14
And subjoins various examples,	15—19
2. He adds the twofold proposition,	
(1.) "Be strong,"	
(2.) "Commit the ministry" to faithful men,	C. ii. 1, 2
The former is treated of,	3—13
The latter,	14
With farther directions concerning his own behaviour,	15—C. iv. 9
2. "Come quickly." Here St. Paul,	9
(1.) Mentions his being left alone,	10—12
(2.) Directs to bring his books,	13
(3.) Gives a caution concerning Alexander,	14, 15
(4.) Observes the inconstancy of men, and the faithfulness of God,	16—18
4. "Come before winter." Salutations,	19—21
III. The concluding blessing,	22

II. TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is by Christ Jesus, To Timothy, my beloved son: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers with a pure conscience, that I have remembrance of thee in my prayers without ceasing night and day; Longing to see thee, being mindful of thy tears, that I may be filled with joy; Remembering the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice;

Verse 3. *Whom I serve from my forefathers*—That is, whom both I and my ancestors served. With a pure conscience—He always worshipped God according to his conscience, both before and after his conversion. One who stands on the verge of life is much refreshed by the remembrance of his predecessors, to whom he is going.

Verse 4. *Being mindful of thy tears*—Perhaps frequently shed, as well as at the apostle's last parting with him.

Verse 5. *Which dwelt*—A word not applied to a transient guest, but only to a settled inhabitant. First—Probably this was before Timothy was born, yet not beyond St. Paul's memory.

Verse 6. *Wherefore*—Because I remember this. *I remind thee of stirring up*—Literally, "blowing up the coals into a flame." The gift of God—All the spiritual gifts, which the grace of God has given thee.

Verse 7. And let nothing discourage thee, for God hath not given us—That is, the spirit which God hath given us Christians, is not the spirit of fear—Or cowardice. But of power—Banishing fear. And love and sobriety—These animate us in our duties to God, our brethren, and ourselves. "Power" and "sobriety" are two good extremes. "Love" is between, the tie and tem-

6 I am persuaded in thee also. Wherefore I remind thee of stirring up the gift of God, which is in thee by the laying on of my hands. For God hath not given us the spirit of fear, but of power, and love, and sobriety. Therefore be not thou ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; But is now made manifest by the appearing of our Saviour Jesus

perament of both; preventing the two bad extremes of fearfulness and rashness. More is said concerning power, verse 8; concerning love, chap. ii. 14, &c.; concerning sobriety, chap. iii. 1, &c.

Verse 8. *Therefore be not thou ashamed*—When fear is banished, evil shame also flees away. Of the testimony of our Lord—The gospel, and of testifying the truth of it to all men. Nor of me—The cause of the servants of God doing his work, cannot be separated from the cause of God himself. But be thou partaker of the afflictions—Which I endure for the gospel's sake. According to the power of God—This which overcomes all things is nervously described in the two next verses.

Verse 9. *Who hath saved us*—By faith. The love of the Father, the grace of our Saviour, and the whole economy of salvation, are here admirably described. Having called us with an holy calling—Which is all from God, and claims us all for God. According to his own purpose and grace—That is, his own gracious purpose. Which was given us—Fixed for our advantage, before the world began.

Verse 10. *By the appearing of our Saviour*—This implies his whole abode upon earth. Who hath abolished death—Taken away its sting, and turned it into a blessing. And hath brought life and immor-

Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles. For which cause also I suffer these things: yet I am not ashamed; for I know whom I have trusted, and am persuaded that he is able to keep that which I have committed to him until that day. Hold fast the pattern of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus. The good thing which is committed to thee keep through the Holy Spirit who dwelleth in us. This thou knowest, that all who are in Asia are turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy to the family of Onesiphorus; for he hath often refreshed me, and hath not been ashamed of my chain: But, when he was at Rome, he sought me out very diligently, and found me. The Lord grant him to find mercy from the Lord in that day: and in how many things he served me at Ephesus, thou knowest very well.

CHAPTER II.

THOU therefore, my son, be strong through the grace which is by Christ Jesus. And the things which thou hast heard from me before many witnesses, these commit to faithful men, who will be able to teach others also. Thou therefore endure affliction, as a good soldier of Jesus Christ. No man that warreth entangleth himself in the

to light—Hath clearly revealed by the gospel that immortal life which he hath purchased for us.

Verse 12. That which I have committed to him—My soul. Until that day—Of his final appearing.

Verse 13. The pattern of sound words—The model of pure, wholesome doctrine.

Verse 14. The good thing—This wholesome doctrine.

Verse 15. All who are in Asia—Who had attended me at Rome for a while. Are turned away from me—What, from Paul the aged, the faithful soldier, and now prisoner of Christ! This was a glorious trial, and wisely reserved for that time, when he was on the borders of immortality. Perhaps a little measure of the same spirit might remain with him under whose picture are those affecting words, "The true story of Kenoche Xavier, apostle of the Indians, forsaken of all men, dying in a college."

Verse 16. The family of Onesiphorus—As well as himself. Hath often refreshed me—Both at Ephesus and Rome.

Verse 2. The things—The wholesome doctrine, chap. i. 12. Commit—Before thou leavest Ephesus. To faithful men, who will be able, after thou art gone, to teach others.

Verse 3. No man that warreth entangleth himself—Any more than is unavoidable. In the affairs of this life—With worldly business or cares. That warring was only, as may place his captain, in this and the next verse there is a plain allusion to the Roman law of arms, and to that of the Grecian games. According to the former, no soldier was to engage in any civil employment; according to the second, none could be crowned as conqueror, who did not keep strictly to the rules of the game.

Verse 5. Unto whom thou hast committed, have I reposed my faith.

Verse 8. Of the end of David—This one genealogy attend to.

affairs of this life; that he may please him who hath enlisted him. And if a man strive, he is not crowned, unless he strive lawfully. The husbandman that laboureth first must be partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember Jesus Christ of the seed of David raised from the dead according to my gospel; For which I endure affliction, even unto bonds, as an evildoer; but the word of God is not bound. Therefore I suffer all things for the elect's sake, that they also may obtain the salvation which is through Christ Jesus with eternal glory. It is a faithful saying: If we are dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us; if we believe not, he remaineth faithful: he cannot deny himself.

Remind them of these things, charging them before the Lord not to strive about words to no profit, but to the subverting of the hearers. Be diligent to present thyself unto God approved, a workman that needeth not to be ashamed, rightly dividing the word of truth. But avoid profane empty babblings: for they will increase to more ungodliness. And their word will eat as a gangrene: of whom are Hymeneus and Philatus; Who have erred concerning the truth, saying the resurrection is already past, and overthrow the faith of some. But the foundation of God standeth firm, having this seal, The Lord knoweth those that are

Verse 9. I cannot—Not hindered in his course.

Verse 10. Therefore—Encouraged by this, that "the word of God is not bound," I endure all things—see the spirit of a real Christian! Who would not wish to be likened to a skeleton in deliverance from all evil; glory, the enjoyment of all good.

Verse 11. Dead with him—Dead to sin, and ready to die for him.

Verse 12. If we deny him—To escape suffering for him.

Verse 13. If we believe not—That is, though some believe not, God will make good all his promises to them that do believe. He cannot deny himself—His word cannot fail.

Verse 14. Headed them—Who are under thy charge. O how many unnecessary things are thus unprofitably, nay, hurtfully, contended for!

Verse 15. A workman that needeth not to be ashamed—Rather of unfaithfulness or unskillfulness. Rightly dividing the word of truth—Holy explaining and applying the whole scripture, so as to give each hearer his due portion. Not they that give one part of the gospel to all (the promises and comforts to one, warnings, hardened, scolding men) have real need to be ashamed.

Verse 16. They—Who believe thus will grow wiser and wiser.

Verse 17. And their word—If they go on, will be mischievous as well as vain, and will eat us as gangrene.

Verse 18. Saying the resurrection is already past—Perhaps asserting that it is only the spiritual passing from death unto life.

Verse 19. But the foundation of God—His truth and faithfulness. Standeth fast—Can never be overthrown; being as it were covered with a seal, which has an inscription on each side: on the one, The Lord knoweth those that are his, on the other, Let every one who nameth the name of the Lord, as his Lord, depart from iniquity. Indeed,

his. And, Let every one who nameth the
 20 name of the Lord depart from iniquity. But
 in a great house there are not only vessels
 of gold and silver, but also of wood and of
 earth; and some to honour, some to disho-
 21 nour. If a man therefore purge himself
 from these, he shall be a vessel unto honour,
 consecrated, and fit for the master's use,
 22 prepared for every good work. Flee also
 youthful desires: but follow after righteous-
 ness, faith, love, peace, with them that call
 23 upon the Lord, out of a pure heart. But
 avoid foolish and unlearned questions,
 24 knowing that they beget strifes. And a
 servant of the Lord must not strive; but be
 gentle toward all men, apt to teach, patient
 25 of evil, In meekness instructing those that
 oppose themselves; if haply God may give
 them repentance to the acknowledging of
 26 the truth; And they may awake out of the
 snare of the devil, who are taken captive by
 him at his will.

CHAPTER III.

BUT know this, that in the last days grie-
 2 vious times will come. For men will be
 lovers of themselves, lovers of money, arro-
 3 gant, proud, evil-speakers, disobedient to
 parents, ungrateful, unholy, Without natu-
 ral affection, implacable, slanderers, intem-
 4 perate, fierce, despisers of good men,
 Traitors, rash, puffed up, lovers of pleasure

they only are his who depart from iniquity. At
 all others he will say, "I know you not." Matt.
 vii. 22, 23.

Verse 20. *But in a great house*—Such as the
 church, it is not strange that there are not only ves-
 sels of gold and silver, designed for honourable uses,
 but also of wood and of earth—For less honourable
 purposes. Yet a vessel even of gold may be put
 to the vilest use, though it was not the design
 of him that made it.

Verse 21. *If a man purge himself from these*—Ven-
 sels of dishonour, so as to have no fellowship
 with them.

Verse 22. *Flee youthful desires*—Those peculiarly
 incident to youth. Follow peace with them—Only
 with all true believers. Out of a pure heart—
 "Youthful desires" destroy this purity: righte-
 ousness, faith, love, peace, accompany it.

Verse 24. *A servant of the Lord must not*—Eagerly
 or passionately. Strive—As do the vain wranglers
 spoken of, verse 23. But be apt to teach—Chiefly
 by patience and unwearied assiduity.

Verse 25. *In meekness*—He has often need of
 zeal, always of meekness. If haply God—For it is
 wholly his work. May give them repentance—The ac-
 knowledging of the truth would then quickly follow.

Verse 26. *Who—At present are not only captives,*
 but asleep; utterly insensible of their captivity.

Verse 1. *In the last days*—The time of the gos-
 pel dispensation, commencing at the time of our
 Lord's death, is peculiarly styled the "last days."
Grievous—Troublesome and dangerous.

Verse 2. *For men*—Even in the church. Will be
 —In great numbers, and to an higher degree than
 ever. Lovers of themselves—Only, not their neigh-
 bours, the first root of evil. Lovers of money—The
 second.

Verse 3. *Without natural affection*—To their own
 children. Intemperate, fierce—Both too soft, and
 too hard.

Verse 4. *Lovers of sensual pleasure*—Which nat-
 urally extinguishes all love and sense of God.

Verse 5. *Having a form*—An appearance, of god-

5 more than lovers of God; Having a form of
 godliness, but denying the power of it: from
 6 these also turn away. For of these are they
 who creep into houses, and captivate silly
 women laden with sins, led away by various
 7 desires, Ever learning, but never able to
 8 come to the knowledge of the truth. Now
 as Jannes and Jambres withstood Moses,
 so do these also withstand the truth: men
 of corrupt minds, void of judgment as to the
 9 faith. But they shall proceed no farther:
 for their folly shall be manifest to all men,
 10 as theirs also was. But thou hast accurately
 traced my doctrine, manner of life, intention,
 11 faith, longsuffering, love, patience, Perse-
 cutions, afflictions, which befel me at Anti-
 och, at Iconium, at Lystra; what persecu-
 tions I endured; but the Lord delivered me
 12 out of all. Yea, and all that are resolved to
 live godly in Christ Jesus shall suffer per-
 13 secution. But evil men and impostors will
 grow worse and worse, deceiving and being
 14 deceived. But continue thou in the things
 which thou hast learned and been fully
 assured of, knowing of whom thou hast
 15 learned them; And that from an infant thou
 hast known the holy scriptures, which are
 able to make thee wise unto salvation
 16 through faith which is in Christ Jesus. All
 scripture is inspired of God, and is profitable
 for doctrine, for reproof, for correction, for
 17 instruction in righteousness; That the man

liness, but not regarding, nay, even denying and
 blaspheming, the inward power and reality of it
 is not this eminently fulfilled at this day?

Verse 6. *Of these*—That is, mere formalists.

Verse 7. *Ever learning*—New things. But not
 the truth of God.

Verse 8. Several ancient writers speak of *Jannes*
 and *Jambres*, as the chief of the Egyptian magi-
 cians. *Men of corrupt minds*—Impure notions and
 wicked inclinations. *Void of judgment*—Quite igno-
 rant, as well as careless, of true, spiritual religion.

Verse 9. *They shall proceed no farther*—In gaining
 proselytes.

Verse 12. *All that are resolved to live godly*—There-
 fore count the cost. Art thou resolved? In Christ
 —Out of Christ there is no godliness. *Shall suffer*
persecution—More or less. There is no exception.
 Either the truth of scripture fails, or those that
 think they are religious, and are not persecuted,
 in some shape or other, on that very account,
 deceive themselves.

Verse 13. *Deceiving and being deceived*—He who
 has once begun to deceive others is both the less
 likely to recover from his own error, and the
 more ready to embrace the errors of other men.

Verse 14. *From whom*—Even from me a teacher
 approved of God.

Verse 15. *From an infant thou hast known the holy*
scriptures—Of the Old Testament. These only
 were extant when Timothy was an infant.
 Which are able to make thee wise unto salvation,
 through faith in the Messiah that was to come.
 How much more are the Old and New Testa-
 ment together able, in God's hand, to make us
 more abundantly wise unto salvation! Even
 such a measure of present salvation as was not
 known before Jesus was glorified.

Verse 16. *All scripture is inspired of God*—The
 Spirit of God not only once inspired those who
 wrote it, but continually inspires, supernatu-
 rally assists, those that read it with earnest
 prayer. Hence it is so profitable for doctrine, for
 instruction of the ignorant, for the reproof or
 conviction of them that are in error or sin, for

of God may be perfect, thoroughly furnished
 IV. unto every good work. **I CHARGE thee**
 therefore before God, and **I the Lord Jesus**
 Christ, who will judge the living and the
 dead at his appearing and his kingdom;
 2 Preach the word; be instant in season, out
 of season; convince, rebuke, exhort with
 3 all longsuffering and teaching. For the
 time will come when they will not endure
 wholesome doctrine; but will heap up to
 themselves teachers, according to their own
 4 desires, having itching ears. And they will
 turn away their ears from the truth, and turn
 5 aside to fables. But watch thou in all things,
 endure affliction, do the work of an evange-
 6 list, fulfil thy ministry. For I am now
 ready to be offered up, and the time of my
 7 departure is at hand. I have fought the
 good fight, I have finished the course, I
 8 have kept the faith; Henceforth there is laid
 up for me the crown of righteousness, which
 the Lord, the righteous judge, will render me
 in that day: and not to me only, but to all
 them likewise that have loved his appearing.
 9 Do thy diligence to come to me shortly:
 10 For Demas hath forsaken me, loving the
 present world, and is gone to Thessalonica;
 Crescens to Galatia, Titus to Dalmatia.

the correction or amendment of whatever is
 amiss, and for instructing or training up the
 children of God in all righteousness.

Verse 17. *That the man of God—He that is un-*
ited to and approved of God. May be perfect—
Blameless himself, and thoroughly furnished—By
the scripture, either to teach, reprove, correct,
or train up others.

Verse 1. *I charge thee therefore—This is deduced*
from the whole preceding chapter. At his ap-
pearing and his kingdom—That is, at his appear-
ing in the kingdom of glory.

Verse 2. *Be instant—Insist on, urge these things,*
in season, out of season—That is, continually, at all
times and places. It might be translated, "with
and without opportunity;" not only when a fair
occasion is given; even when there is none,
one must be made.

Verse 3. *For they will heap up teachers—There-*
fore thou hast need of "all longsuffering."
According to their own desires—Smooth as they can
wish. Having itching ears—Fond of novelty and
variety, which the number of new teachers, as
well as their empty, soft, or philosophical dis-
courses, pleased. Such teachers, and such
hearers, seldom are much concerned with what
is strict or to the purpose. Heap to themselves—
Not enduring sound doctrine, they will reject the
sound preachers, and gather together all that
suit their own taste. Probably they send out
one another as teachers, and so are never at a
loss for numbers.

Verse 5. *Watch—An earnest, constant, perse-*
vering exercise. The scripture watching, or wait-
ing, implies steadfast faith, patient hope, labour-
ing love, unceasing prayer; yea, the mighty
exertion of all the affections of the soul that a
man is capable of. In all things—Whatever you
are doing, yet in that, and "In all things,
watch." Do the work of an evangelist—Which was
next to that of an apostle.

Verse 6. *The time of my departure is at hand—No un-*
 doubtedly God had shown him. I am ready to be
offered up—Literally, "to be poured out," as the
wine and oil were on the ancient sacrifices.

Verse 8. *The crown of that righteousness—Which*
God has imputed to me and wrought in me. Will

11 Only Luke is with me. Take Mark, and
 bring him with thee: for he is profitable to
 12 me for my ministry. Tychicus I have sent
 13 to Ephesus. When thou comest, bring the
 cloak which I left at Troas with Carpus, and
 the books, especially the parchments.
 14 Alexander the coppersmith did me much
 evil: the Lord will reward him according to
 15 his works. Of whom be thou also aware;
 16 for he hath greatly withstood our words. At
 my first defence no man appeared with me,
 but all forsook me: may it not be laid to
 17 their charge. But the Lord stood by me,
 and strengthened me: that through me the
 preaching might be fully known, even that
 all nations might hear: and I was delivered
 18 out of the mouth of the lion. And the Lord
 will deliver me from every evil work, and
 preserve me unto his heavenly kingdom:
 to whom be the glory for ever and ever.
 19 Amen. Salute Priscilla and Aquila, and the
 20 family of Onesiphorus. Erastus abode at
 Corinth: but Trophimus I have left at Mi-
 letus sick. Do thy diligence to come before
 winter. Eubulus saluteth thee, and Pudens,
 and Linus, and Claudia, and all the broth-
 22 ren. The Lord Jesus Christ be with thy
 spirit. Grace be with you.

regular to all—This increases the joy of Paul, and
 encourages Timothy. Many of these St. Paul
 himself had gained. *That have loved his appearing*
—Which only a real Christian can do. I say a
real Christian, to comply with the mode of the
times; else they would not understand, although
the word Christian necessarily implies whatso-
ever is holy, as God is holy. Strictly speaking,
to join real or sincere to a word of so complete
an import, is grievously to debase its noble sig-
nification, and is like adding lung to eternity or
wide to immensity.

Verse 9. *Come to me—Both that he might com-*
fort him, and be strengthened by him. Timo-
theus himself is said to have suffered at Ephesus.

Verse 10. *Demas—Once my fellow-labourer,*
Philémon 24. Hath forsaken me. Crescens, probably
a preacher also, is gone, with my consent, to Dal-
matia, Titus to Dalmatia, having now left Crete. These
either went with him to Rome, or visited him there.

Verse 11. *Only Luke—Of my fellow-labourers,*
is with me—But God is with me; and it is enough.
Take Mark—Who, though he once "departed
from the work," is now again profitable to me.

Verse 13. *The cloak—Either the toga, which he*
longed to him as a Roman citizen, or an upper
garment, which might be useful as winter came
on. Which I left at Troas with Carpus—Who was
probably his host there. Especially the parchments
—The books written on parchment.

Verse 14. *The Lord will reward him—This he*
spoke prophetically.

Verse 16. *All—My friends and companions. For-*
sok me—And do we expect to find such as will
not forsake us! My first defence—Before the
savage emperor Nero.

Verse 17. *The preaching—The gospel which we*
preach.

Verse 18. *And the Lord will deliver me from every*
evil work—Which is far more than delivering us
from death. Yea, and, over and above, preserve us
unto his heavenly kingdom—Far better than that of
Nero.

Verse 20. *When I came on, Erastus abode at Cor-*
inth—Being chamberlain of the city, Rom. xvi. 23.
But Trophimus I have left sick—Not having power (as
neither had any of the apostles) to work mira-
cles when he pleased, but only when God pleased.

NOTES ON ST. PAUL'S EPISTLE TO TITUS.

TITUS was converted from heathenism by St. Paul, Gal. ii. 3; and, as it seems, very early; since the apostle accounted him as his brother at his first going into Macedonia: and he managed and settled the churches there, when St. Paul thought not good to go thither himself. He had now left him at Crete, to regulate the churches; to assist him wherein, he wrote this epistle, as is generally believed, after the First, and before the Second, to Timothy. The tenor and style are much alike in this and in those; and they cast much light on each other, and are worthy the serious attention of all Christian ministers and churches in all ages.

This epistle has four parts:—

I. The inscription,	C. I. 1—4
II. The instruction of Titus to this effect:	
1. Ordain good presbyters,	5—9
2. Such are especially needful at Crete,	10—12
3. Reprove and admonish the Cretans,	13—16
4. Teach aged men and women,	C. II. 1—5
And young men, being a pattern to them,	6—8
And servants, urging them by a glorious motive,	9—15
5. Press obedience to magistrates, and gentleness to all men,	C. III. 1—2
Enforcing it by the same motive,	3—7
6. Good works are to be done, foolish questions avoided, heretics shunned,	8—11
III. An invitation of Titus to Nicopolis, with some admonitions,	12—14
IV. The conclusion,	15

TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the knowledge of the truth which is after godliness; In hope of eternal life, which God, who cannot lie, promised before the world began; And he hath in his own times manifested his word, through the preaching wherewith I am intrusted according to the commandment of God our Saviour: To Titus, my own son after the common faith: Grace, mercy,

peace, from God the Father and the Lord Jesus Christ our Saviour.

For this cause I left thee in Crete, that thou mightest set in order the things which are wanting, and ordain elders in every city, as I appointed thee: If a man is blameless, the husband of one wife, having believing children, not accused of luxury, or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not passionate, not given to wine, not a striker, not desirous of filthy gain; But hospitable,

Verse 1. Paul, a servant of God, and an apostle of Jesus Christ—Titles suitable to the person of Paul, and the office he was assigning to Titus. *According to the faith*—The propagating of which is the proper business of an apostle. *A servant of God*—According to the faith of the elect. *An apostle of Jesus Christ*—According to the knowledge of the truth. *We serve God according to the measure of our faith: we fulfil our public office according to the measure of our knowledge. The truth that is after godliness*—Which in every point runs parallel with and supports the vital, spiritual worship of God; and, indeed, has no other end or scope. These two verses contain the sum of Christianity, which Titus was always to have in his eye. *Of the elect of God*—Of all real Christians.

Verse 2. In hope of eternal life—The grand motive and encouragement of every apostle and every servant of God. *Which God promised before the world began*—To Christ, our Head.

Verse 3. And he hath in his own times—At sundry times; and “his own times” are fitted for his

own work. What creature dares ask, “Why no sooner!” Manifested his word—Containing that promise, and the whole “truth which is after godliness.” Through the preaching wherewith I am intrusted according to the commandment of God our Saviour—And who dares exercise this office on any less authority?

Verse 4. My own son—Begot in the same image of God, and repaying a paternal with a filial affection. *The common faith*—Common to me and all my spiritual children.

Verse 5. The things which are wanting—Which I had not time to settle myself. *Ordain elders*—Appoint the most faithful, zealous men to watch over the rest. Their character follows, verses 6—8. These were the “elders,” or bishops, that Paul approved of; men that had living faith, a pure conscience, a blameless life.

Verse 6. The husband of one wife—Surely the Holy Ghost, by repeating this so often, designed to leave the Romanists without excuse.

Verse 7. As the steward of God—To whom he intrusts immortal souls. *Not selfwilled*—Lite-

a lover of good men, prudent, just, holy, 9 temperate; holding fast the faithful word as he hath been taught, that he may be mighty by sound doctrine both to exhort and 10 to convince the gainsayers. For there are many and unruly vain talkers and deceivers, 11 especially they of the circumcision: whose mouths must be stopped, who overturn whole families, teaching things which they 12 ought not, for the sake of filthy gain. One of themselves, a prophet of their own, hath said, The Cretans are always liars, evil wild 13 beasts, lazy gluttons. This witness is true. Therefore rebuke them sharply, that they 14 may be sound in the faith; Not giving heed to Jewish fables, and commandments of 15 men, that turn from the truth. To the pure all things are pure: but to the defiled and unbelieving nothing is pure; but both their understanding and conscience are defiled. 16 They profess to know God; but by their works they deny him, being abominable, and disobedient, and void of judgment as to every good work.

CHAPTER II.

BUT speak thou the things which become wholesome doctrine: That the aged men be vigilant, serious, prudent, sound in faith,

rally, "pleasing himself," but all men "for their good to edification." Not passionate—But mild, yielding, tender.

Verse 9. *As he hath been taught*—Perhaps it might be more literally rendered, "according to the teaching," or doctrine, of the apostles; alluding to Acts ii. 42.

Verse 10. *They of the circumcision*—The Jewish converts.

Verse 11. *Stopped*—The word properly means, to "put a bit into the mouth" of an unruly horse.

Verse 12. *A prophet*—So all poets were anciently called; but, besides, Diogenes Laertius says that Epimenides, the Cretan poet, foretold many things. *Evil wild beasts*—Fierce and savage.

Verse 14. *Commandments of men*—The Jewish or other teachers, whoever they were that turned from the truth.

Verse 15. *To the pure*—Those whose hearts are purified by faith: this we allow. *All things are pure*—All kinds of meat; the Mosaic distinction between clean and unclean meats being now taken away. *But to the defiled and unbelieving nothing is pure*—The apostle joins "defiled" and "unbelieving," to intimate that nothing can be clean without a true faith: for both the understanding and conscience those leading powers of the soul, are polluted; consequently, so is the man and all he does.

Verse 1. *Wholesome*—Restoring and preserving spiritual health.

Verse 2. *Vigilant*—As veteran soldiers, not easily to be surprised. *Patience*—A virtue particularly needful for and becoming them. *Serious*—Not drolling or diverting on the brink of eternity.

Verse 3. *In behaviour*—The particulars whereof follow. *As becometh holiness*—Literally, "observing an holy decorum." *Not slanderers*—Or evil-speakers. *Not given to much wine*—If they use a little for their often infirmities. *Teachers*—Age and experience call them so to be. Let them teach good only.

Verse 4. *That they instruct the young women*—These Timothy was to instruct himself; Titus, by the elder women. *To love their husbands, their*

3 love, patience. That the aged women in like manner be in behaviour as becometh holiness, not slanderers, not given to much 4 wine, teachers of that which is good; That they instruct the young women to be wise, to love their husbands, to love their chil- 5 dren, Discreet, chaste, keepers at home, good, obedient to their own husbands, that 6 the word of God be not blasphemed. The young men likewise exhort to be discreet. 7 In all things showing thyself a pattern of good works: in doctrine, uncorruptness, 8 seriousness, Wholesome speech, that cannot be reproved; that he who is on the contrary part may be ashamed, having no evil thing 9 to say of us. *Exhort servants* to be subject to their own masters, to please them in all things; 10 not answering again; Not stealing, but showing all good fidelity; that they may in all things adorn the gospel of God our Saviour. 11 For the saving grace of God hath appeared 12 to all men, Instructing us that, having renounced ungodliness and all worldly desires, we should live soberly, and righteously, and 13 godly in the present world; Looking for the blessed hope, and the glorious appearing of the great God, even our Saviour Jesus 14 Christ; Who gave himself for us, that he might redeem us from all iniquity, and

children—With a tender, temperate, holy, wise affection. O how hard a lesson!

Verse 5. *Discreet*—Particularly in the love of their children. *Chaste*—Particularly in the love of their husbands. *Keepers at home*—Whenever they are not called out by works of necessity, piety, and mercy. *Good*—Well tempered, sweet, soft, obliging. *Obedient to their husbands*—Whose will, in all things lawful, is a rule to the wife. *That the word of God be not blasphemed*—Or evil spoken of; particularly by unbelieving husbands, who lay all the blame on the religion of their wives.

Verse 6. *To be discreet*—A virtue rarely found in youth.

Verse 7. *Showing thyself a pattern*—Titus himself was then young. *In the doctrine which thou teachest in public*: as to matter, uncorruptness; as to the manner of delivering it, seriousness—Weightiness, solemnity.

Verse 8. *Wholesome speech*—In private conversation.

Verse 9. *Please them in all things*—Wherein it can be done without sin. *Not answering again*—Though blamed unjustly. This honest servants are most apt to do. *Not stealing*—Not taking or giving any thing without their master's leave: this fair-spoken servants are apt to do.

Verse 10. *Showing all good fidelity*—Soft, obliging faithfulness. That they may adorn the doctrine of God our Saviour—More than St. Paul says of kings. How he raises the lowliness of his subject! So may they, the lowliness of their condition.

Verse 11. *The saving grace of God*—So it is in its nature, tendency, and design. *Hath appeared to all men*—High and low.

Verse 12. *Instructing us*—All who do not reject it. *That, having renounced ungodliness*—Whatever is contrary to the fear and love of God. *And worldly desires*—Which are opposite to sobriety and righteousness. *We should live soberly*—In all purity and holiness. "Sobriety," in the scriptural sense, is rather the whole temper of a man, than a single virtue in him. It comprehends all that is opposite to the drowsiness of sin, the folly of ignorance, the unholiness of disorderly passions. Sobriety is no less than all the powers of the soul being consistently and constantly

purify to himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

REMIND them to be subject to principalities and powers, to obey magistrates, to be ready for every good work, To speak evil of no man, not to be quarrelsome, to be gentle, showing all meekness toward all men. For we also were formerly without understanding, disobedient, deceived, enslaved to various desires and pleasures, living in wickedness and envy, hateful, hating one another. But when the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his own mercy he saved us, by the laver of regeneration, and renewing of the Holy Ghost; Which he poured forth richly upon us through Jesus Christ our Saviour; That, being justified

awake, duly governed by heavenly prudence, and entirely conformable to holy affections. And righteously—Doing to all as we would they should do to us. And godly—As those who are consecrated to God both in heart and life.

Verse 13. *Looking—*With eager desire. For that glorious appearing—Which we hope for. Of the great God, even our Saviour Jesus Christ—So that, if there be (according to the Arian scheme) a great God and a little God, Christ is not the little God, but the great one.

Verse 14. *Who gave himself for us—*To die in our stead. That he might redeem us—Miserable bond-slaves, as well from the power and the very being, as from the guilt, of all our sins.

Verse 15. *Let no man despise thee—*That is, let none have any just cause to despise thee. Yet they surely will. Men who know not God will despise a true minister of his word.

Verse 1. *Remind them—*All the Cretan Christians. To be subject—Passively, not resisting. To principalities—Supreme. And powers—Subordinate governors. And to obey—Them actively, so far as conscience permits.

Verse 2. *To speak evil—*Neither of them nor any man. Not to be quarrelsome—To assault none. To be gentle—When assaulted. Toward all men—Even those who are such as we were.

Verse 3. *For we—*And as God hath dealt with us, so ought we to deal with our neighbour. Were without understanding—Wholly ignorant of God. And disobedient—When he was declared to us.

Verse 4. *When the love of God appeared—*By the light of his Spirit to our inmost soul.

Verse 5. *Not by works—*In this important passage the apostle presents us with a delightful view of our redemption. Herein we have, 1. The cause of it; not our "works" or righteousness, but "the kindness and love of God our Saviour." 2. The effects; which are, (1.) Justification; "being justified," pardoned and accepted through the alone merits of Christ, not from any desert in us, but according to his own mercy, "by his grace," his free, unmerited goodness. (2.) Sanctification, expressed by the laver of regeneration, (that is, baptism, the thing signified, as well as the outward sign,) and the renewal of the Holy Ghost; which purifies the soul, as water cleanses the body, and renews it in the whole image of God. 3. The consummation of all;—that we might become heirs of eternal life, and live now in the joyful hope of it.

Verse 8. *Be careful to excel in good works—*Though the apostle does not lay these for the

by his grace, we might become heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God be careful to excel in good works. These things are good and profitable to men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. An heretic (after a first and second admonition) reject; Knowing that such an one is perverted, and sinneth, being self-condemned.

12 When I shall send Artemas or Tychicus to thee, be diligent to come to me to Nicopolis: for I have determined to winter there. 13 Send forward with diligence Zenas the lawyer and Apollos, that they may want nothing. 14 And let ours also learn to excel in good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Salute them that love us in the faith. Grace be with you all.

foundation, yet he brings them in at their proper place, and then mentions them, not slightly, but as affairs of great importance. He desires that all believers should be "careful"—Have their thoughts upon them: use their best contrivance, their utmost endeavours, not barely to practise, but to "excel," to be eminent and distinguished in them: because, though they are not the ground of our reconciliation with God, yet they are amiable and honourable to the Christian profession. And profitable to men—Means of increasing the everlasting happiness both of ourselves and others.

Verse 10. *An heretic (after a first and second admonition) reject—*Avoid, leave to himself. This is the only place, in the whole scripture, where this word "heretic" occurs; and here it evidently means, a man that obstinately persists in contending about "foolish questions," and thereby occasions strife and animosities, schisms and parties in the church. This, and this alone, is an heretic in the scripture sense; and his punishment likewise is here fixed:—Shun, avoid him, leave him to himself. As for the Popish sense, "a man that errs in fundamentals," although it crept, with many other things, early into the church, yet it has no shadow of foundation either in the Old or New Testament.

Verse 11. *Such an one is perverted—*In his heart, at least. And sinneth, being self-condemned—Being convinced in his own conscience that he acts wrong.

Verse 12. *When I shall send Artemas or Tychicus—*To succeed thee in thy office. Titus was properly an evangelist, who, according to the nature of that office, had no fixed residence; but presided over other elders, wherever he travelled from place to place, assisting each of the apostles according to the measure of his abilities. Come to me to Nicopolis—Very probably not the Nicopolis in Macedonia, as the vulgar subscription asserts: (indeed, none of those subscriptions at the end of St. Paul's epistles are of any authority;) rather it was a town of the same name which lay upon the sea-coast of Ephesus. For I have determined to winter there—Hence it appears, he was not there yet: if so, he would have said, to winter "here." Consequently, this letter was not written from thence.

Verse 13. *Send forward Zenas the lawyer—*Either a Roman lawyer or an expounder of the Jewish law.

Verse 14. *And let ours—*All our brethren at Crete. Learn—Both by thy admonition and example. Perhaps they had not before assisted Zenas and Apollos as they ought to have done.

ONESIMUS, a servant to Philemon, an eminent person in Colosse, ran away from his master to Rome. Here he was converted to Christianity by St. Paul, who sent him back to his master with this letter. It seems, Philemon not only pardoned, but gave him his liberty; seeing Ignatius makes mention of him, as succeeding Timotheus at Ephesus.

The letter has three parts:

- I. The inscription,
- II. After commending Philemon's faith and love,
He desires him to receive Onesimus again,
And to prepare a lodging for himself,
- III. The conclusion,

1—3
4—7
8—21
22
23—25

PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timotheus a brother, to Philemon the beloved, and our fellowlabourer, And to the beloved Apphia, and Archippus our fellow-soldier, and the church which is in thy house: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

I thank my God, making mention of thee always in my prayers, (Hearing of thy faith which thou hast toward the Lord Jesus, and love toward all saints,) That the communication of thy faith may become effectual by the acknowledgment of every good thing which is in you towards Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be very bold in Christ to enjoin thee what is convenient, Yet out of love I rather entreat thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I entreat thee for my son, whom I have begotten in my bonds, Onesimus: Who was formerly unprofitable to thee, but now profitable to thee and me: Whom I have sent again: thou therefore receive him, that is, my own bowels: Whom

I was desirous to have retained with me, to serve me in thy stead in the bonds of the gospel. But I would do nothing without thy consent; that thy benefit might not be as it were by constraint, but willingly. And perhaps for this end was he separated for a season, that thou mightest have him for ever; No longer as a servant, but above a servant, a brother beloved, especially to me, and how much more to thee, both in the flesh, and in the Lord? If therefore thou accountest me a partner, receive him as myself. If he hath wronged thee, or oweth thee any thing, put that to my account; I Paul have written with my own hand, I will repay it: not to say unto thee, that thou owest also thyself to me besides. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in Christ. Having confidence of thy obedience I have written to thee, knowing that thou wilt do even more than I say. Withal prepare me also a lodging: for I trust I shall be given to you through your prayers. Epaphras my fellow-prisoner in Christ Jesus saluteth you, Mark, Aristarchus, Demas, Luke, my fellowlabourers. The grace of our Lord Jesus Christ be with you spirit.

and the motives wherewith he was going to enforce it.

Verse 10. *Whom I have begotten in my bonds*—The son of my age.

Verse 11. *Now profitable*—None should be expected to be a good servant before he is a good man. He manifestly alludes to his name, Onesimus, which signifies "profitable."

Verse 12. *Receive him, that is, my own bowels*—Whom I love as my own soul. Such is the natural affection of a father in Christ toward his spiritual children.

Verse 13. *To serve me in thy stead*—To do those services for me which thou, if present, wouldst gladly have done thyself.

Verse 14. *That thy benefit might not be by constraint*—For Philemon could not have refused it.

Verse 15. *God might permit him to be separated (a soft word) for a season, that thou mightest have him for ever*—Both on earth and in heaven.

Verse 16. *In the flesh*—As a dutiful servant. *In the Lord*—As a fellow-Christian.

Verse 17. *If thou accountest me a partner*—So that thy things are mine, and mine are thine.

Verse 19. *I will repay it*—If thou request it. *Not to say, that thou owest me thyself*—It cannot be expressed, how great our obligation is to those who have gained our souls to Christ. *Beside*—Receiving Onesimus.

Verse 20. *Refresh my bowels in Christ*—Give me the most exquisite and Christian pleasure.

Verse 22. *Given to you*—Restored to liberty.

Verse 1. This single epistle infinitely transcends all the wisdom of the world. And it gives us a specimen how Christians ought to treat of secular affairs from higher principles. *Paul, a prisoner of Christ*—To whom, as such, Philemon could deny nothing. *And Timotheus*—This was written before the second epistle to Timothy, verse 22.

Verse 2. *To Apphia*—His wife, to whom also the business in part belonged. *And the church in thy house*—The Christians who meet there.

Verse 5. *Hearing*—Probably from Onesimus.

Verse 6. *I pray that the communication of thy faith may become effectual*—That is, that thy faith may be effectually communicated to others, who see and acknowledge thy piety and charity.

Verse 7. *The saints*—To whom Philemon's house was open, verse 2.

Verse 8. *I might be bold in Christ*—Through the authority he hath given me.

Verse 9. *Yet out of love I rather entreat thee*—In how handsome a manner does the apostle just hint, and immediately drop, the consideration of his power to command, and tenderly "entreat" Philemon to hearken to his friend, his aged friend, and now prisoner for Christ! With what endearment, in the next verse, does he call Onesimus his son, before he names his name! And as soon as he had mentioned it, with what fine address does he just touch on his former faults, and instantly pass on to the happy change that was now made upon him! So disposing Philemon to attend to his request,

NOTES ON THE EPISTLE TO THE HEBREWS.

IT is agreed by the general tenor of antiquity that this epistle was written by St. Paul, whose other epistles were sent to the gentile converts; this only to the Hebrews. But this improper inscription was added by some later hand. It was sent to the Jewish Hellenist Christians, dispersed through various countries. St. Paul's method and style are easily observed therein. He places, as usual, the proposition and division before the treatise, chap. li. 17; he subjoins the exhortatory to the doctrinal part, quotes the same scriptures, chap. ii. 8; x. 30, 33; i. 6; and uses the same expressions as elsewhere. But why does he not prefix his name, which, it is plain from chap. iii. 19, was dear to them to whom he wrote! Because he prefixes no inscription, in which, if at all, the name would have been mentioned. The ardour of his spirit carries him directly upon his subject, (just like St. John in his First Epistle,) and throws back his usual salutation and thanksgiving to the conclusion.

This epistle of St. Paul, and both those of St. Peter, (one may add, that of St. James and of St. Jude also,) were written both to the same persons, dispersed through Pontus, Galatia, and other countries, and nearly at the same time. St. Paul suffered at Rome, three years before the destruction of Jerusalem. Therefore this epistle, likewise, was written while the temple was standing. St. Peter wrote a little before his martyrdom, and refers to the epistles of St. Paul; this in particular.

The scope of it is, to confirm their faith in Christ; and this he does by demonstrating his glory. All the parts of it are full of the most earnest and pointed admonitions and exhortations; and they go on in one tenor, the particle "therefore" everywhere connecting the doctrine and the use.

The sum is, The glory of Christ appears,

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|---|------------|
| I. From comparing with him the prophets and angels, | C. i. 1-14 |
| Therefore we ought to give heed to him, | C. ii. 1-4 |

- II. From his passion and consummation.

Here we may observe,

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|-----------------------------|-----|
| 1. The proposition and sum, | 5-9 |
|-----------------------------|-----|

2. The treatise itself. We have a perfect author of salvation, who

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| suffered for our sake, that he might be, (1.) a merciful, and, | |
| (2.) a faithful, (3.) high priest, | 10-18 |

These three are particularly explained, his passion and consummation being continually interwoven.

1. He has the virtues of an high priest:

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| a. He is faithful, | C. iii. 1- |
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| Therefore be ye not unfaithful: | C. iv. 12 |
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| b. He is merciful, | 15- |
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| Therefore come to him with confidence: | C. v. 3 |
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2. He is called of God an high priest. Here,

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| a. The sum is proposed, | 4-10 |
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| With a summary exhortation; | 11-C. vi. 20 |
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- b. The point is copiously,

1. Explained. We have a great high priest,

- (1.) Such as is described in the hundred and tenth Psalm:

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| After the order of Melchisedec, | C. vii. 1-19 |
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| Established by an oath, | 20-22 |
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|-----------|-------|
| For ever, | 23-28 |
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- (2.) Therefore peculiarly excellent:

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| Heavenly, | C. viii. 1-6 |
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| Of the new covenant, | 7-13 |
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| By whom we have an entrance into the sanctuary: | C. ix. 1 |
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| | C. x. 18 |
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2. Applied. Therefore,

- (1.) Believe, hope, love:

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| These three are farther inculcated, | 19-25 |
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| a. Faith, with patience, | 26-39 |
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|---|----------|
| Which, after the example of the ancients, | C. xi. 1 |
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|------------------------|-----------|
| And of Christ himself, | C. xii. 1 |
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| Is to be exercised, | 2, 3 |
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|--------------------------------|------|
| Cheerfully, peaceably, holily, | 4-11 |
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|----------|-------|
| b. Hope, | 12-17 |
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| c. Love, | 18-20 |
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| | C. xiii. 1-6 |
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- (2.) In order to grow in these graces, make use of

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|---------------------------------|------|
| The remembrance of your former, | 7-16 |
|---------------------------------|------|

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| The vigilance of your present, pastors, | 17-19 |
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- To this period, and to the whole epistle, answers

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| The prayer, the doxology, and the mild conclusion, | 20-25 |
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There are many comparisons in this epistle, which may be nearly reduced to two heads: 1. The prophets, the angels, Moses, Joshua, Aaron, are great; but Jesus Christ is infinitely greater. 2. The ancient believers enjoyed high privileges; but Christian believers enjoy far higher. To illustrate this, examples both of happiness and misery are everywhere interspersed: so that in this epistle there is a kind of recapitulation of the whole Old Testament. In this also Judaism is abrogated, and Christianity carried to its height

HEBREWS.

CHAPTER I.

GOD, who at sundry times and in divers manners spake of old to the fathers by the prophets, hath in these last days spoken to us by his Son, Whom he hath appointed heir of all things, by whom he also made the worlds; Who, being the brightness of his glory, and the express image of his per-

son, and sustaining all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being so much higher than the angels, as he hath by inheritance a more excellent name than they. For to which of the angels did he ever say, "Thou art my Son, this day have I begotten thee!"

Verse 1. God, who at sundry times—The creation was revealed in the time of Adam; the last judgment, in the time of Enoch: and so at various times, and in various degrees, more explicit knowledge was given. **In divers manners**—In visions, in dreams, and by revelations of various kinds. Both these are opposed to the one entire and perfect revelation which he has made to us by Jesus Christ. The very number of the prophets showed that they prophesied only "in part." **Of old**—There were no prophets for a large tract of time before Christ came, that the great Propbet might be the more earnestly expected. **Spoke**—A part is put for the whole; implying every kind of divine communication. **By the prophets**—The mention of whom is a virtual declaration that the apostle received the whole Old Testament, and was not about to advance any doctrine in contradiction to it. **Hath in these last times**—Intimating that no other revelation is to be expected. **Spoke**—All things, and in the most perfect manner. **By his Son—Alone**. The Son spake by the apostles. The majesty of the Son of God is proposed, 1. Absolutely, by the very name of "Son," verse 1, and by three glorious predicates,—"whom he hath appointed," "by whom he made," who "sat down;" whereby he is described from the beginning to the consummation of all things, verses 2, 3. 2. Comparatively to angels, verse 4. The proof of this proposition immediately follows: the name of "Son" being proved, verse 5; his being "heir of all things," verses 6-9; his making the worlds, verses 10-12; his sitting at God's right hand, verses 13, &c.

Verse 2. Whom he hath appointed heir of all things—After the name of Son, his inheritance is mentioned. God "appointed" him the "heir" long before he made the worlds, Eph. iii. 11; Prov. viii. 22, &c. The Son is the firstborn, born before all things: the "heir" is a term relating to the creation which followed, verse 6. **By whom he also made the worlds**—Therefore the Son was before all worlds. His glory reaches from everlasting to everlasting, though God spake by him to us only "in these last days."

Verse 3. Who sat down—The third of these glorious predicates, with which three other particulars are interwoven, which are mentioned likewise, and in the same order, Col. i. 15, 17, 20. **Who, being**—The glory which he received in his exaltation at the right hand of the Father no angel was capable of; but the Son alone, who likewise enjoyed it long before. **The brightness of his glory**—Glory is the nature of God revealed in its brightness. **The express image**—Or stamp. Whatever the Father is, is exhibited in the Son, as a seal in the stamp on wax. **Of his person**—Or substance. The word denotes the unchangeable perpetuity of divine life and power. And

sustaining all things—Visible and invisible, in being. **By the word of his power**—That is, by his powerful word. **When he had by himself**—Without any Mosaic rites or ceremonies. **Purged our sins**—In order to which it was necessary he should for a time divest himself of his glory. In this chapter St. Paul describes his glory chiefly as he is the Son of God; afterwards, chap. ii. 6, &c., the glory of the man Christ Jesus. He speaks, indeed, briefly of the former before his humiliation, but copiously after his exaltation; as from hence the glory he had from eternity began to be evidently seen. Both his purging our sins, and sitting on the right hand of God, are largely treated of in the seven following chapters. "Sat down"—The priests stood while they ministered: sitting, therefore, denotes the consummation of his sacrifice. This word, "sat down," contains the scope, the theme, and the sum, of the epistle.

Verse 4. This verse has two clauses, the latter of which is treated of, verse 5; the former, verse 13. Such transpositions are also found in the other epistles of St. Paul, but in none so frequently as in this. The Jewish doctors were peculiarly fond of this figure, and used it much in all their writings. The apostle therefore, becoming all things to all men, here follows the same method. All the inspired writers were readier in all the figures of speech than the most experienced orators. **Being**—By his exaltation, after he had been lower than them, chap. ii. 9. **So much higher than the angels**—It was extremely proper to observe this, because the Jews gloried in their law, as it was delivered by the ministration of angels. How much more may we glory in the gospel, which was given, not by the ministry of angels, but of the very Son of God! **As he hath by inheritance a more excellent name**—Because he is the Son of God, he inherits that name, in right whereof he inherits all things. His inheriting that name is more ancient than all worlds; his inheriting all things, as ancient as all things. **Than they**—This denotes an immense pre-eminence. The angels do not inherit all things, but are themselves a portion of the Son's inheritance, whom they worship as their Lord.

Verse 5. Thou art my Son—God of God, Light of Light. This day have I begotten thee—I have begotten thee from eternity, which, by its unalterable permanency of duration, is one continued, unsuccessive day. **I will be to him a Father, and he shall be to me a Son**—I will own myself to be his Father, and him to be my Son, by eminent tokens of my peculiar love. The former clause relates to his natural Sonship, by an eternal, inconceivable generation; the other, to his

And again, * I will be to him a Father, and he shall be to me a Son? And again, † when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, ‡ Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, || Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, § Thou, Lord, hast in the beginning laid the foundation of the earth; and the heavens are the works of thy hands: They shall perish; but thou endurest; yea, they shall grow old as a garment; And as a mantle shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels did he ever say, ¶ Sit at my right hand, till I make thine enemies thy

14 footstool? Are they not all ministering spirits, sent forth to attend on them who

II. shall inherit salvation? THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence; How shall we escape, if we neglect so great a salvation; which having at its beginning been spoken by the Lord, was confirmed to us by them that had heard him; God also bearing witness, both by signs and wonders, and various miracles, and distributions of the Holy Ghost, according to his own will?

5 For he hath not subjected to the angels the world to come, whereof we speak. But one in a certain place testified, saying, ** What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou hast made him a little lower than the angels; thou hast crowned him with glory

out of a leaky vessel. So the Greek word properly signifies.

Verse 6. And again—That is, in another scripture. Ho—God. Saith, when he bringeth in his first-begotten—This appellation includes that of Son, together with the rights of primogeniture, which the first-begotten Son of God enjoys, in a manner not communicable to any creature. Into the world—Namely, at his incarnation. "He saith," Let all the angels of God worship him—So much higher was he, when in his lowest estate, than the highest angel.

Verse 7. Who maketh his angels—This implies, they are only creatures, whereas the Son is eternal, verse 8; and the Creator himself, verse 10. Spirits and a flame of fire—Which intimates not only their office, but also their nature; which is excellent indeed, the metaphor being taken from the most swift, subtle, and efficacious things on earth; but nevertheless infinitely below the majesty of the Son.

Verse 8. O God—God, in the singular number, is never in scripture used absolutely of any but the supreme God. Thy reign, of which the sceptre is the ensign, is full of justice and equity.

Verse 9. Thou hast loved righteousness and hated iniquity—Thou art infinitely pure and holy. Therefore God—Who, as thou art Mediator, is thy God. Hath anointed thee with the oil of gladness—With the Holy Ghost, the fountain of joy. Above thy fellows—Above all the children of men.

Verse 10. Thou—The same to whom the discourse is addressed in the preceding verse.

Verse 12. As a mantle—With all ease. They shall be changed—Into new heavens and a new earth. But thou art eternally the same.

Verse 14. Are they not all—Though of various orders. Ministering spirits, sent forth—Ministering before God, sent forth to men. To attend on them—In numerous offices of protection, care, and kindness. Who—Having patiently continued in well-doing, shall inherit everlasting salvation.

CHAP. II. In this and the two following chapters, the apostle subjoins an exhortation, answering each head of the preceding chapter.

Verse 1. Lest we should let them slip—As water

out of a leaky vessel. So the Greek word properly signifies.

Verse 2. In giving the law, God spoke by angels, but in proclaiming the gospel, by his son. Steadfast—Firm and valid. Every transgression—Commission of sin. Every disobedience—Omission of duty.

Verse 3. So great a salvation—A deliverance from so great wickedness and misery, into so great holiness and happiness. This was first spoken of (before he came it was not known) by Him who is the Lord—Of angels as well as men. And was confirmed to us—Of this age, even every article of it. By them that had heard him—And had been themselves also both eye-witnesses and ministers of the word.

Verse 4. By signs and wonders—While he lived. And various miracles and distributions of the Holy Ghost—Miraculous gifts, distributed after his exaltation. According to his will—Not theirs who received them.

Verse 5. This verse contains a proof of the third: the greater the salvation is, and the more glorious the Lord whom we despise, the greater will be our punishment. God hath not subjected the world to come—That is, the dispensation of the Messiah; which being to succeed the Mosaic was usually styled by the Jews, "the world to come," although it is still in great measure to come. Whereof we now speak—Of which I am now speaking. In this last great dispensation the Son alone presides.

Verse 6. What is man—To the vast expanse of heaven, to the moon and the stars which thou hast ordained! This psalm seems to have been composed by David, in a clear, moonshiny, and starlight night, while he was contemplating the wonderful fabric of heaven; because in his magnificent description of its luminaries, he takes no notice of the sun, the most glorious of them all. The words here cited concerning dominion were doubtless in some sense applicable to Adam; although in their complete and highest sense, they belong to none but the second Adam. Or the son of man, that thou visitest him—The sense rises; we are mindful of him that is absent; but to "visit," denotes the care of a present God.

Verse 7. Thou hast made him—Adam. A little lower than the angels—The Hebrew is, "a little lower than (that is, next to) God." Such was man as he came out of the hands of his Creator:

* 2 Sam. vii. 14.

† Psalm xcvi. 7.

‡ Psalm civ. 4.

|| Psalm xlv. 6, 7.

§ Psalm cii. 25, 26.

¶ Psalm cx. 1.

** Psalm viii. 4.

and honour, and hast set him over the works
 8 of thy hands: Thou hast put all things in subjection under his feet. Now in putting all things in subjection under him, he left nothing *that is not put under him*. But now we do not yet see all things put under him.
 9 But we see Jesus crowned with glory and honour, for the suffering of death, who was made a little lower than the angels, that by the grace of God he might taste death for every man. For it became him, for whom
 10 are all things, and by whom are all things, in bringing many sons to glory, to perfect the captain of their salvation by sufferings.
 11 For both he that sanctifieth, and all they that are sanctified, are of one: for which cause he is not ashamed to call them brethren

It seems, the highest of all created beings. But these words are also, in a farther sense, as the apostle here shows, applicable to the Son of God. It should be remembered that the apostles constantly cited the Septuagint translation, very frequently without any variation. It was not their business, in writing to the Jews, who at that time had it in high esteem, to amend or alter this, which would of consequence have occasioned disputes without end.

Verse 8. *Now this putting all things under him*, implies that there is nothing that is not put under him. But it is plain, this is not done now, with regard to man in general.

Verse 9. It is done only with regard to Jesus, God-Man, who is now *Crowned with glory and honour*—As a reward for his having suffered death. He was made a little lower than the angels—Who cannot either suffer or die. That by the grace of God, he might taste death—An expression denoting both the reality of his death, and the shortness of its continuance. For every man—That ever was or will be born into the world.

Verse 10. In this verse the apostle expresses, in his own words, what he expressed before in those of the Psalmist. *It became him*—It was suitable to all his attributes, both to his justice, goodness, and wisdom. For whom—As their ultimate end. And by whom—As their first cause. Are all things, in bringing many adopted sons to glory—To this very thing, that they are sons, and are treated as such. To perfect the captain—Prince, leader, and author, of their salvation, by his atoning sufferings for them. To “perfect” or consummate implies the bringing him to a full and glorious end of all his troubles, chap. v. 9. This consummation by sufferings intimates, 1. The glory of Christ, to whom, being consummated, all things are made subject. 2. The preceding sufferings. Of these he treats expressly, verses 11—18; having before spoken of his glory, both to give an edge to his exhortation, and to remove the scandal of sufferings and death. A fuller consideration of both these points he interweaves with the following discourse on his priesthood. But what is here said of our Lord’s being “made perfect through sufferings,” has no relation to our being saved or sanctified by sufferings. Even he himself was perfect, as God and as man, before ever he suffered. By his sufferings, in his life and death, he was made a perfect or complete sin-offering. But unless we were to be made the same sacrifice, and to atone for sin, what is said of him in this respect is as much out of our sphere as his ascension into heaven. It is his atonement, and his Spirit carrying on “the work of faith with power” in our hearts, that alone can sanctify us. Various afflictions indeed may be made subservient to

12 ren, Saying, * I will declare thy name to my brethren, in the midst of the church
 13 will I sing praise unto thee. And again, † I will put my trust in him. And again, † Behold, I and the children whom God hath
 14 given me. Since then the children partake of flesh and blood, he also himself in like manner took part of the same; that through death he might destroy him that had the
 15 power of death, that is, the devil; And deliver them, as many as through fear of death were all their lifetime subject to bondage.
 16 For verily he taketh not hold of angels; but he taketh hold of the seed of Abraham.
 17 Wherefore it behoved him to be made in all things like his brethren, that he might be a merciful and faithful high priest in things

this; and so far as they are blessed to the weaning us from sin, and causing our affections to be set on things above, so far they do indirectly help on our sanctification.

Verse 11. For—They are nearly related to each other. He that sanctifieth—Christ, chap. xiii. 12. And all they that are sanctified—That are brought to God; that draw near or come to him, which are synonymous terms. Are all of one—Partakers of one nature, from one parent, Adam.

Verse 12. I will declare thy name to my brethren—Christ declares the name of God, gracious and merciful, plenteous in goodness and truth, to all who believe, that they also may praise him. In the midst of the church will I sing praise unto thee—As the precentor of the choir. This he did literally, in the midst of his apostles, on the night before his passion. And as it means, in a more general sense, setting forth the praise of God, he has done it in the church by his word and his Spirit; he still does, and will do it throughout all generations.

Verse 13. And again—As one that has communion with his brethren in sufferings, as well as in nature, he says, I will put my trust in him—To carry me through them all. And again—With a like acknowledgment of his near relation to them, as younger brethren, who were yet but in their childhood, he presents all believers to God, saying, Behold, I and the children whom thou hast given me.

Verse 14. Since then these children partake of flesh and blood—Of human nature with all its infirmities. He also in like manner took part of the same, that through his own death he might destroy the tyranny of him that had, by God’s permission, the power of death with regard to the ungodly. Death is the devil’s servant and serjeant, delivering to him those whom he seizes in sin. That is, the devil—The power was manifest to all; but who exerted it, they saw not.

Verse 15. And deliver them, as many as through fear of death were all their lifetime, till then, subject to bondage—Every man who fears death is subject to bondage; is in a slavish, uncomfortable state. And every man fears death, more or less, who knows not Christ: death is unwelcome to him, if he knows what death is. But he delivers all true believers from this bondage.

Verse 16. For verily he taketh not hold of angels—He does not take their nature upon him. But he taketh hold of the seed of Abraham—He takes human nature upon him. St. Paul says “the seed of Abraham,” rather than the seed of Adam, because to Abraham was the promise made.

Verse 17. Wherefore it behoved him—It was highly

• Psalm xxii. 22.

† Psalm xlviii. 2.

‡ Isaiah viii. 17, 18.

18 pertaining to God, to expiate the sins of the people. For in that he hath suffered being tempted himself, he is able to succour them that are tempted.

CHAPTER III.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, 2 Jesus; Who was faithful to him that appointed him, as was also * Moses in all his house. For this person was counted worthy of more glory than Moses, inasmuch as he 3 that hath builded it hath more honour than the house. Now every house is builded by 4 some one; but he that built all things is God. And Moses verily was faithful in all 5 his house, as a servant, for a testimony of the things which were to be afterwards spoken; But Christ as a Son over his own 6 house; whose house we are, if we hold fast to the confidence and the glorying of hope firm 7 to the end. Wherefore (as the Holy Ghost 8 saith) † To-day, if ye will hear his voice, harden not your hearts, as in the provoca-

fit and proper, yea, necessary, in order to his design of redeeming them. *To be made in all things*—That essentially pertain to human nature, and in all sufferings and temptations. *Like his brethren*—This is a recapitulation of all that goes before: the sum of all that follows is added immediately. *That he might be a merciful and faithful High Priest*—"Merciful" toward sinners; "faithful" toward God. A priest or high priest is one who has a right of approaching God, and of bringing others to him. "Faithful" is treated of, chap. iii. 2, &c., with its use; "merciful," chap. iv. 14, &c., with the use also; "high priest," chap. v. 4, &c.; vii. 1, &c. The use is added from chap. x. 19. *In things pertaining to God, to expiate the sins of the people*—Offering up their sacrifices and prayers to God; deriving God's grace, peace, and blessings upon them.

Verse 19. *For in that he hath suffered being tempted himself, he is able to succour them that are tempted*—That is, he has given a manifest, demonstrative proof that he is able so to do.

Verse 1. *The heavenly calling*—God calls from heaven, and to heaven, by the gospel. *Consider the Apostle*—The messenger of God, who pleads the cause of God with us. *And High Priest*—Who pleads our cause with God. Both are contained in the one word "Mediator." He compares Christ, as an Apostle, with Moses; as a Priest, with Aaron. Both these offices, which Moses and Aaron severally bore, he bears together, and far more eminently. *Of our profession*—The religion we profess.

Verse 2. *His house*—The church of Israel, then the peculiar family of God.

Verse 3. *He that hath builded it hath more glory than the house*—Than the family itself, or any member of it.

Verse 4. *Now Christ, he that built not only this house, but all things, is God*—And so infinitely greater than Moses or any creature.

Verse 5. *And Moses verily*—Another proof of the pre-eminence of Christ above Moses. *Was faithful in all his house, as a servant, for a testimony of the things which were afterwards to be spoken*—That is, which was a full confirmation of the things which he afterward spake concerning Christ.

Verse 6. *But Christ was faithful as a Son; whose*

tion, ‡ in the day of temptation in the wilderness: Where your fathers tempted me, proved me, and saw my works forty years. 9 Therefore I was grieved with that generation, and said, They always err in their hearts; and they have not known my ways. 10 So I sware in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 11 But exhort one another daily, while it is called To-day; lest any of you be hardened 12 through the deceitfulness of sin. (For we are made partakers of Christ, if we hold fast the beginning of our confidence firm to the 13 end.) While it is said, To-day if ye will hear his voice, harden not your hearts, as 14 in the provocation. For who, when they had heard, provoked God? were they not all that 15 came out of Egypt by Moses? And with whom was he grieved forty years? was it not with them who had sinned, whose car- 16 cases fell in the wilderness? And to whom sware he that they should not enter into his 17 rest, but to them that believed not? So we

house we are, while we hold fast, and shall be unto the end, if we hold fast our confidence in God, and glorying in his promises; our faith and hope.

Verse 7. *Wherefore*—Seeing he is faithful, be not ye unfaithful.

Verse 8. *As in the provocation*—When Israel provoked me by their strife and murmurings. *In the day of temptation*—When at the same time they tempted me, by distrusting my power and goodness.

Verse 9. *Where your fathers*—That hard-hearted and stiff-necked generation. So little cause had their descendants to glory in them. *Tempted me*—Whether I could and would help them. *Proved me*—Put my patience to the proof, even while they saw my glorious works both of judgment and mercy, and that for forty years.

Verse 10. *Wherefore*—To speak after the manner of men. *I was grieved*—Displeased, offended with that generation, and said, They always err in their hearts—They are led astray by their stubborn will and vile affections. *And*—For this reason, because wickedness has blinded their understanding. *They have not known my ways*—By which I would have led them like a flock. *Into my rest*—In the promised land.

Verse 12. *Take heed, lest there be in any of you*—As there was in them. *An evil heart of unbelief*—Unbelief is the parent of all evil, and the very essence of unbelief lies in departing from God, as the living God—The fountain of all our life, holiness, happiness.

Verse 13. *But, to prevent it, exhort one another, while it is called To-day*—This "to-day" will not last for ever. The day of life will end soon, and perhaps the day of grace yet sooner.

Verse 14. *For we are made partakers of Christ*—And we shall still partake of him and all his benefits, if we hold fast our faith unto the end—"If," but not else; and a supposition made by the Holy Ghost is equal to the strongest assertion. Both the sentiment and the manner of expression are the same as verse 6.

Verse 16. *Were they not all that came out of Egypt*—An awful consideration! The whole elect people of God (a very few excepted) provoked God presently after their great deliverance, continued to grieve his Spirit for forty years, and perished in their sin!

‡ Exod. xlvii. 7.

* Numbers xii. 7. † Psalm xciv. 7, &c.

see they could not enter in because of unbelief. **IV.** **Hof.** **L**ET us therefore fear, lest, a promise being left us of entering into his rest, any of us should altogether come short of it. For unto us have the good tidings been declared, as well as unto them: but the word heard did not profit them, not being mixed with faith in those that heard it. For we that have believed do enter into the rest, as he said, I have sworn in my wrath, They shall not enter into my rest. though the works were finished from the foundation of the world. For he said thus in a certain place of the seventh day, * And God rested on the seventh day from all his works. And in this again, They shall not enter into my rest. Seeing then it remaineth that some enter into it, and they to whom the good tidings were declared before entered not in because of unbelief: He again, after so long a time, fixeth a certain day, saying by David, To-day; as it was said before, To-day if ye will hear his voice, harden not your hearts. For if Joshua had given them the rest, he would not have afterward spoken of another day. There remaineth therefore a rest for the people of God. For he that hath entered into his rest hath himself also ceased from

Verse 10. *So we see they could not enter in*—Though afterward they desired it.

Verse 2. *But the word which they heard did not profit them*—So far from it, that it increased their damnation. It is then only when it is mixed with faith, that it exerts its saving power.

Verse 3. *For we only that have believed enter into the rest*—The proposition is, There remains a rest for us. This is proved, verses 3—11, thus: That psalm mentions a rest; yet it does not mean, 1. God's rest from creating; for this was long before the time of Moses. Therefore in his time another rest was expected, of which they who then heard fell short. Nor is it, 2. The rest which Israel obtained through Joshua; for the Psalmist wrote after him. Therefore it is, 3. The eternal rest in heaven. *As he said*—Clearly shewing that there is a farther rest than that which followed the finishing of the creation. *Though the works were finished*—Before: whence it is plain God did not speak of resting from them.

Verse 4. *For, long after he had rested from his works, he speaks again.*

Verse 5. *In this psalm, of a rest yet to come.*
Verse 7. *After so long a time*—It was above four hundred years from the time of Moses and Joshua to David. *As it was said before*—St. Paul here refers to the text he had just cited.

Verse 8. *The rest*—All the rest which God had promised.

Verse 9. *Therefore*—Since he still speaks of another day, there must remain a farther, even an eternal, rest for the people of God.

Verse 10. *For they do not yet so rest. Therefore a fuller rest remains for them.*

Verse 11. *Lest any one should fall*—Into perdition.

Verse 12. *For the word of God*—Preached, verse 2, and armed with threatenings, verse 3. *Is living and powerful*—Attend it with the power of the living God, and conveying either life or death to the hearers. *Sharper than any two-edged sword*—Penetrating the heart more than this does the body. *Piercing*—Quite through, and laying open. *The soul and spirit, joints and marrow*—The inmost recesses of the mind, which the apostle beauti-

11 his works, as God did from his. Let us labour therefore to enter into that rest, lest any one should fall after the same example of unbelief. For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder both of the soul and spirit, both of the joints and marrow, and is a discerner of the thoughts and intentions of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do.

14 Having therefore a great High Priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest who cannot sympathize with our infirmities; but one who was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may receive mercy, and find grace to help in time of need. **V.** **FOR** every high priest being taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and the wandering; seeing he him-

fully and strongly expresses by this heap of figurative words. *And is a discernor*—Not only of the thoughts, but also of the intentions.

Verse 13. *In his sight*—It is God whose word is thus "powerful": It is God in whose sight every creature is manifest; and of this his word, working on the conscience, gives the fullest conviction. *But all things are naked and opened*—Plainly alluding to the sacrifices under the law, which were first layed, and then (as the Greek word literally means) "cleft asunder through the neck" and backbone; so that everything both without and within was exposed to open view.

Verse 14. *Having therefore a great High Priest*—Great indeed, being the eternal Son of God, that is passed through the heavens—As the Jewish high priest passed through the veil into the holy of holies, carrying with him the blood of the sacrifices, on the yearly day of atonement; so our great High Priest went once for all through the visible heavens, with the virtue of his own blood, into the immediate presence of God.

Verse 15. *He sympathizes with us even in our innocent infirmities, wants, weaknesses, miseries, dangers.* *Yet without sin*—And, therefore, in indisputably able to preserve us from it in all our temptations.

Verse 16. *Let us therefore come boldly*—Without any doubt or fear. *Unto the throne of God, our reconciled Father, even his throne of grace*—Grace erected it, and reigns there, and dispenses all blessings in a way of mere, unmerited favour.

Verse 1. *For every high priest being taken from among men*—is, till he is taken, of the same rank with them. *And is appointed*—That is, is want to be appointed. *In things pertaining to God*—To bring God near to men, and men to God. *That he may offer both gifts*—Out of things inanimate and animal sacrifices.

Verse 2. *Who can have compassion*—In proportion to the offence: so the Greek word signifies. *On the ignorant*—Them that are in error. *And the wandering*—Them that are in sin. *Seeing himself also is compassed with infirmity*—Even with sinful infirmity; and so needs the compassion which he shows to others.

3 self also is compassed with infirmity. And because hereof it becometh him, as for the people, so also for himself, to offer for sins.
 4 And no one taketh this honour to himself, but he that is called of God, as was Aaron.
 5 So also Christ glorified not himself to be made an high priest; but he that said to him, * Thou art my Son, this day have I begotten thee. As he saith also in another place, † Thou art a priest for ever after the order of Melchisedec: Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and being heard in that he feared; Though he was a Son, yet he learned obedience by the things which he suffered; And being perfected, became the author of eternal salvation to all that obey him; Called of

God an high priest after the order of Melchisedec.

11 Concerning whom we have many things to say, and hard to be explained, seeing ye are become dull of hearing. For whereas for the time ye ought to be teachers, ye have need that one teach you again which are the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unexperienced in the word of righteousness; for he is a babe. But strong meat belongeth to them of full age, to them who have senses exercised by habit to discern both good and evil.

CHAPTER VI.

THEREFORE leaving the principles of the doctrine of Christ, let us go on to perfect-

Verse 4. The apostle begins here to treat of the priesthood of Christ. The sum of what he observes concerning it is, Whatever is excellent in the Levitical priesthood is in Christ, and in a more eminent manner; and whatever is wanting in those priests is in him. And no one taketh this honour—The priesthood. To himself, but he that is called of God, as was Aaron—And his posterity, who were all of them called at one and the same time. But it is observable, Aaron did not preach at all; preaching being no part of the priestly office.

Verse 5. So also Christ glorified not himself to be an high priest—That is, did not take this honour to himself, but received it from him who saith, Thou art my Son, this day have I begotten thee—Not, indeed, at the same time; for his generation was from eternity.

Verse 7. The sum of the things treated of in the seventh and following chapters is contained, verses 7—10; and in this sum is admirably comprised the process of his passion, with its inmost causes, in the very terms used by the evangelists. Who in the days of his flesh—Those two days, in particular, wherein his sufferings were at the height. Having offered up prayers and supplications—Ehrice. With strong crying and tears—in the garden. To him that was able to save him from death—Which yet he endured, in obedience to the will of his Father. And being heard in that which he particularly feared—When the cup was offered him first, there was set before him that horrible image of a painful, shameful, accursed death, which moved him to pray conditionally against it; for, if he had desired it, his heavenly Father would have sent him more than twelve legions of angels to have delivered him. But what he most exceedingly feared was the weight of infinite justice; the being “bruised” and “put to grief” by the hand of God himself. Compared with this, everything else was a mere nothing; and yet, so greatly did he even thirst to be obedient to the righteous will of his Father, and to “lay down” even “his life for the sheep,” that he vehemently longed to be baptized with this baptism, Luke xii. 50. Indeed, his human nature needed the support of Omnipotence; and for this he sent up “strong crying and tears;” but, throughout his whole life, he showed that it was not the sufferings he was to undergo, but the dishonour that sin had done to so holy a God, that grieved his spotless soul. The consideration of his being the will of God tempered his fear, and afterwards swallowed it up; and he was “heard,” not so that the cup

should pass away, but so that he drank it with out any fear.

Verse 8. Though he were a Son—This is interposed, lest any should be offended at all these instances of human weakness. In the garden, how frequently did he call God his Father! Matt. xxvi. 39, &c. And hence it most evidently appears that his being the Son of God did not arise merely from his resurrection. Yet learned he—The word “learned,” premised to the word suffered, elegantly shows how willingly he learned. He “learned” obedience, when he began to suffer; when he applied himself to drink that cup: obedience in suffering and dying.

Verse 9. And being perfected—By sufferings, chap. ii. 10; brought through all to glory. He became the author—The procuring and efficient cause. Of eternal salvation to all that obey him—By doing and suffering his whole will.

Verse 10. Called—The Greek word here properly signifies “surrounded.” His name is, “the Son of God.” The Holy Ghost seems to have concealed who Melchisedec was, on purpose that he might be the more eminent type of Christ. This only we know,—that he was a priest, and king of Salem, or Jerusalem.

Verse 11. Concerning whom—The apostle here begins an important digression, wherein he re-proves, admonishes, and exhorts the Hebrews. We—Preachers of the gospel. Have many things to say, and hard to be explained—Though not so much from the subject matter, as from your slothfulness in considering, and dullness in apprehending, the things of God.

Verse 12. Ye have need that one teach you again which are the first principles of religion. Accordingly these are enumerated in the first verse of the ensuing chapter. And have need of milk—The first and plainest doctrines.

Verse 13. Everyone that useth milk—That neither desires, nor can digest, anything else; otherwise strong men use milk; but not milk chiefly, and much less that only. Is unexperienced in the word of righteousness—The sublimer truths of the gospel. Such are all who desire and can digest nothing but the doctrine of justification and imputed righteousness.

Verse 14. But strong meat—These sublimer truths relating to “perfection,” chap. vi. 1. Belong to them of full age, who by habit—Habit here signifies strength of spiritual understanding, arising from maturity of spiritual age. “By,” or in consequence of, this “habit,” they exercise themselves in these things with ease, readiness, cheerfulness, and profit.

Verse 1. Therefore leaving the principles of the doctrine

• Psalm ii. 7.

† Psalm cx. 4.

tion; not laying again the foundation of repentance from dead works, and of faith in
 2 God, Of the doctrine of baptisms, and laying
 3 on of hands, and the resurrection of the
 4 dead, and eternal judgment. And this we
 5 will do, if God permit. For it is impossible
 6 for those who were once enlightened, and
 7 have tasted the heavenly gift, and been
 8 made partakers of the Holy Ghost, And
 9 have tasted the good word of God, and the
 10 powers of the world to come, And have fallen
 11 away, to renew them again unto repentance;
 12 seeing they crucify to themselves the
 13 Son of God afresh, and put him to an open
 14 shame. For the earth which drinketh in the
 15 rain that cometh often upon it, and bringeth
 16 forth herbage meet for them for whom it is
 17 tilled, receiveth blessing from God. But that
 18 which beareth thorns and briers is rejected,
 19 and nigh unto a curse; whose end is to be
 20 burned. But, beloved,

trine of Christ—That is, saying no more of them for the present. *Let us go on to perfection; not laying again the foundation of repentance from dead works*—From open sins, the very first thing to be insisted on. *And faith in God*—The very next point. So St. Paul in his very first sermon at Lystra, Acts xiv. 15, "Turn from those vanities unto the living God." And when they believed, they were to be baptized with the baptism, not of the Jews, or of John, but of Christ. The next thing was, to lay hands upon them, that they might receive the Holy Ghost: after which they were more fully instructed, touching the resurrection, and the general judgment; called eternal, because the sentence then pronounced is irreversible, and the effects of it remain for ever.

Verse 3. *And this we will do*—We will go on to perfection; and so much the more diligently, because,

Verse 4. *It is impossible for those who were once enlightened*—With the light of the glorious love of God in Christ. *And have tasted the heavenly gift*—Remission of sins, sweeter than honey and the honeycomb. *And been made partakers of the Holy Ghost*—Of the witness and the fruit of the Spirit.

Verse 5. *And have tasted the good word of God*—Have had a relish for, and a delight in it. *And the powers of the world to come*—Which every one tastes, who has an hope full of immortality. Every child that is naturally born, first sees the light, then receives and tastes proper nourishment, and partakes of the things of this world. In like manner, the apostle, comparing spiritual with natural things, speaks of one born of the Spirit, as seeing the light, tasting the sweetness, and partaking of the things "of the world to come."

Verse 6. *And have fallen away*—Here is not a supposition, but a plain relation of fact. The apostle here describes the case of those who have cast away both the power and the form of godliness; who have lost both their faith, hope, and love, verse 10, &c., and that wilfully, chap. x. 26. Of these wilful total apostates he declares, "it is impossible" to renew them again to repentance, (though they were renewed once,) either to the foundation, or anything built thereon. *Seeing they crucify the Son of God afresh*—They use him with the utmost indignity. *And put him to an open shame*—Causing his glorious name to be blasphemed.

Verse 8. *That which beareth thorns and briers*—Only or chiefly. *Is rejected*—No more labour is bestowed upon it. *Whose end is to be burned*—As Jerusalem was shortly after.

we are persuaded better things of you, and things that accompany salvation, though we
 10 thus speak. For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. But we desire that every one of you may show unto the end the same diligence to the full assurance of hope: That ye be not slothful, but followers of them who through faith and longsuffering inherited the promises. For when God made the promise to Abraham, because he could swear by no greater, he swore by himself, Saying, "Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently waited, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all contradiction. Wherefore God, being willing to show more-abun-

Verse 9. *But, beloved*—In this one place he calls them so. He never uses this appellation, but in exhorting. *We are persuaded of you things that accompany salvation*—We are persuaded you are now saved from your sins; and that ye have that faith, love, and holiness, which lead to final salvation. *Though we thus speak*—To warn you, lest you should fall from your present steadfastness.

Verse 10. *For*—Ye give plain proof of your faith and love, which the righteous God will surely reward.

Verse 11. *But we desire you may show the same diligence unto the end*—And therefore we thus speak. *To the full assurance of hope*—Which you cannot expect, if you abate your diligence. The full assurance of faith relates to present pardon; the full assurance of hope, to future glory. The former is the highest degree of divine evidence that God is reconciled to ME in the Son of his love; the latter is the same degree of divine evidence (wrought in the soul by the same immediate inspiration of the Holy Ghost) of persevering grace, and of eternal glory. So much, and no more, as faith every moment "beholds with open face," so much does hope see to all eternity. But this assurance of faith and hope is not an opinion, not a bare construction of scripture, but is given immediately by the power of the Holy Ghost; and what none can have for another, but for himself only.

Verse 12. *Inherited the promises*—The promised rest; paradise.

Verse 13. *For*—Ye have abundant encouragement, seeing no stronger promise could be made than that great promise which God made to Abraham, and in him to us.

Verse 15. *After he had waited*—Thirty years. *He obtained the promise*—Isaac, the pledge of all the promises.

Verse 16. *Men generally*—by him who is infinitely greater than themselves, and an oath for confirmation, to confirm what is promised or asserted, usually puts an end to all contradiction. This shows that an oath taken in a religious manner is lawful even under the gospel: otherwise the apostle would never have mentioned it with so much honour, as a proper means to confirm the truth.

Verse 17. *God interposed by an oath*—Amazing condescension! He who is greatest of all acts as if he were a middle person; as if while he swears, he were less than himself, by whom he

dantly to the heirs of the promise the unchangeableness of his counsel, interposed
 18 by an oath: That by two unchangeable things, in which it was impossible for God to lie, we might have strong consolation, who have fled to lay hold on the hope set
 19 before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into the place within the
 20 veil; Whither Jesus our forerunner is entered for us, who is made an High Priest for ever after the order of Melchisedec.

CHAPTER VII.

FOR this Melchisedec, king of Salem, priest of the most high God, * who met Abraham returning from the slaughter of the kings, and blessed him; To whom also
 2 Abraham divided a tenth part of all the spoils; being by interpretation, first, king of righteousness, and then king of Salem
 3 also, which is king of peace; Without father, without mother, without pedigree, having neither beginning of days, nor end of life; but being made like the Son of God;
 4 remaineth a priest continually. Now con-

swears! Thou that hearest the promise, dost thou not yet believe?

Verse 18. *That by two unchangeable things*—His promise and his oath, in either, much more in both of which, it was impossible for God to lie, we might have strong consolation—Swallowing up all doubt and fear. *Who have fled*—After having been tossed by many storms. *To lay hold on the hope set before us*—On Christ, the object of our hope, and the glory we hope for through him.

Verse 19. *Which hope in Christ we have as an anchor of the soul*—Entering into heaven itself, and fixed there. *Within the veil*—Thus he slides back to the priesthood of Christ.

Verse 20. *A forerunner* uses to be less in dignity than those that are to follow him. But it is not so here; for Christ who is gone before us is infinitely superior to us. What an honour is it to believers, to have so glorious a forerunner, now appearing in the presence of God for them!

Verse 1. The sum of this chapter is, Christ, as appears from his type, Melchisedec, who was greater than Abraham himself, from whom Levi descended, has a priesthood altogether excellent, new, firm, perpetual.

Verse 2. *Being first*, according to the meaning of his own name, *king of righteousness*; then, according to the name of his city, *king of peace*—So in him, as in Christ, righteousness and peace were joined. And so they are in all that believe in him.

Verse 3. *Without father, without mother, without pedigree*—Recorded; without any account of his descent from any ancestors of the priestly order. *Having neither beginning of days, nor end of life*—Mentioned by Moses. *But being*—In all these respects. *Made like the Son of God*—Who is really “without father,” as to his human nature; “without mother,” as to his divine; and in this also, “without pedigree”—Neither descended from any ancestors of the priestly order. *Remaineth a priest continually*—Nothing is recorded of the death or successor of Melchisedec. But Christ alone does really remain without death, and without successor.

Verse 4. The greatness of Melchisedec is described in all the preceding and following parti-

* Gen. xiv. 18, &c.

sider how great this man was, to whom even the patriarch Abraham gave the tenth of the
 5 spoils. And verily they of the sons of Levi, who receive the priesthood, have a commandment (according to the law) to take tithes of the people, that is, of their brethren, though they come out of the loins of
 6 Abraham. But he whose pedigree is not from them took tithes of Abraham, and
 7 blessed him who had the promises. And without all contradiction the less is blessed
 8 of the greater. And here men that die receive tithes; but there, he of whom it is testified that he liveth. And even Levi, who received tithes, paid tithes (so to speak)
 10 through Abraham. For he was yet in the loins of his father, when Melchisedec met
 11 him. Now if perfection had been by the Levitical priesthood, (for under it the people received the law,) what farther need was
 12 there that another priest should rise after the order of Melchisedec, and not be called
 13 after the order of Aaron? For the priesthood being changed, there is also necessarily
 14 a change of the law. For he of whom these things are spoken pertaineth to another

culars. But the most manifest proof of it was, that Abraham gave him tithes as to a priest of God and a superior; though he was himself a patriarch, greater than a king, and a progenitor of many kings.

Verse 5. *The sons of Levi take tithes of their brethren*—Sprung from Abraham as well as themselves. The Levites therefore are greater than they; but the priests are greater than the Levites, the patriarch Abraham than the priests, and Melchisedec than him.

Verse 6. *He who is not from them*—The Levites. *Blessed*—Another proof of his superiority. Even him that had the promises—That was so highly favoured of God. When St. Paul speaks of Christ, he says, “the promise;” “promises” refer to other blessings also.

Verse 7. *The less is blessed*—Authoritatively, of the greater.

Verse 8. *And here*—In the Levitical priesthood. *But there*—In the case of Melchisedec. *He of whom it is testified that he liveth*—Who is not spoken of as one that died for another to succeed him; but is represented only as living, no mention being made either of his birth or death.

Verse 9. *And even Levi, who received tithes*—Not in person, but in his successors, as it were, paid tithes—In the person of Abraham.

Verse 11. The apostle now demonstrates that the Levitical priesthood must yield to the priesthood of Christ, because Melchisedec, after whose order he is a priest, 1. Is opposed to Aaron, verses 11–14. 2. Hath no end of life, verses 15–18, but “remaineth a priest continually.” If now perfection were by the Levitical priesthood—if this perfectly answered all God’s designs and man’s wants. For under it the people received the law—Whence some might infer, that perfection was by that priesthood. What farther need was there that another priest—Of a new order, should be set up? From this single consideration it is plain, that both the priesthood and the law, which were inseparably connected, were now to give way to a better priesthood and more excellent dispensation.

Verse 12. *For*—One of these cannot be changed without the other.

Verse 13. But the priesthood is manifestly changed from one order to another, and from one tribe to another. For he of whom these things

tribe, of which no man attended on the altar.
 14 For it is evident that our Lord sprang out of
 15 Judah; of which tribe Moses spake nothing
 16 concerning the priesthood. And it is still
 17 far more evident, that another priest is
 18 raised up after the likeness of Melchisedec,
 19 Who was made, not after the law of a carnal
 20 commandment, but after the power of an
 21 endless life. For it is testified, *Thou art a*
 22 *priest for ever after the order of Melchise-*
 23 *dec.* For verily there is a disannulling of the
 24 preceding commandment for the weakness
 25 and unprofitableness thereof. For the law
 made nothing perfect, but the bringing in
 of a better hope *did*; by which we draw
 nigh to God. And inasmuch as he was not
 made a priest without an oath: (For those
 priests were made without an oath; but this
 with an oath by him that said unto him, *The*
Lord sware and will not repent, Thou art a
priest for ever after the order of Melchise-
dec.) Of so much better a covenant was Jesus
 made a surety. And they truly were many
 priests, because they were hindered by death
 from continuing: But this, because he con-
 tinueth for ever, hath a priesthood that
 passeth not away. Wherefore he is able also

are spoken—Namely, Jesus. *Pertaineth to another*
tribe—That of Judah. *Of which no man was suf-*
fered by the law to attend on, or minister at, the
altar.

Verse 14. *For it is evident that our Lord sprang*
out of Judah—Whatever difficulties have arisen
 since during so long a tract of time, it was then
 clear beyond dispute.

Verse 15. *And it is still far more evident, that—*
 Both the priesthood and the law are changed,
 because the priest now raised up is not only of
 another tribe, but of a quite different order.

Verse 16. *Who is made—A priest.* Not after the
 law of a carnal commandment—Not according to the
 Mosaic law, which consisted chiefly of “com-
 mandments” that were “carnal,” compared to
 the spirituality of the gospel. But after the power
 of an endless life—Which he has in himself, as the
 eternal Son of God.

Verse 18. *For there is implied in this new and*
 everlasting priesthood, and in the new dispensa-
 tion connected therewith, a disannulling of the
 preceding commandment—An abrogation of the Mo-
 saic law. *For the weakness and unprofitableness*
 thereof—For its insufficiency either to justify or
 to sanctify.

Verse 19. *For the law—Taken by itself, separate*
 from the gospel. *Made nothing perfect*—Could not
 perfect its votaries, either in faith or love, in
 happiness or holiness. But the bringing in of a
 better hope—Of the gospel dispensation, which
 gives us a better ground of confidence, does.
 By which we draw nigh to God—Yea, so nigh as to
 be one spirit with him. And this is true perfec-
 tion.

Verse 20. *And—The greater solemnity where-*
 with he was made priest, further proves the
 superior excellency of his priesthood.

Verse 21. *The Lord swore and will not repent—*
 Hence also it appears, that his is an unchange-
 able priesthood.

Verse 22. *Of so much better a covenant—Unchange-*
 able, eternal. *Was Jesus made a surety—Or me-*
 diator. The word “covenant” frequently
 occurs in the remaining part of this epistle. The
 original word means either a covenant, or a last
 will and testament. St. Paul takes it sometimes
 in the former, sometimes in the latter, sense;
 sometimes he includes both.

to save them to the uttermost who come to
 God through him, seeing he ever liveth to
 make intercession for them. For such an
 High Priest suited us, holy, harmless, unde-
 filed, separated from sinners, and made
 higher than the heavens; Who needeth not
 daily, as those high priests, to offer up sac-
 rifices, first for his own sins, then for those
 of the people: for this he did once for all,
 when he offered up himself. For the law
 maketh men high priests that have infirm-
 ity; but the word of the oath, which was
 since the law, maketh the Son, who is con-
 secrated for evermore.

CHAPTER VIII.

THE sum of what hath been spoken is: We
 have such an High Priest, who is set down at
 the right hand of the throne of the
 Majesty in the heavens; A minister of the
 sanctuary and of the true tabernacle, which
 the Lord hath fixed, and not man. For
 every high priest is ordained to offer up gifts
 and sacrifices: whence it was necessary that
 this also should have somewhat to offer.
 But if he were on earth, he could not be a
 priest, there being priests that offer gifts.

Verse 23. *They were many priests—One after*
 another.

Verse 24. *He continueth for ever—In life and in*
 his priesthood. *That passeth not away—To any suc-*
 cessor.

Verse 25. *Wherefore he is able to save to the utter-*
 most—From all the guilt, power, root, and con-
 sequence of sin. *Them who come—By faith. To*
God through him—As their priest. Seeing he ever
liveth to make intercession—That is, he ever lives
and intercedes. He died once; he intercedes
perpetually.

Verse 26. *For such an high priest suited us—Un-*
 holy, mischievous, deified sinners: a blessed
 paradox! *Holy—With respect to God. Harmless*
—With respect to men. Undeified—With any sin
in himself. Separated from sinners—As well as
free from sin. And so he was when he left the
world. And made—Even in his human nature.
Higher than the heavens—And all their inhabitants.

Verse 27. *Who needeth not to offer up sacrifices*
 daily—That is, on every yearly day of expiation;
 for he offered once for all: not for his own sins, for
 he then offered up himself “without spot to
 God.”

Verse 28. *The law maketh men high priests that*
 have infirmity—That are both weak, mortal, and
 sinful. But the oath which was since the law—Name-
 ly, in the time of David. *Maketh the Son, who is*
consecrated for ever—Who being now free, both
from sin and death, from natural and moral in-
firmity, remaineth a priest for ever.

Verse 1. *We have such an High Priest—Having*
 finished his description of the type in Melchise-
 dec, the apostle begins to treat directly of the
 excellency of Christ's priesthood, beyond the
 Levitical. *Who is set down—Having finished his*
oblation. At the right hand of the Majesty—Of
God.

Verse 2. *A minister—Who represents his own*
 sacrifice, as the high priest did the blood of
 those sacrifices once a year. *Of the sanctuary—*
Heaven, typified by the holy of holies. And of
the true tabernacle—Perhaps his human nature, of
which the old tabernacle was a type. Which
the Lord hath fixed—For ever. Not man—As Mo-
ses fixed the tabernacle.

Verse 4. *But if he were on earth—if his priest-*

5 according to the law: Who serve after the pattern and shadow of heavenly things, as Moses was admonished of God when he was about to finish the tabernacle: for, saith he, * See thou make all things according to the model which was shewed thee in the mount. 6 But he hath now obtained a more excellent ministry, by how much better a covenant he is a mediator of, which is established upon 7 better promises. For if the first had been faultless, no place would have been sought 8 for a second. For finding fault with them, he saith, † Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house 9 of Judah: Not according to the covenant which I made with their fathers in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant which I will make with the

hood terminated here. *He could not be a priest—At all, consistently with the Jewish institutions. There being other priests—To whom alone this office is allotted.*

Verse 5. *Who serve*—The temple, which was not yet destroyed. *After the pattern and shadow of heavenly things*—Of spiritual, evangelical worship, and of everlasting glory. “The pattern”—Something like the strokes pencilled out upon a piece of fine linen, which exhibit the figures of leaves and flowers, but have not yet received their splendid colours and curious shades. “And shadow”—Or shadowy representation, which gives you some dim and imperfect idea of the body, but not the fine features, not the distinguishing air; none of those living graces which adorn the real person. Yet both the pattern and shadow lead our minds to something nobler than themselves: the “pattern,” to that holiness and glory which complete it; the “shadow,” to that which occasions it.

Verse 6. *And now he hath obtained a more excellent ministry*—His priesthood as much excels theirs, as the promises of the gospel (whereof he is a surety) excel those of the law. These better promises are specified, verses 10, 11: those in the law were mostly temporal promises.

Verse 7. *For if the first had been faultless*—If that dispensation had answered all God’s designs and man’s wants, if it had not been weak and unprofitable, unable to make anything perfect, no place would have been for a second.

Verse 8. But there is; for finding fault with them, who were under the old covenant, *He saith, I make a new covenant with the house of Israel*—With all the Israel of God, in all ages and nations. It is new in many respects, though not as to the substance of it: 1. Being ratified by the death of Christ. 2. Freed from those burdensome rites and ceremonies. 3. Containing a more full and clear account of spiritual religion. 4. Attended with larger influences of the Spirit. 5. Extended to all men. And, 6. Never to be abolished.

Verse 9. *When I took them by the hand*—With the care and tenderness of a parent. And just while this was fresh in their memory, they obeyed; but presently after they shook off the yoke. *They continued not in my covenant, and I regarded them not*—So that covenant was soon broken in pieces.

Verse 10. *This is the covenant I will make after those*

house of Israel after those days, saith the Lord; I will put my laws in their minds, and write them on their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord: for they shall all know me, from the least even to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In saying, A new covenant, he hath antiquated the first. Now that which is antiquated and decayed is ready to vanish away.

CHAPTER IX.

AND verily the first covenant also had ordinances of worship, and a worldly sanctuary. For the first tabernacle was prepared, in which was the candlestick, and the table, and the shewbread; which is called the holy place. And beyond the second veil, the ta-

days—After the Mosaic dispensation is abolished. *I will put my laws in their minds*—I will open their eyes, and enlighten their understanding, to see the true, full, spiritual meaning thereof. *And write them on their hearts*—So that they shall inwardly experience whatever I have commanded. *And I will be to them a God*—Their all-sufficient portion, and exceeding great reward. *And they shall be to me a people*—My treasure, my beloved, loving, and obedient children.

Verse 11. *And they who are under this covenant* (though in other respects they will have need to teach each other to their lives’ end, yet) *shall not need to teach every one his brother, saying, Know the Lord; for they shall all know me*—All real Christians. *From the least to the greatest*—In this order the saving knowledge of God ever did and ever will proceed; not first to the greatest, and then to the least. But “the Lord shall save the tents,” the poorest, “of Judah first, that the glory of the house of David,” the royal seed, “and the glory of the inhabitants of Jerusalem,” the nobles and the rich citizens, “do not magnify themselves,” Zech. xii. 7.

Verse 12. *For I will justify them, which is the root of all true knowledge of God.* This, therefore, is God’s method. First, a sinner is pardoned: then he knows God, as gracious and merciful: then God’s laws are written on his heart: he is God’s, and God is his.

Verse 13. *In saying, A new covenant, he hath antiquated the first*—Hath shown that it is disannulled, and out of date. *Now that which is antiquated is ready to vanish away*—As it did quickly after, when the temple was destroyed.

Verse 1. *The first covenant had ordinances of outward worship, and a worldly, a visible, material sanctuary, or tabernacle.* Of this “sanctuary” he treats, verses 2—5; of those “ordinances,” verses 6—10.

Verse 2. *The first*—The outward tabernacle. In which was the candlestick, and the table. The shewbread, shown continually before God and all the people, consisting of twelve loaves, according to the number of the tribes, was placed on this table in two rows, six upon one another in each row. This candlestick and bread seem to have typified the light and life which are more largely dispensed under the gospel by Him who is the Light of the world, and the Bread of life.

Verse 3. *The second veil divided the holy place from the most holy, as the first veil did the holy place from the courts.*

* Exod. xxv. 40. † Jer. xxxi. 31, &c.

bernae which is called the holy of holies,
 4 Having the golden censor, and the ark of the covenant overlaid round about with gold, wherein was a golden pot having the manna, and Aaron's rod that blossomed, and the
 5 tables of the covenant; And over it were the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now these things being thus prepared, the priests go always into the first tabernacle, accomplishing their services.
 7 But into the second, only the high priest once a year, not without blood, which he offereth for himself, and the errors of the
 8 people: The Holy Ghost evidently showing this, that the way into the holiest was not yet made manifest, while the first tabernacle
 9 was still subsisting: Which is a figure for the time present, in which are offered both gifts and sacrifices, which cannot perfect
 10 the worshipper, as to his conscience; Only with meats and drinks, and divers washings, and carnal ordinances, imposed till the time
 11 of reformation. But Christ being come an High Priest of good things to come, through a greater and more perfect tabernacle, not

Verse 4. *Having the golden censor*—Used by the high priest only, on the great day of atonement. *And the ark, or chest, of the covenant*—So called from "the tables of the covenant" contained therein. *Wherein was the manna*—The monument of God's care over Israel. *And Aaron's rod*—The monument of the regular priesthood. *And the tables of the covenant*—The two tables of stone, on which the ten commandments were written by the finger of God; the most venerable monument of all.

Verse 5. *And over it were the cherubim of glory*—Over which the glory of God used to appear. Some suppose each of these had four faces, and so represented the Three-One God, with the manhood assumed by the Second Person. With outspread wings shadowing the mercy-seat—Which was a lid or plate of gold, covering the ark.

Verse 6. *Always*—Every day. *Accomplishing their services*—Lighting the lamps, changing the shewbread, burning incense, and sprinkling the blood of the sin-offerings.

Verse 7. *Errors*—That is, sins of ignorance, to which only those atonements extended.

Verse 8. *The Holy Ghost evidently showing*—By this token. *That the way into the holiest*—Into heaven. *Was not made manifest*—Not so clearly revealed. *While the first tabernacle, and its service, were still subsisting*—And remaining in force.

Verse 9. *Which*—Tabernacle, with all its furniture and services. *Is a figure*—Or type, of good things to come. *Which cannot perfect the worshipper*—Neither the priest nor him who brought the offering. *As to his conscience*—So that he should be no longer conscious of the guilt or power of sin. Observe, the temple was as yet standing.

Verse 10. They could not so perfect him, with all their train of precepts relating to meats and drinks, and carnal, gross, external ordinances; and were therefore imposed only till the time of reformation—Till Christ came.

Verse 11. *An High Priest of good things to come*—Described, verse 15. *Entered through a greater, that is, a more noble, and perfect tabernacle*—Namely, his own body. *Not of this creation*—Not framed by man, as that tabernacle was.

Verse 12. *The holy place*—Heaven. *For us*—All that believe.

Verse 13. *If the ashes of an heifer*—Consumed by God as a sin-offering, being sprinkled on them

made with hands, that is, not of this creation; And not by the blood of goats and calves, but by his own blood, entered in once for all into the holy place, having obtained
 13 eternal redemption for us. For if the blood of bulls and goats, and the *ashes of an heifer sprinkling the unclean, sanctifieth to
 14 the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our conscience from dead
 15 works to serve the living God? And for this end he is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they who are called might receive the promise of the eternal inheritance. For where such a covenant is, there must also necessarily be the death of him by
 17 whom the covenant is confirmed. For the covenant is of force after he is dead: where-as it is of no strength while he by whom it
 18 is confirmed liveth. Whence neither was the first covenant originally transacted without blood. For when Moses had spoken all the commandment according to the law to

who were legally unclean. *Purified the flesh*—Removed that legal uncleanness, and re-admitted them to the temple and the congregation.

Verse 14. *How much more shall the blood of Christ*—The merit of all his sufferings. *Who through the eternal Spirit*—The work of redemption being the work of the whole Trinity. Neither is the Second Person alone concerned even in the amazing condescension that was needful to complete it. The Father delivers up the kingdom to the Son; and the Holy Ghost becomes the gift of the Messiah, being, as it were, sent according to his good pleasure. *Offered himself*—Infinitely more precious than any created victim, and that without spot to God. *Purge our conscience*—Our inmost soul. *From dead works*—From all the inward and outward works of the devil, which spring from spiritual death in the soul, and lead to death everlasting. *To serve the living God*—In the life of faith, in perfect love and spotless holiness.

Verse 15. *And for this end he is the Mediator of a new covenant, that they who are called*—To the engagements and benefits thereof. *Might receive the eternal inheritance promised to Abraham*: not by means of legal sacrifices, but of his meritorious death. *For the redemption of the transgressions that were under the first covenant*—That is, for the redemption of transgressors from the guilt and punishment of those sins which were committed in the time of the old covenant. The article of his death properly divides the old covenant from the new.

Verse 16. I say by means of death; for where such a covenant is, there must be the death of him by whom it is confirmed—Seeing it is by his death that the benefits of it are purchased. It seems beneath the dignity of the apostle to play upon the ambiguity of the Greek word, as the common translation supposes him to do.

Verse 17. *After he is dead*—Neither this, nor "after men are dead," is a literal translation of the words. It is a very perplexed passage.

Verse 18. *Whence neither was the first*—The Jewish covenant, originally transacted without the blood of an appointed sacrifice.

Verse 19. *He took the blood of calves*—Or heifers. *And of goats, with water, and scarlet wool, and hyssop*

all the people, * he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and the book itself, and sprinkled all the people, Saying, † This is the blood of the covenant which God hath enjoined unto you. And in like manner he sprinkled with blood both the tabernacle, and all the vessels of the service. And almost all things are according to the law purified with blood; and without shedding of blood there is no forgiveness. It was therefore necessary that the patterns of things in heaven should be purified by these; but the heavenly things themselves by better sacrifices than these. For Christ did not enter into the holy place made with hands, the figure of the true; but into heaven itself, now to appear in the presence of God for us: Nor did he enter that he might offer himself often, (as the high priest entered into the holy place every year with the blood of others;) For then he must often have suffered since the foundation of the world: but now once at the consummation of the ages hath he been manifested to abolish sin by the sacrifice of himself. And as

—All these circumstances are not particularly mentioned in that chapter of Exodus, but are supposed to be already known from other passages of Moses. *And the book itself*—Which contained all he had said. *And sprinkled all the people*—Who were near him. The blood was mixed with water, to prevent its growing too stiff for sprinkling; perhaps also to typify that blood and water, John xix. 34.

Verse 20. *Saying, This is the blood of the covenant which God hath enjoined me to deliver unto you*—By this it is established.

Verse 21. *And in like manner he ordered the tabernacle*—When it was made, and all its vessels, to be sprinkled with blood once a year.

Verse 22. *And almost all things*—For some were purified by water or fire. *Are according to the law purified with blood*—Offered or sprinkled. And according to the law, there is no forgiveness of sins without shedding of blood—All this pointed to the blood of Christ effectually cleansing from all sin, and intimated, there can be no purification from it by any other means.

Verse 23. *Therefore*—That is, it plainly appears from what has been said. *It was necessary*—According to the appointment of God. *That the tabernacle and all its utensils, which were patterns, shadowy representations, of things in heaven, should be purified by these*—Sacrifices and sprinklings. *But the heavenly things themselves*—Our heaven-born spirits; what more this may mean we know not yet. *By better sacrifices than these*—That is, by a better sacrifice, which is here opposed to all the legal sacrifices, and is expressed plurally, because it includes the signification of them all, and is of so much more eminent virtue.

Verse 24. *For Christ did not enter into the holy place made with hands*—He never went into the holy of holies at Jerusalem, the figure of the true tabernacle in heaven, chap. viii. 2. *But into heaven itself, to appear in the presence of God for us*—As our glorious High Priest and powerful intercessor.

Verse 26. *For then he must often have suffered from the foundation of the world*—This supposes, 1. That by suffering once he atoned for all the sins which had been committed from the foundation of the world. 2. That he could not have atoned for them without suffering. *At the consummation of the*

it is appointed for men once to die, and after this the judgment: So Christ also, having been once offered to bear the sins of many, will appear the second time without sin, to them that look for him, unto salvation.

CHAPTER X.

FOR the law having a shadow of good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year continually make the comers thereunto perfect. Otherwise would they not have ceased to be offered; because the worshippers having been once purged would have had no more consciousness of sins. But in those sacrifices, there is a commemoration of sins every year. For it is impossible that the blood of bulls and of goats should take away sins. Therefore when he cometh into the world, he saith, † Sacrifice and offering thou hast not chosen, but a body hast thou prepared for me: Burnt offerings and sacrifices for sin thou hast not delighted in. Then I said, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said,

ages—The sacrifice of Christ divides the whole age or duration of the world into two parts, and extends its virtue backward and forward, from this middle point wherein they meet to abolish both the guilt and power of sin.

Verse 27. *After this, the judgment*—Of the great day. At the moment of death every man's final state is determined. But there is not a word in scripture of a particular judgment immediately after death.

Verse 29. *Christ having once died to bear the sins*—The punishment due to them. *Of many*—Even as many as are born into the world. *Will appear the second time*—When he comes to judgment. *Without sin*—Not as he did before, bearing on himself the sins of many, but to bestow everlasting salvation.

Verse 1. From all that has been said it appears, that the law, the Mosaic dispensation, being a bare, unsubstantial shadow of good things to come, of the gospel blessings, and not the substantial, solid image of them, can never with the same kind of sacrifices, though continually repeated, make the comers thereunto perfect, either as to justification or sanctification. How is it possible, that any who consider this should suppose the attainments of David, or any who were under that dispensation, to be the proper measure of gospel holiness; and that Christian experience is to rise no higher than Jewish?

Verse 2. *They who had been once perfectly purged, would have been no longer conscious either of the guilt or power of their sins.*

Verse 3. *There is a public commemoration of the sins both of the last and of all the preceding years; a clear proof that the guilt thereof is not perfectly purged away.*

Verse 4. *It is impossible the blood of goats should take away sins*—Either the guilt or the power of the them.

Verse 5. *When he cometh into the world*—In the fortieth psalm the Messiah's coming into the world is represented. It is said, "into the world," not into the tabernacle, chap. ix. 1; because all the world is interested in his sacrifice. *A body hast thou prepared for me*—That I may offer up myself.

* Exod. xxiv. 7, 8.

† Exod. xxiv. 8.

‡ Psalm xl. 6, &c.

Sacrifice and offering and burnt offerings and offering for sin thou hast not chosen, neither delighted in; which are offered according to the law; Then said he, Lo, I come to do thy will. He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ once for all. And indeed every priest standeth daily ministering and offering often the same sacrifices, which can never take away sins: But he, having offered one sacrifice for sins, for ever sat down at the right hand of God; From thenceforth waiting till his * enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. And this the Holy Ghost also testifieth to us after he had said before, † This is the covenant which I will make with them after those days, saith the Lord, I will put my laws into their hearts, and write them on their minds; And their sins, and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, free liberty to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is,

Verse 7. *In the volume of the book*—In this very psalm, it is written of me. Accordingly I come to do thy will—By the sacrifice of myself.

Verse 8. *Above when he said, Sacrifice thou hast not chosen*—That is, when the Psalmist pronounced those words in his name.

Verse 9. *Then said he*—In that very instant he subjoined. *Lo, I come to do thy will*—To offer a more acceptable sacrifice; and by this very act he taketh away the legal, that he may establish the evangelical, dispensation.

Verse 10. *By which will*—Of God, done and suffered by Christ. *We are sanctified*—Cleansed from guilt, and consecrated to God.

Verse 11. *Every priest standeth*—As a servant in an humble posture.

Verse 12. *But he*—The virtue of whose one sacrifice remains for ever. *Sat down*—As a son, in majesty and honour.

Verse 14. *He hath perfected them for ever*—That is, has done all that was needful in order to their full reconciliation with God.

Verse 15. In this and the three following verses, the apostle winds up his argument concerning the excellency and perfection of the priesthood and sacrifice of Christ. He had proved this before by a quotation from Jeremiah; which he here repeats, describing the new covenant as now completely ratified, and all the blessings of it secured to us by the one offering of Christ, which renders all other expiatory sacrifices, and any repetition of his own, utterly needless.

Verse 19. Having finished the doctrinal part of his epistle, the apostle now proceeds to exhortation deduced from what has been treated of from chap. v. 4, which he begins by a brief recapitulation. *Having therefore liberty to enter*,

Verse 20. *By a living way*—The way of faith, whereby we live indeed. *Which he hath consecrated*—Prepared, dedicated, and established, for us. *Through the veil, that is, his flesh*—As by rending the veil in the temple, the holy of holies became visible and accessible; so by wounding the body of Christ, the God of heaven was manifested, and the way to heaven opened.

21 his flesh; And having a great High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our hope without wavering; (for he is faithful that hath promised;) And let us consider one another to provoke one another to love and to good works: Not forsaking the assembling ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For when we sin wilfully after having received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which is ready to devour the adversaries. He that despised the law of Moses died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, by which he hath been sanctified, an unholy thing, and done despite to the Spirit of grace? For we know him that hath said, † Vengeance is mine, I will recompense. And again, The Lord will judge his

Verse 22. *Let us draw near*—To God. *With a true heart*—In godly sincerity. *Having our hearts sprinkled from an evil conscience*—So as to condemn us no longer. *And our bodies washed with pure water*—All our conversation spotless and holy, which is far more acceptable to God than all the legal sprinklings and washings.

Verse 23. *The profession of our hope*—The hope which we professed at our baptism.

Verse 25. *Not forsaking the assembling ourselves*—In public or private worship. *As the manner of some is*—Either through fear of persecution, or from a vain imagination that they were above external ordinances. *But exhorting one another*—To faith, love, and good works. *And so much the more, as ye see the day approaching*—The great day is ever in your eye.

Verse 26. *For when we*—Any of us Christians. *Sin wilfully*—By total apostasy from God, termed “drawing back,” Verse 28. *After having received the experimental knowledge of the gospel truth, there remaineth no more sacrifice for sins*—None but that which we obstinately reject.

Verse 29. *He that, in capital cases, despised (presumptuously transgressed) the law of Moses died without mercy*—Without any delay or mitigation of his punishment.

Verse 29. *Of how much sorer punishment is he worthy, who*—By wilful, total apostasy. It does not appear that this passage refers to any other sin. *Hath, as it were, trodden under foot the Son of God*—A lawgiver far more honourable than Moses. *And counted the blood wherewith the better covenant was established, an unholy, a common worthless thing. By which he hath been sanctified*—Therefore Christ died for him also, and he was at least justified once. *And done despite to the Spirit of grace*—By rejecting all his motions.

Verse 30. *The Lord will judge his people*—Yea, far more rigorously than the heathens, if they rebel against him.

Verse 31. *To fall into the hands*—Of men avenging justice.

Verse 32. *Enlightened*—With the knowledge of God and of his truth.

• Psalm cx. 1.

† Jer. xxxi. 33, &c.

• Deut. xxxii. 36, &c.

21 people. *It is a fearful thing to fall into the*
 22 *hands of the living God. But call ye to*
 23 *mind the former days, in which, after ye*
 24 *were enlightened, ye endured so great a*
 25 *conflict of sufferings; Partly, being made a*
 26 *galling-stock both by reproaches and afflictions;*
 27 *partly, being partakers with them*
 28 *who were so treated. For ye sympathized*
 29 *with my bonds, and received with joy the*
 30 *spoiling of your goods, knowing that ye have*
 31 *for yourselves in heaven a better and an en-*
 32 *during substance. Cast not away therefore*
 33 *your confidence, which hath great recom-*
 34 *pense of reward. For ye have need of pati-*
 35 *ence, that, having done the will of God, ye*
 36 *may receive the promise. For yet a very*
 37 *little while, and he that cometh will come,*
 38 *and will not tarry. * Now the just shall*
 39 *live by faith; but if he draw back, my soul*
 40 *hath no pleasure in him. But ye are not of*
 41 *them who draw back to perdition; but of*
 42 *them that believe to the saving of the soul.*

Verse 24. *For ye sympathized with all your suffering brethren, and with me in particular; and received joyfully the loss of your own goods.*

Verse 25. *Cast not away therefore (i.e. your confidence—Your faith and hope, which none can deprive you of but yourselves.*

Verse 26. *The promise—Perfect love; eternal life.*

Verse 27. *He that cometh—To reward every man according to his works.*

Verse 28. *Now the just—The justified person. Shall live—in God's favour, a spiritual and holy life. By faith—As long as he retains that gift of God. But if he draw back—if he make shipwreck of his faith. My soul hath no pleasure in him—That is, I abhor him; I cast him off.*

Verse 29. *We are not of them who draw back to perdition—Like him mentioned verse 24. But of them that believe—to the end, as to attain eternal life.*

Verse 1. The definition of faith given in this verse, and exemplified in the various instances following, undoubtedly includes justifying faith, but not directly as justifying. For faith justifies only as it refers to, and depends on, Christ. But here is no mention of him as the object of faith; and in several of the instances that follow, no notice is taken of him or his salvation, but only of temporal blessings obtained by faith. And yet they may all be considered as evidences of the power of justifying faith in Christ, and of his extensive exercise in a course of steady obedience amidst difficulties and dangers of every kind. *Now faith is the substance of things hoped for, the evidence, or conviction, of things not seen.* Things hoped for are not so extensive as things not seen. The former are only things future and joyful to us; the latter are either future, past, or present, and those either good or evil, whether to us or others. "The substance of things hoped for"—Giving a kind of present substance to the good things which God has promised; the divine supernatural "evidence" exhibited to the conviction hereby produced in a believer "of things not seen," whether past, future, or spiritual; particularly of God and the things of God.

Verse 2. *By it the elders—Our forefathers. This chapter is a kind of summary of the Old Testament, in which the apostle comprises the designs, labours, sojournings, expectations, tempt-*

CHAPTER XI.

NOW faith is the substance of things hoped for, the evidence of things not seen. And by it the elders obtained a good testimony. Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were made of things which do not appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was righteous, God testifying of his gifts: and by it being dead, he yet speaketh. By faith Enosh was translated so as not to see death; and was not found, because God had translated him; for before his translation he had a testimony that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear,

stones, martyrdoms of the ancients. The former of them had a long exercise of their patience; the latter suffered shorter but sharper trials. Obtained a good testimony—a most comprehensive word. God gave a "testimony" not only of them but to them; and they received his testimony as if it had been the things themselves of which he testified, verses 4, 5, 9. Hence they also gave testimony to others, and others testified of them.

Verse 3. *By faith we understand that the worlds—Heaven and earth and all things in them, visible and invisible. Were made—Formed, fashioned, and framed. By the word—The sole command, of God, without any instrument or preceding matter. And so creation is the foundation and origin of the whole divine economy, so faith in the creation is the foundation and specimen of all faith. So that things which are unseen—the sun, earth, stars. Were made of things which do not appear—Out of the dark, unapparent chaos, Gen. i. 2. And this very chaos was created by the divine power; for before it was thus created it had no existence in nature.*

Verse 4. *By faith—in the future Redeemer. Abel offered a more excellent sacrifice—The firstlings of his flock, implying both a confession of what his own sins deserved, and a desire of sharing in the great atonement. Then Cain—Whose offering pleased not such faith, but a mere schew-ledge of God the Creator. By which faith he obtained both righteousness and a testimony of it: God testifying—Saying that his gifts were accepted; probably by sending fire from heaven to consume his sacrifice, a token that justice rested on the sacrifice instead of the sinner who offered it. And by it—By this faith. Being dead, he yet speaketh—that a sinner is accepted only through faith in the great sacrifice.*

Verse 5. *Noah was not any longer found among men, though perhaps they sought for him as they did for Elijah, 2 Kings ii. 17. He had this testimony—From God in his own conscience.*

Verse 6. *But without faith—Even when divine faith in God, it is impossible to please him. For he that cometh to God—in prayer, or any other sort of worship, must believe that he is.*

Verse 7. *Noah being warned of things not seen as yet—Of the future deluge. Moved with fear, prepared an ark, by which upon testimony he commanded the world—After neither believed nor feared.*

Verse 8. *By faith he was warned in the land of promise—The promise was made before, Gen. xii. 7. Dwelling in tents—as a sojourner. With Isaac and*

prepared an ark for the saving of his household; by which he condemned the world, and became heir of the righteousness which is by faith. * By faith Abraham, being called to go out into the place which he was to receive for an inheritance, obeyed; and went out, though he knew not whither he went. † By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the joint-heirs of the same promise: For he looked for the city which hath foundations, whose builder and former is God. By faith ‡ Sarah also herself received power to conceive seed, even when she was past age, because she accounted him faithful who had promised. 12 Therefore there sprang even from one, and him as it were dead, a posterity as the stars in heaven for multitude, and as the sand which is on the sea shore innumerable. All these died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and sojourners on the earth. 14 For they who speak thus show plainly that they seek their own country. And truly, if they had been mindful of that from which they came out, they might have had opportunity to return. But now they desire a better country, that is, an heavenly: therefore God is not ashamed to be called their God: for he hath prepared a city for them.

Jacob—Who by the same manner of living showed the same faith. Jacob was born fifteen years before the death of Abraham. *The joint heirs of the same promise*—Having all the same interest therein. Isaac did not receive this inheritance from Abraham, nor Jacob from Isaac, but all of them from God.

Verse 10. *He looked for a city which hath foundations*—Whereas a tent has none. *Whose builder and former is God*—Of which God is the sole contriver, former, and finisher.

Verse 11. *Sarah also herself*—Though at first she laughed at the promise, Gen. xviii. 12.

Verse 12. *As it were dead*—Till his strength was supernaturally restored, which continued for many years after.

Verse 13. *All these*—Mentioned verses 7—11. *Died in faith*—In death faith acts most vigorously. *Not having received the promises*—The promised blessings. *Embraced*—As one does a dear friend when he meets him.

Verse 14. *They who speak thus show plainly that they seek their own country*—That they keep in view, and long for, their native home.

Verse 15. *If they had been mindful of*—Their earthly country, or of the Chaldeans, they might have easily returned.

Verse 16. *But they desire a better country, that is, an heavenly*—This is a full convincing proof that the patriarchs had a revelation and a promise of eternal glory in heaven. *Therefore God is not ashamed to be called their God: seeing he hath prepared for them a city*—Worthy of God to give.

Verse 17. *By faith Abraham*—When God made that glorious trial of him. *Offered up Isaac*—The will being accepted as if he had actually done it. *Yea, he that had received the promise*—Particularly that grand promise, “In Isaac shall thy seed be called.” *Offered up*—This very son; the only one he had by Sarah.

17 By faith || Abraham, being tried, offered up Isaac; yea, he that had received the promise, offered up his only begotten son, Of whom it had been said, § In Isaac shall thy seed be called: Accounting that God was able even to raise him from the dead; from whence also he did receive him in a figure. 20 By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when dying, ¶ blessed each of the sons of Joseph; and ** worshipped, bowing down on the top of his staff. By faith Joseph, when dying, made mention of the children of Israel; and gave charge concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he looked off 27 unto the recompence of reward. †† By faith he left Egypt, not fearing the wrath of the king: for he endured, as seeing him that is invisible. By faith he †† celebrated the passover, and the pouring out of the blood, that he who destroyed the firstborn might 29 not touch them. By faith they passed

Verse 18. *In Isaac shall thy seed be called*—From him shall the blessed seed spring.

Verse 19. *Accounting that God was able even to raise him from the dead*—Though there had not been any instance of this in the world. *From whence also*—To speak in a figurative way. *He did receive him*—Afterwards, snatched from the jaws of death.

Verse 20. *Blessed*—Gen. xxvii. 27, 29; prophetically foretold the particular blessings they should partake of. *Jacob and Esau*—Preferring the elder before the younger.

Verse 21. *Jacob when dying*—That is, when near death. *Bowing down on the top of his staff*—As he sat on the side of his bed.

Verse 22. *Concerning his bones*—To be carried into the land of promise.

Verse 23. *They saw*—Doubtless with a divine preface of things to come.

Verse 24. *Refused to be called*—Any longer.

Verse 25. *The reproach of Christ*—That which he bore for believing in the Messiah to come, and acting accordingly. *For he looked off*—From all those perishing treasures, and beyond all those temporal hardships. *Unto the recompence of reward*—Not to an inheritance in Canaan; he had no warrant from God to look for this, nor did he ever attain it; but what his believing ancestors looked for,—a future state of happiness in heaven.

Verse 27. *By faith he left Egypt*—Taking all the Israelites with him. *Not then fearing the wrath of the king*—As he did many years before, Exod. ii. 14.

Verse 28. *The pouring out of the blood*—Of the paschal lamb, which was sprinkled on the doorposts, lest the destroying angel should touch the Israelites.

Verse 29. *They*—Moses, Aaron, and the Israel-

• Gen. xii. 1, 4, 5. † Gen. xvii. 8.
‡ Gen. xxi. 2.

¶ Gen. xxi. 1, &c. § Gen. xxi. 12.
** Gen. xviii. 16. •• Gen. xvii. 31.
†† Exod. xiv. 15, &c. † Exod. xii. 12—13.

28 mented: (Of whom the world was not
29 worthy,) they wandered in deserts, and
30 mountains, and dens, and caves of the earth.
31 And all these, having obtained a good testi-
32 mony through faith, did not receive the
33 promise: God having provided some better
thing for us, that they might not be perfected
without us.

CHAPTER XII.

WHEREFORE, let us also, being encom-
passed with so great a cloud of witnesses,
lay aside every weight, and the sin which
easily besetteth us, and run with patience
the race that is set before us, Looking to
Jesus, the author and finisher of our faith;
who for the joy that was set before him en-
dured the cross, despising the shame, and
is set down at the right hand of the throne of
God. For consider him that endured such
contradiction from sinners against himself,
lest ye be weary and faint in your minds.
Ye have not yet resisted unto blood, striving
against sin. And yet ye have forgotten the
exhortation which speaketh to you as to
sons. [III] My son, despise not thou the chast-

George M. Hume - Naturally weak. London.
 and Prof. Scherer. James was natural - from
 those who asked him. I hope he is not too
 high. He does not seem to be particularly
 in a hurry. Not coming tomorrow - he will
 come. The day after tomorrow is better tomorrow
 - it is not really, since the first of these
 mornings the ground would be very dry.

大正十一年三月三日

At the same time, the government has been working to improve the legal system and to ensure that the courts are independent and free from political interference. This has been a long and difficult process, but it is essential for the country's future.

1:—If you wish to see the original, please write to me.

[illegible]

George S. Conant—From the correspondence and
other. The last two are what are the
most interesting. From this number we
have taken from January—March 1881, and the
rest of every kind. Best be to many—Will and
beauties, and at the end of the year.

ening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God doleth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, of which all are partakers, then are ye bastards, and not sons. Now if we have had fathers of our flesh who corrected us, and we revered them: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us as they thought good; but he for our profit, that we may be partakers of his holiness. Now all chastening for the present is assuredly not joyous, but grievous: yet afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.

12 Wherefore * lift up the hands that hang down, and the feeble knees; And make straight paths for your feet, that the lame be not turned out of the way; but rather

second causes; but see and revere the hand of God in it. *Neither faint when thou art rebuked of him—But endure it patiently and fruitfully.*

Verse 6. *For—All springs from love; therefore neither despise nor faint.*

Verse 7. *Whom his father chasteneth not—When he offends.*

Verse 8. *Of which all sons are partakers—More or less.*

Verse 9. *And we revered them—We neither despised nor fainted under their correction. Shall we not much rather—Submit with reverence and meekness. To the Father of spirits—That we may live with him for ever. Perhaps these expressions, fathers of our flesh, and “Father of spirits,” intimate that our earthly fathers are only the parents of our bodies, our souls not being originally derived from them, but all created by the immediate power of God; perhaps, at the beginning of the world.*

Verse 10. *For they verily for a few days—How few are even all our days on earth! Chastened us as they thought good—Though frequently they erred therein, by too much either of indulgence or severity. But he always, unquestionably, for our profit, that we may be partakers of his holiness—That is, of himself and his glorious image.*

Verse 11. *Now all chastening—Whether from our earthly or heavenly Father. Is for the present grievous, yet it yieldeth the peaceable fruit of righteousness—Holiness and happiness. To them that are exercised thereby—That receive this exercise as from God, and improve it according to his will.*

Verse 12. *Wherefore lift up the hands—Whether your own or your brethren’s. That hang down—Unable to continue the combat. And the feeble knees—Unable to continue the race.*

Verse 13. *And make straight paths both for your own and for their feet—Remove every hindrance, every offence. That the lame—They who are weak, scarce able to walk. Be not turned out of the way—Of faith and holiness.*

Verse 14. *Follow peace with all men—This second branch of the exhortation concerns our neighbours; the third, God. And holiness—The not following after ALL holiness, in the direct way to fall into sin of every kind.*

Verse 15. *Looking diligently, lest any one—If he do not lift up the hands that hang down. Fall from the grace of God’s lest any root of bitterness—Of envy, anger, suspicion. Springing up—Destroy the*

14 healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any one fall from the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled: Lest there be any fornicator, or profane person, as Esau, who for one meal gave away his birth-right. For ye know that afterward, even when he desired to inherit the blessing, he was rejected: for he found no place for repentance, though he sought it diligently with tears.

18 For ye are not come to the mountain that could be touched, and the burning fire, and the thick cloud, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which they that heard entreated that no more might be spoken to them: 20 (For they could not bear that which was commanded, † If even a beast touch the 21 mountain, let it be stoned. And so terrible was the appearance, that Moses said, I exceedingly fear and tremble:.) But ye are

sweet peace; lest any, not following after holiness, fall into fornication or profane-ness. In general, any corruption, either in doctrine or practice, is a “root of bitterness,” and may pollute many.

Verse 16. *Esau was profane for so slighting the blessing which went along with the birth-right.*

Verse 17. *He was rejected—He could not obtain it. For he found no place for repentance—There was no room for any such repentance as would regain what he had lost. Though he sought it—The blessing of the “birth-right,” Diligently with tears—He sought too late. Let us use the present time.*

Verse 18. *For—A strong reason this why they ought the more to regard the whole exhortation drawn from the priesthood of Christ: because both salvation and vengeance are now nearer at hand. Ye are not come to the mountain that could be touched—That was of an earthy, material nature.*

Verse 19. *The sound of a trumpet—Forced, without doubt, by the ministry of angels, and preparatory to the words, that is, the Ten Commandments, which were uttered with a loud voice, Deut. v. 22.*

Verse 20. *For they could not bear—The terror which seized them, when they heard those words proclaimed, If even a beast, &c.*

Verse 21. *Even Moses—Though admitted to so near an intercourse with God, who “spoke to him as a man speaketh to his friend.” At other times he acted as a mediator between God and the people. But while the ten words were pronounced, he stood as one of the hearers, Exod. xix. 25; xx. 10.*

Verse 22. *But ye—Who believe in Christ. Are come—The apostle does not here speak of their coming to the church militant, but of that glorious privilege of New Testament believers, their communion with the church triumphant. But this is far more apparent to the eyes of celestial spirits than to ours which are yet veiled. St. Paul here shows an excellent knowledge of the heavenly economy, worthy of him who had been caught up into the third heaven. To mount Zion—A spiritual mountain. To the city of the living God, the heavenly Jerusalem—All these glorious titles belong to the New Testament church. And to an innumerable company—including all that are afterwards mentioned.*

Verse 23. *To the general assembly—The word pro-*

come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company. To the general assembly of angels, and to the church of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel. So that ye refuse not him that speaketh. For if they escaped not who refused him that delivered the oracle on earth, much more shall not we, who turn away from him that speaketh from heaven: Whose voice then shake the earth: but now he has promised, saying, * Yet once more I will shake, not only the earth, but also the heaven. And this word, Yet once more, sheweth the removal of the things which are shaken, as being made, that the things which are not shaken may remain. Therefore let us, receiving a kingdom which cannot be shaken, hold fast the grace, whereby we may serve God acceptably, with

reference and godly fear: For our God is a consuming fire.

CHAPTER XIII.

LET brotherly love continue. Forget not hospitality: for hereby some have entertained angels unwares. Remember them that are in bonds, as being bound with them; and them that suffer adversity, as being yourselves also in the body. Marriage is honourable in all men, and the bed undefiled: but whoremongers and adulterers God will judge. Let your disposition be without covetousness; be content with the things that are present: for he hath said, I No, I will not leave thee, verily I will forsake thee. So that we may boldly say, The Lord is my helper, I will not fear what man can do unto me. Remember them that had the rule over you, who speak to you the word of God; whose faith follow, considering the end of their conversation. Jesus Christ is the same yesterday, and to-day, and for ever. Be not carried about

peris signified a stated convention on some festival occasion. And church—The whole body of true believers, whether on earth or in paradise. Of the first-born—The first-born of Israel were enrolled by Moses; but these are enrolled in heaven, as children there. It is observable, that in this beautiful gradation, these first-born are placed nearest to God than the angels. See James i. 18. And to God the Judge of all—Propitious to you, adverse to your enemies. And to the spirits—The separate souls. Of just men—It seems to mean, of New Testament believers. The number of these, being not yet large, is mentioned distinct from the “innumerable company of just men” whom their Judge hath acquitted. These are now made perfect in an higher sense than any who are still alive. Accordingly, St. Paul, while yet on earth, denies that he was there “made perfect.” Phil. iii. 12.

Verse 14. *By Jesus, the mediator*—Through whom they had been persecuted. And to the blood of sprinkling—To all the virtue of his precious blood shed for you, whereby ye are sprinkled from all uncleanse. This blood of sprinkling was the foundation of our Lord’s mediatorial office. Hence the gradation is at the highest point. *Whose speaketh better things than that of Abel*—Which cries for vengeance.

Verse 15. *Remember them that are in bonds*—And whose speaking even now is a promise to the final state. The same voice which spake both by the law and in the promise, when heard from heaven, will shake heaven and earth. For if they escaped not—his vengeance. Much more shall we not—Those of us who turn from him that speaketh from heaven—That is, who came from heaven to speak to us.

Verse 16. *Whose voice then shake the earth*—When he spoke from Mount Sinai. But now—Which regards to his next speaking. *Yet once more*—It is a perfect promise of the saints, though already to the world. *The once more*—I will shake, not only the earth, but also the heaven—These words may refer to a great strife to the dissolving of the Jewish church and state; but in the dark sense they comprehend not much farther, even to the end of all things. This universal shaking began at the first coming of Christ. It will be consummated at his second coming.

Verse 17. *The things which are shaken*—Namely,

heaven and earth. *As being wait*—And consequently liable to change. *But the things which are not shaken may remain*—Even “the new heavens and the new earth,” Rev. xxi. 1.

Verse 18. *Remember him who, receiving*—By willing and joyful faith. *A kingdom*—More glorious than the present heaven and earth. *Hold fast the grace, whereby we may serve God*—In every thought, word, and work. *Whom we have believed*—“With shame.” Arising from a deep consciousness of our own unworthiness. *And godly fear*—A reverent, jealous fear of offending, arising from a sense of the glorious majesty of God.

Verse 19. *For our God is a consuming fire*—In the strictness of his justice, and purity of his holiness.

Verse 1. *Brotherly love is explained in the following verses.*

Verse 2. *Some*—Abraham and Lot. *Have entertained angels unwares*—So may an unknown guest, even now, be of more worth than he appears, and may have angels attending him, though unseen.

Verse 3. *Remember*—In your prayers, and by your help. *Them that are in bonds, as being bound with them*—Seeing ye are members one of another. *And them that suffer, as being yourselves in the body*—And consequently liable to be same.

Verse 4. *Marriage is honourable*. It is, of itself, a good thing, as well as holy; though the Romanists teach it to be so. *And the bed undefiled*—Consistent with the highest purity; though many spiritual fathers, so called, say it is not, because whoremongers. But whoremongers and adulterers God will judge—Though they frequently escape the sentence of men.

Verse 5. *Be—God*. *Have said*—To all believers, as saying it to Jacob, Joshua, and Samuel.

Verse 6. *Remember them*—Who are now with God, maintaining the happy and glorious conversation of earth.

Verse 7. *Men may die*; but Jesus Christ, you, and his gospel, is the same from everlasting to everlasting.

Verse 8. *Be not carried about with various doctrines*—Which differ from that one and in the one only changeable Lord. *Strangle*—To be ears and hands of all that abide in him. *For it is good*—

* Gen. xxi. 1: xii. 1. 1 Gen. xviii. 15; Job. 1. 5; 1 Chron. xxi. 26. 1 Psal. cxviii. 6.

with various and strange doctrines. For it is good that the heart be established with grace; not with meats, in which they that have walked have not been profited. We have an altar, whereof they have no right to eat who serve the tabernacle. For the bodies of those animals, whose blood is brought into the holy place by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us then go forth to him without the camp, bearing his reproach. For we have here no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise continually to God, that is, the fruit of our lips giving thanks to his name. But to do good, and to distribute, forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch over your souls, as they that shall give account,

that they may do this with joy, and not with groans: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, desiring to behave ourselves well in all things. And I beseech you to do this the more earnestly, that I may be restored to you the sooner. Now the God of peace, who brought again from the dead the great Shepherd of the sheep, our Lord Jesus, by the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Christ Jesus; to whom be the glory for ever and ever. Amen. I beseech you, brethren, suffer the word of exhortation: for I have written a letter to you in few words. Know that our brother Timotheus is set at liberty; with whom, if he come soon, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all.

It is both honourable before God, and pleasant and profitable. *That the heart be established with grace*—Springing from faith in Christ. *Not with meats*—Jewish ceremonies, which indeed can never establish the heart.

Verse 10. On the former part of this verse, the fifteenth and sixteenth depend; on the latter, the intermediate verses. *We have an altar*—The cross of Christ. *Whereof they have no right to eat*—To partake of the benefits which we receive therefrom. *Who serves the tabernacle*—Who adhere to the Mosaic law.

Verse 11. *For*—According to their own law, the sin-offerings were wholly consumed, and no Jew ever ate thereof. But Christ was a sin-offering. Therefore they cannot feed upon him, as we do, who are freed from the Mosaic law.

Verse 12. *Wherefore Jesus also*—Exactly answering those typical sin-offerings. *Suffered without the gate*—Of Jerusalem, which answered to the old camp of Israel. *That he might sanctify*—Reconcile and consecrate to God. *The people*—Who believe in him. *By his own blood*—Not those shadowy sacrifices, which are now of no farther use.

Verse 13. *Let us then go forth without the camp*—Out of the Jewish dispensation. *Bearing his reproach*—All manner of shame, obloquy, and contempt for his sake.

Verse 14. *For we have here*—On earth. *No continuing city*—All things here are but for a moment; and Jerusalem itself was just then on the point of being destroyed.

Verse 15, 16. *The sacrifice*—The altar is mentioned, verse 10; now the sacrifices: 1. Praise;

2. Beneficence; with both of which God is well-pleased.

Verse 17. *Obey them that have the rule over you*—The word implies also, “that lead or guide you;” namely, in truth and holiness. *And submit yourselves*—Give up (not your conscience or judgment, but) your own will, in all things purely indifferent. *For they watch over your souls*—With all zeal and diligence, they guard and caution you against all danger. *As they that must give account*—To “the great Shepherd,” for every part of their behaviour toward you. How vigilant then ought every pastor to be! How careful of every soul committed to his charge! *That they may do this*—Watch over you. *With joy and not with groans*—He is not a good shepherd, who does not either rejoice over them, or groan for them. The groans of other creatures are heard: how much more shall these come up in the ears of God! Who ever answers this character of a Christian pastor may undoubtedly demand this obedience.

Verse 20. *The everlasting covenant*—The Christian covenant, which is not temporary, like the Jewish, but designed to remain for ever. By the application of that blood, by which this covenant was established, may he make you, in every respect, inwardly and outwardly holy!

Verse 22. *Suffer the word of exhortation*—Addressed to you in this letter, which, though longer than my usual letters, is yet contained in few words, considering the copiousness of the subject.

Verse 23. *If he come*—To me.

Verse 25. *Grace be with you all*—St. Paul’s usual benediction. God apply it to our hearts!

NOTES ON THE GENERAL EPISTLE OF ST. JAMES.

THIS is supposed to have been written by James the son of Alphaeus, the brother (or kinsman) of our Lord. It is called a General Epistle, because written not to a particular person or church, but to all the converted Israelites. Herein the apostle reproves that antinomian spirit, which had even then infected many, who had perverted the glorious doctrine of justification by faith into an occasion of licentiousness. He likewise comforts the true believers under their sufferings, and reminds them of the judgments that were approaching.

It has three parts:—

I. The inscription,	C. I.	I
II. The exhortation,		
1. To patience, enduring outward, conquering inward, temptations,		2—15
2. Considering the goodness of God,		16—18
to be swift to hear, slow to speak, slow to wrath.		
And these three are,		
1. Proposed,		19—21
2. Treated of at large :		
a. Let hearing be joined with practice,		22—26
Particularly with bridling the tongue,		26
With mercy and purity,		27
Without respect of persons,	C. II.	1—13
And an faith universally with works,		14—26
b. Let the speech be modest,	C. III.	1—12
c. Let anger, with all the other passions, be restrained,	13—C. IV.	1—17
3. To patience again :		
a. Confirmed by the coming of the Judge, in which draws near	C. V.	1—6
The calamity of the wicked,		7—12
The deliverance of the righteous,		13—18
b. Nourished by prayer,		19, 20
III. The conclusion,		

ST JAMES.

CHAPTER I.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall
3 into divers temptations ; Knowing, that the
4 trying of your faith worketh patience. But

let patience have its perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you want wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not ; and it shall be given him.

6 But let him ask in faith, nothing doubting. For he that doubteth is like a wave of the

every Christian grace. And wanting nothing—Which God requirer in you.

Verses 5. *If any want*—The connexion between the first and following verses, both here and in the fourth chapter, will be easily discerned by him who reads them, while he is suffering wrongfully. He will then readily perceive, why the apostle mentions all those various affections of the mind. *Wisdom*—To understand, whence and why temptations come, and how they are to be improved. “*Patience*” is in every pious man already. *Let him exercise this, and ask for wisdom.* The sum of wisdom, both in the temptation of poverty and of riches, is described in the ninth and tenth verses. *Who giveth to all*—That ask aright. *And upbraideth not*—Either with their past wickedness, or present unworthiness.

Verses 6. *But let him ask in faith*—A firm confidence in God. St. James also both begins and ends with faith, chap. v. 15 ; the hinderances of which he removes in the middle part of his

Verses 1. *A servant of Jesus Christ*—Whose name the apostle mentions but once more in the whole epistle, chap. II. 1. And not at all in his whole discourse, Acts xv. 14, &c. ; or xxi. 20—25. It might have seemed, if he mentioned him often, that he did it out of vanity, as being the brother of the Lord. *To the twelve tribes*—Of Israel ; that is, those of them that believe. *Which are scattered abroad*—In various countries. Ten of the tribes were scattered ever since the reign of Hosai ; and great part of the rest were now dispersed through the Roman empire : as was foretold, Dent. xxviii. 25, &c. ; xxx. 4. *Greeting*—That is, all blessings, temporal and eternal.

Verses 2. *My brethren, count it all joy*—Which is the highest degree of patience, and contains all the rest. *When ye fall into divers temptations*—That is, trials.

Verses 4. *Let patience have its perfect work*—Give it full scope, under whatever trials befall you. *That ye may be perfect and entire*—Adorned with

7 sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord. A doubleminded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun arose with a scorching heat, and withered the grass, and the flower fell off, and the beauty of its form perished; so also shall the rich man fade away in his ways. Happy is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man who is tempted say, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he

is drawn away by his own desire, and enticed. Then desire, having conceived, bringeth forth sin: and sin, being perfected, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, descending from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us by the word of truth, that we might be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Therefore laying aside all the filthiness and superfluity of wickedness, receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not

epistle. He that doubteth is like a wave of the sea—Yea, such are all who have not asked and obtained "wisdom." Driven with the wind—From without. And tossed—From within, by his own unsteadiness.

Verse 8. *A doubleminded man*—Who has, as it were, two souls; whose heart is not simply given up to God. *Is unstable*—Being without the true wisdom; perpetually disagrees both with himself and others, chap. iii. 16.

Verse 9. *Let the brother*—St. James does not give this appellation to the rich. *Of low degree*—Poor and tempted. *Rejoice*—The most effectual remedy against doublemindedness. *In that he is exalted*—To be a child of God, and an heir of glory.

Verse 10. *But the rich, in that he is made low*—Is humbled by a deep sense of his true condition. *Because as the flower*—Beautiful, but transient. *He shall pass away*—Into eternity.

Verse 11. *For the sun arose and withered the grass*—There is an unspeakable beauty and elegance, both in the comparison itself, and in the very manner of expressing it, intimating both the certainty and the suddenness of the event. *So shall the rich fade away in his ways*—In the midst of his various pleasures and employments.

Verse 12. *Happy is the man that endureth temptation*—Trials of various kinds. *He shall receive the crown*—That fadeth not away. *Which the Lord hath promised to them that love him*—And his enduring proves his love. For it is love only that "endureth all things."

Verse 13. *But let no man who is tempted*—To sin. *Say, I am tempted of God*—God thus tempteth no man.

Verse 14. *Every man is tempted, when*—In the beginning of the temptation. *He is drawn away*—Drawn out of God, his strong refuge. *By his own desire*—We are therefore to look for the cause of every sin, in, not out of, ourselves. Even the injections of the devil cannot hurt before we make them our own. And every one has desires arising from his own constitution, tempers, habits, and way of life. *And enticed*—In the progress of the temptation, catching at the bait: so the original word signifies.

Verse 15. *Then desire having conceived*—By our own will joining therewith. *Bringeth forth actual sin*—It doth not follow that the desire itself is not sin. He that begets a man is himself a man. *And sin being perfected*—Grown up to maturity, which it quickly does. *Bringeth forth death*—Sin is born big with death.

Verse 16. *Do not err*—It is a grievous error to ascribe the evil and not the good which we receive to God.

Verse 17. *No evil, but every good gift*—What-

ever tends to holiness. *And every perfect gift*—Whatever tends to glory. *Descendeth from the Father of lights*—The appellation of Father is here used with peculiar propriety. It follows, "he begat us." He is the Father of all light, material or spiritual, in the kingdom of grace and of glory. *With whom is no variableness*—No change in his understanding. *Or shadow of turning*—In his will. He infallibly discerns all good and evil; and invariably loves one, and hates the other. There is, in both the Greek words, a metaphor taken from the stars, particularly proper where the "Father of lights" is mentioned. Both are applicable to any celestial body, which has a daily vicissitude of day and night, and sometimes longer days, sometimes longer nights. In God is nothing of this kind. He is mere light. If there is any such vicissitude, it is in ourselves, not in him.

Verse 18. *Of his own will*—Most loving, most free, most pure, just opposite to our evil desire, verse 15. *Begat he us*—Who believe. *By the word of truth*—The true word, emphatically so termed; the gospel. *That we might be a kind of first-fruits of his creatures*—Christians are the chief and most excellent of his visible creatures; and sanctify the rest. Yet he says, "a kind of;" for Christ alone is absolutely the "first-fruits."

Verse 19. *Let every man be swift to hear*—This is treated of from verse 21 to the end of the next chapter. *Slow to speak*—Which is treated of in the third chapter. *Slow to wrath*—Neither murmuring at God, nor angry at his neighbour. This is treated of in the third, and throughout the fourth and fifth chapters.

Verse 20. *The righteousness of God* here includes all duties prescribed by him, and pleasing to him.

Verse 21. *Therefore laying aside*—As a dirty garment. *All the filthiness and superfluity of wickedness*—For however specious or necessary it may appear to worldly wisdom, all wickedness is both vile, hateful, contemptible, and really superfluous. Every reasonable end may be effectually answered without any kind or degree of it. Lay this, every known sin, aside, or all your hearing is vain. *With meekness*—Constant evenness and serenity of mind. *Receive*—Into your care, your heart, your life. *The word*—Of the gospel. *Ingrafted*—In believers, by regeneration, verse 18; and by habit, Heb. v. 14. *Which is able to save your souls*—The hope of salvation nourishes meekness.

Verse 23. *Beholding his face in a glass*—How exactly does the scripture glass show a man the face of his soul.

Verse 24. *He beheld himself, and went away*—To

23 hearers only, deceiving yourselves. For if any one be an hearer of the word, and not a doer, he is like a man beholding his natural face in a glass: For he beheld himself, and went away, and immediately forgot what manner of man he was. But he that looketh diligently into the perfect law, the law of liberty, and continueth therein, this man being not a forgetful hearer, but a doer of the work, this man shall be happy in his doing. If any one be ever so religious, and bridlieth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God even the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAPTER II.

MY brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with gold rings, in fine apparel, and there come in also a poor man in dirty raiment; And ye look upon him that weareth the fine apparel, and say to him, Sit thou here in a good place; and say to the poor man, Stand thou there, or sit

other business. And forget--But such forgetting does not excuse.

Verse 25. *He that looketh diligently*--Not with a transient glance, but "bending down," fixing his eyes, and searching all to the bottom. *Into the perfect law*--Of love, as established by faith. St. James here guards us against misunderstanding what St. Paul says concerning the "yoke and bondage of the law." He who keeps the law of love is free, John viii. 31, &c. He that does not, is not free, but a slave to sin, and a criminal before God, chap. ii. 10. *And continueth therein*--Not like him who forgets it, and went away. *This man*--There is a peculiar force in the repetition of the word. *Shall be happy*--Not barely in hearing, but doing the will of God.

Verse 26. *If any one be ever so religious*--Exact in the outward offices of religion, *And bridlieth not his tongue*--From backbiting, talebearing, evil-speaking, he only deceiveth his own heart, if he fancies he has any true religion at all.

Verse 27. The only true religion in the sight of God, is this, to visit--With counsel, comfort, and relief. *The fatherless and widows*--Those who need it most. *In their affliction*--In their most helpless and hopeless state. *And to keep himself unspotted from the world*--From the maxims, tempers, and customs of it. But this cannot be done, till we have given our hearts to God, and love our neighbour as ourselves.

Verse 1. *My brethren*--The equality of Christians, intimated by this name, is the ground of the admonition. *Hold not the faith of our common Lord, the Lord of glory*--Of which glory all who believe in him partake. *With respect of persons*--That is, honour none merely for being rich; despise none merely for being poor.

Verse 2. *With gold rings*--Which were not then so common as now.

Verse 3. *Ye look upon him*--With respect. *Ye distinguish not*--To which the most respect is due, to the poor or to the rich. *But are become evil-reasoning judges*--You reason ill, and so judge wrong: for one apparel is no proof of worth in him that wears it.

Verse 5. *Hearken*--As if he had said, Stay, consider, ye that judge thus. Does not the pro-

4 thou here under my footstool: Ye distinguish not in yourselves, but are become evil-reasoning judges. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have disgraced the poor. Do not the rich oppress you, and drag you to the judgment-seat? Do they not blaspheme that worthy name by which ye are called? If ye fulfil the royal law, (according to the scripture,) * Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect of persons, ye commit sin, being convicted by the law † as transgressors. For whosoever shall keep the whole law, but offend in one point, is become guilty of all. For he that saith, Do not commit adultery, said also, Do not commit murder. If then thou commit no adultery, yet if thou commit murder, thou art become a transgressor of the law. So speak ye, and so act, as they that shall be judged by the law of liberty. For judgment without mercy shall be to him that hath showed no mercy; but mercy glorieth over judgment.

14 What doth it profit, my brethren, though assumption be rather in favour of the poor man? Hath not God chosen the poor--That is, are not they whom God hath chosen, generally speaking, "poor" in this world? who yet are rich in faith, and heirs of the kingdom--Consequently, the most honourable of men: and those whom God so highly honours, ought not ye to honour likewise?

Verse 6. *Do not the rich often oppress you*--By open violence; often drag you--Under colour of law.

Verse 7. *Do not they blaspheme that worthy name*--Of God and of Christ. The apostle speaks chiefly of rich heathens; but are Christians, so called, a whit behind them?

Verse 8. *If ye fulfil the royal law*--The supreme law of the great King, which is love; and that to every man, poor as well as rich, ye do well.

Verse 9. *Being convicted*--By that very law.

Verse 10. *Whosoever keepeth the whole law, except in one point, he is guilty of all*--Is as liable to condemnation as if he had offended in every point.

Verse 11. For it is the same authority which establishes every commandment.

Verse 12. *So speak and act*--In all things. *As they that shall be judged*--Without respect of persons. *By the law of liberty*--The gospel: the law of universal love, which alone is perfect freedom. For their transgressions of this, both in word and deed, the wicked shall be condemned; and according to their works, done in obedience to this, the righteous will be rewarded.

Verse 13. *Judgment without mercy shall be to him*--In that day. *Who hath showed no mercy*--To his poor brethren. *But the mercy of God to believers*, answering to that which they have shown, will then glory over judgment.

Verse 14. From chap. i. 22, the apostle has been enforcing Christian practice. He now applies to those who neglect this, under the pretence of faith. St. Paul had taught that "a man is justified by faith without the works of the law." This some began already to wrest to their own destruction. Wherefore St. James, purposely repeating (verses 21, 23, 25) the same phrases, testimonies, and examples, which St.

* Lev. xix. 18.

† Exod. xxiii. 2.

a man say he hath faith, and have not works? 15 can that faith save him? If a brother or a 16 sister be naked, and want daily food, And one of you say to them, Depart in peace, be ye warmed and filled; but give them not the things needful for the body; what doth it 17 profit? So likewise faith, if it hath not 18 works, is dead in itself. But one will say, Thou hast faith, and I have works: show me thy faith without thy works, and I will 19 show thee my faith by my works. Thou believest there is one God; thou doest well: 20 the devils also believe, and tremble. But art thou willing to know, O empty man, that the faith which is without works is dead? 21 Was not Abraham our father justified by works, when he had offered up Isaac his son 22 upon the altar? Thou seest that faith

wrought together with his works, and by 23 works was faith made perfect. And the scripture was fulfilled which saith, *Abraham believed God, and it was imputed to him for righteousness: and he was called 24 the Friend of God. Ye see then that a man is justified by works, and not by faith only. 25 In like manner was not Rahab the harlot also justified by works, having received the messengers, and sent them out another way? 26 Therefore as the body without the spirit is dead, so the faith which is without works is dead also.

CHAPTER III.

MY brethren, be not many teachers, knowing that we shall receive greater condemnation. For in many things we all

Paul had used, Rom. iv. 3; Heb. xi. 17, 31, refutes not the doctrine of St. Paul, but the error of those who abused it. There is, therefore, no contradiction between the apostles: they both delivered the truth of God, but in a different manner, as having to do with different kinds of men. On another occasion St. James himself pleaded the cause of faith, Acts xv. 13-21; and St. Paul himself strenuously pleads for works, particularly in his latter epistles. This verse is a summary of what follows. *What profiteth it?* is enlarged on, verses 15-17; *though a man say*, verses 18, 19; *can that faith save him?* verse 20. It is not, "though he have faith;" but "though he say he hath faith." Here, therefore, true, living faith is meant: but in other parts of the argument the apostle speaks of a dead, imaginary faith. He does not, therefore, teach that true faith "can," but that it "cannot," subsist without works: nor does he oppose faith to works; but that empty name of faith, to real faith working by love. "Can that faith which is without works 'save him?'" No more than it can profit his neighbour.

Verse 17. *So likewise that faith which hath not works, is a mere dead, empty notion; of no more profit to him that hath it, than the bidding the naked be clothed is to him.*

Verse 18. *But one—Who judges better. Will any—To such a vain talker. Show me, if thou canst, thy faith without thy works.*

Verse 19. *Thou believest there is one God—I allow this: but this proves only that thou hast the same faith with the devils. Nay, they not only believe, but tremble—At the dreadful expectation of eternal torments. So far is that faith from either justifying or saving them that have it.*

Verse 20. *Art art thou willing to know—indeed thou art not: thou wouldest fain be ignorant of it. O empty man—Empty of all goodness. That the faith which is without works is dead—And so is not properly faith, as a dead carcase is not a man.*

Verse 21. *Was not Abraham justified by works—St. Paul says he was justified by faith, Rom. iv. 2, &c.: yet St. James does not contradict him; for he does not speak of the same justification. St. Paul speaks of that which Abraham received many years before Isaac was born, Gen. xv. 6; St. James, of that which he did not receive till he had offered up Isaac on the altar. He was justified, therefore, in St. Paul's sense, (that is, accounted righteous,) by faith, antecedent to his works. He was justified in St. James's sense, (that is, made righteous,) by works, consequent to his faith. So that St. James's justification by works is the fruit of St. Paul's justification by faith.*

Verse 22. *Thou seest that faith—For by faith*

Abraham offered him, Heb. xi. 17. *Wrought together with his works—Therefore faith has an energy and operation; works, another: and the energy and operation of faith are before works, and "together with" them. Works do not give life to faith, but faith begets works, and then is perfected by them. And by works was faith made perfect—Here St. James fixes the scene wherein he uses the word "justified;" so that no shadow of contradiction remains between his assertion and St. Paul's. Abraham returned from that sacrifice perfected in faith, and far higher in the favour of God. Faith hath not its being from works, (for it is before them), but its perfection. That vigour of faith which begets works is then excited and increased thereby, as the natural heat of the body begets motion, whereby itself is then excited and increased. See 1 John iii. 22.*

Verse 23. *And the scripture—Which was afterwards written. Was hereby eminently fulfilled. Abraham believed God, and it was imputed to him for righteousness—This was twice fulfilled,—when Abraham first believed, and when he offered up Isaac. St. Paul speaks of the former fulfilling. St. James, of the latter. And he was called the Friend of God—Both by his posterity, 2 Chron. xx. 7; and by God himself, Isai. xli. 8: as pleasing to God were the works he wrought in faith.*

Verse 24. *Ye see then that a man is justified by works, and not by faith only—St. Paul, on the other hand, declares, "A man is justified by faith," and not by works, Rom. iii. 28. And yet there is no contradiction between the apostles: because, 1. They do not speak of the same faith: St. Paul speaking of living faith; St. James here, of dead faith. 2. They do not speak of the same works: St. Paul speaking of work antecedent to faith; St. James, of works subsequent to it.*

Verse 25. *After Abraham, the father of the Jews, the apostle cites Rahab, a woman, and a sinner of the gentiles; to show, that in every nation and sex true faith produces works, and is perfected by them; that is, by the grace of God working in the believer, while he is showing his faith by his works.*

Verse 1. *Be not many teachers—Let no more of you take this upon you than God thrusts out; seeing it is so hard not to offend in speaking much. Knowing that we—That all who thrust themselves into the office, shall receive greater condemnation—For more offences. St. James here, as in several of the following verses, &c.*

* Gen. xv. 6; 2 Chron. xx. 7.

offend. If any one offend not in word, the same is a perfect man, able also to bridle the whole body. Behold, we put bridles into the mouths of horses, that they may obey us; and we turn about their whole body. Behold also the ships, though they are so large, and driven by fierce winds, yet are turned about by a very small helm, whithersoever the steersman lateth. So the tongue also is a little member, yet boasteth great things. Behold, how much matter a little fire kindleth! (And the tongue is a fire, a world of iniquity:) so is the tongue among the members, which defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell.

Every kind both of wild beasts and of birds, both of reptiles and things in the sea, is tamed, and hath been tamed by mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, made after the likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send out of the same opening sweet water and bitter? Can a fig-tree, my brethren, bear olives? or a vine, figs? neither can a fountain yield salt water and fresh.

a common figure of speech, includes himself: "we shall receive,—we offend,—we put bits,—we curse;" none of which, as common sense shows, are to be interpreted either of him or of the other apostles.

Verse 2. *The same is able to bridle the whole body*—That is, the whole man. And doubtless some are able to do this, and so are in this sense perfect.

Verse 3. *We*—That is, men.

Verse 5. *Boasteth great things*—Hath great influence.

Verse 6. *A world of iniquity*—Containing an immense quantity of all manner of wickedness. It defileth—As fire by its smoke. *The whole body*—The whole man. *And setteth on fire the course of nature*—All the passions, every wheel of his soul.

Verse 7. *Every kind*—The expression perhaps is not to be taken strictly. Reptiles—That is, creeping things.

Verse 8. *But no man can tame the tongue*—Of another; no, nor his own, without peculiar help from God.

Verse 9. *Men made after the likeness of God*—Indeed we have now lost this likeness; yet there remains from thence an indelible nobleness, which we ought to reverence both in ourselves and others.

Verse 13. *Let him show his wisdom as well as his faith by his works*, not by words only.

Verse 14. *If ye have bitter zeal*—True Christian zeal is only the flame of love. Even in your hearts—Though it went no farther. *Do not lie against the truth*—As if such zeal could consist with heavenly wisdom.

Verse 15. *This wisdom*—Which is consistent with such zeal. *Is earthly*—Not heavenly; not from the "Father of Lights." *Animal*—Not spiritual; not from the "Spirit of God." *Devilish*—Not the gift of Christ, but such as Satan breathes into the soul.

Verse 17. *But the wisdom from above is first pure*—From all that is earthly, natural, devilish. *Then peaceable*—True peace attending purity, it is quiet, inoffensive. *Gentle*—Soft, mild, yielding, not

13 Who is a wise and knowing man among you? let him show by a good conversation
14 his works with meekness of wisdom. But if ye have bitter zeal and strife in your hearts, do not glory and lie against the
15 truth. This is not the wisdom which descendeth from above, but is earthly, animal,
16 devilish. For where bitter zeal and strife is, there is unquietness and every evil work
17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without dissimulation.
18 And the fruit of righteousness is sown in peace for them that make peace

CHAPTER IV.

FROM whence come wars and fightings among you? it is not hence, from your pleasures that war in your members? Ye desire, and have not: ye kill, and envy, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may expend it on your pleasures. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? whosoever therefore desireth to be a friend of the world is an enemy of God. Do ye think, that the scripture saith in vain,

rigid. *Easy to be entreated*—To be persuaded, or convinced; not stubborn, sour, or morose. *Full of good fruits*—Both in the heart and in the life, two of which are immediately specified. *Without partiality*—Loving all, without respect of persons; embracing all good things, rejecting all evil. *And without dissimulation*—Frank, open.

Verse 18. And the principle productive of this righteousness is sown, like good seed, in the peace of a believer's mind, and brings forth a plentiful harvest of happiness, (which is the proper fruit of "righteousness,") for them that make peace—That labour to promote this pure and holy peace among all men.

Verse 1. *From whence come wars and fightings*—Quarrels and jars, among you, quite opposite to this peace? *Is it not from your pleasures*—Your desires of earthly pleasures. *Which war*—Against your souls. *In your members*—Here is the first seat of the war. Hence proceeds the war of man with man, king with king, nation with nation.

Verse 2. *Ye kill*—In your heart; for "he that hateth his brother is a murderer." *Ye fight and war*—That is, furiously strive and contend. *Ye ask not*—And no marvel; for a man full of evil desire, of envy or hatred, cannot pray.

Verse 3. *But if ye do ask, ye receive not, because ye ask amiss*—That is, from a wrong motive.

Verse 4. *Ye adulterers and adulteresses*—Who have broken your faith with God, your rightful spouse. *Know ye not that the friendship or love of the world*—The desire of the flesh, the desire of the eye, and the pride of life, or courting the favour of worldly men, is enmity against God? *Whosoever desireth to be a friend of the world*—Whosoever seeks either the happiness or favour of it, does thereby constitute himself an enemy of God; and can he expect to obtain anything of him?

Verse 5. *Do ye think that the scripture saith in vain*—Without good ground. St. James seems to refer to many, not any one particular scripture. *The spirit of love that dwelleth in us believeth lusteth against envy*—Gal. v. 17; is directly opposite to all those unloving tempers which

The spirit that dwelleth in us lusteth against
 6 envy? But he giveth greater grace: there-
 fore it saith, * God resisteth the proud, but
 7 giveth grace to the humble. Submit your-
 selves therefore to God. Resist the devil,
 8 and he will flee from you. Draw nigh to
 God, and he will draw nigh to you. Cleanse
 your hands, ye sinners; and purify your
 9 hearts, ye double minded. Be afflicted, and
 mourn, and weep: let your laughter be
 turned into mourning, and your joy into
 10 heaviness. Humble yourselves before the
 Lord, and he will lift you up.
 11 Speak not evil one of another, brethren.
 He that speaketh evil of his brother, and
 judgeth his brother, speaketh evil of the
 law, and judgeth the law: but if thou judg-
 est the law, thou art not a doer of the law,
 12 but a judge. There is one lawgiver, that is
 able to save and to destroy: who art thou
 that judgest another?
 13 Come now, ye that say, To-day or to-
 morrow we will go to such a city, and con-
 tinue there a year, and traffick, and get gain:
 14 Who know not what shall be on the morrow.
 For what is your life? It is a vapour that
 appeareth for a little time, and then vanish-
 15 eth away: Instead of your saying, If the
 Lord will, we shall both live, and do this,

necessarily flow from the friendship of the world.

Verse 6. *But he giveth greater grace*—To all who shun those temptations. *Therefore it*—The scripture. *Saith, God resisteth the proud*—And pride is the great root of all unkind affections.

Verse 7. *Therefore by humbly submitting yourselves to God, resist the devil*—The father of pride and envy.

Verse 8. *Then draw nigh to God in prayer, and he will draw nigh unto you*, will hear you; which that nothing may hinder, *cleanse your hands*—Cease from doing evil. *And purify your hearts*—From all spiritual adultery. Be no more double minded, vainly endeavouring to serve both God and mammon.

Verse 9. *Be afflicted*—For your past unfaithfulness to God.

Verse 11. *Speak not evil one of another*—This is a grand hindrance of peace. O who is sufficiently aware of it! *He that speaketh evil of another* does in effect *speak evil of the law*, which so strongly prohibits it. *Thou art not a doer of the law, but a judge*—Of it; thou settest thyself above, and as it were condemnest, it.

Verse 12. *There is one lawgiver that is able*—To execute the sentence he denounces. *But who art thou*—A poor, weak, dying worm.

Verse 13. *Come now, ye that say*—As peremptorily as if your life were in your own hands.

Verse 15. *Instead of your saying*—That is, whereas ye ought to say.

Verse 17. *Therefore to him that knoweth to do good, and doeth it not*—That knows what is right, and does not practise it. *To him it is sin*—His knowledge does not prevent, but increase, his condemnation.

Verse 1. *Come now, ye rich*—The apostle does not speak this so much for the sake of the rich themselves, as of the poor children of God, who were then groaning under their cruel oppression. *Weep and howl for your miseries which are coming upon you*—Quickly and unexpectedly. This was written not long before the siege of

Jerusalem; during which, as well as after it, huge calamities came on the Jewish nation, not only in Judea, but through distant countries. And as these were an awful prelude of that wrath which was to fall upon them in the world to come, so this may likewise refer to the final vengeance which will then be executed on the impenitent.

Verse 2. *The riches of the ancients* consisted much in large stores of corn, and of costly apparel.
 Verse 3. *The canker of them*—Your perishing stores and moth-eaten garments. *Will be a testimony against you*—Of your having buried those talents in the earth, instead of improving them according to your Lord's will. *And will eat your flesh as fire*—Will occasion you as great torment as if fire were consuming your flesh. *Ye have laid up treasure in the last days*—When it is too late; when you have no time to enjoy them.
 Verse 4. *The hire of your labourers crieth*—Those sins chiefly cry to God concerning which human laws are silent. Such are luxury, unchastity, and various kinds of injustice. The "labourers" themselves also cry to God, who is just coming to avenge their cause. *Of hoards, or armies*.
 Verse 5. *Ye have cherished your hearts*—Have indulged yourselves to the uttermost. *As in a day of sacrifice*—Which were solemn feast-days among the Jews.
 Verse 6. *Ye have killed the just*—Many just men; in particular, "that Just One," Acts iii. 14. They afterwards killed James, surnamed the Just, the writer of this epistle. *He doth not resist you*—And therefore you are secure. But the Lord cometh quickly, verse 8.
 Verse 7. *The husbandman waiteth for the precious fruit*—Which will recompense his labour and patience. *Till he receives the former rain*—Immediately after sowing. *And the latter*—Before the harvest.
 Verse 8. *Stablish your hearts*—In faith and patience. *For the coming of the Lord*—To destroy Jerusalem. *Is nigh*—And so is his last coming, to the eye of a believer.
 Verse 9. *Murmur not one against another*—Have

CHAPTER V.

COME now, ye rich, weep and howl for your miseries that are coming upon you.

2 Your riches are corrupted, and your garments are become moth-eaten. Your gold and silver is cankered; and the canker of them will be a testimony against you, and will eat your flesh as fire. Ye have laid up treasure in the last days. Behold, the hire of your labourers who have reaped your fields, which is kept back by you, crieth: and the cries of them who have gathered in your harvest are entered into the ears of the Lord of sabaoth. Ye have lived delicately and luxuriously on earth; ye have cherished your hearts, as in a day of sacrifice. Ye have condemned, ye have killed the just: he doth not resist you. Be patient, therefore, brethren, till the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath patience for it, till he receives the former and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is

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Verse 8. Stablish your hearts—In faith and patience. For the coming of the Lord—To destroy Jerusalem. Is nigh—And so is his last coming, to the eye of a believer.

Verse 9. Murmur not one against another—Have

- 9 nigh. Murmur not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who spoke in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy that endured. Ye have heard of the patience of Job, and have seen the end of the Lord; for the Lord is full of compassion and of tender mercy. But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea; and your nay, nay; lest ye fall under condemnation.
- 13 Is any among you afflicted? let him pray.
- 14 Is any cheerful? let him sing psalms. Is any among you sick? let him call for the elders of the church, and let them pray

patience also with each other. *The judge standeth before the door*—Hearing every word, marking every thought.

Verse 10. *Take the prophets for an example*—Once persecuted like you, even for speaking in the name of the Lord. The very men that gloried in having prophets yet could not hear their message; nor did either their holiness or their high commission screen them from suffering.

Verse 11. *We count them happy that endured*—That suffered patiently. The more they once suffered, the greater is their present happiness. *Ye have seen the end of the Lord*—The end which the Lord gave him.

Verse 12. *Swear not*—However provoked. The Jews were notoriously guilty of common swearing, though not so much by God himself as by some of his creatures. The apostle here particularly forbids these oaths, as well as all swearing in common conversation. It is very observable, how solemnly the apostle introduces this command: *above all things, swear not*—As if he had said, Whatever you forget, do not forget this. This abundantly demonstrates the horrible iniquity of the crime. But he does not forbid the taking a solemn oath before a magistrate. *Let your yea be yea; and your nay, nay*—Use no higher asseverations in common discourse; and let your word stand firm. Whatever ye say, take care to make it good.

Verse 14. *Having anointed him with oil*—This single conspicuous gift, which Christ committed to his apostles, Mark vi. 13, remained in the church long after the other miraculous gifts were withdrawn. Indeed, it seems to have been designed to remain always; and St. James di-

- over him, having anointed him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, brethren, and pray one for another, that ye may be healed. The fervent prayer of a righteous man availeth much. Elijah was a man of like passions with us, and he prayed earnestly that it might not rain: and it rained not on the land for three years and six months. And he prayed again, and the heaven gave rain, and the land brought forth her fruit.
- 19 Brethren, if any one among you err from the truth, and one convert him; Let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins.

rects the elders, who were the most, if not the only, gifted men, to administer it. This was the whole process of physic in the Christian church, till it was lost through unbelief. That novel invention among the Romanists, extreme unction, practised not for cure, but where life is despaired of, bears no manner of resemblance to this.

Verse 15. *And the prayer offered in faith shall save the sick*—From his sickness; and if any sin be the occasion of his sickness, it shall be forgiven him.

Verse 16. *Confess your faults*—Whether ye are sick or in health. *To one another*—He does not say, to the elders: this may, or may not, be done; for it is nowhere commanded. We may confess them to any who can pray in faith: he will then know how to pray for us, and be more stirred up so to do. *And pray one for another, that ye may be healed*—Of all your spiritual diseases.

Verse 17. *Elijah was a man of like passions*—Naturally as weak and sinful as we are. *And he prayed*—When idolatry covered the land.

Verse 18. *He prayed again*—When idolatry was abolished.

Verse 19. As if he had said, I have now warned you of those sins to which you are most liable; and, in all these respects, watch not only over yourselves, but every one over his brother also. Labour, in particular, to recover those that are fallen. *If any one err from the truth*—Practically, by sin.

Verse 20. *He shall save a soul*—Of how much more value than the body! verse 14. *And hide a multitude of sins*—Which shall no more, how many soever they are, be remembered to his condemnation.

NOTES ON THE FIRST EPISTLE GENERAL OF ST. PETER.

THERE is a wonderful weightiness, and yet liveliness and sweetness, in the epistles of St. Peter. His design in both is, to stir up the minds of those to whom he writes, by way of remembrance, 2 Peter iii. 1, and to guard them, not only against error, but also against doubting, v. 12. This he does by reminding them of that glorious grace which God had vouchsafed them through the gospel, by which believers are inflamed to bring forth the fruits of faith, hope, love, and patience.

The parts of this epistle are three :—

I. The inscription,	C. i. 1, 2
II. The stirring up of them to whom he writes ;	
1. As born of God. Here he recites and interweaves alternately both the benefits of God toward believers, and the duties of believers toward God :	
(1.) God hath regenerated us to a living hope, to an eternal inheritance,	3—12
Therefore hope to the end,	13
(2.) As obedient children bring forth the fruit of faith to your heavenly Father,	14—21
(3.) Being purified by the Spirit, love with a pure heart,	22—C. ii. 10
2. As strangers in the world, abstain from fleshly desires,	11
And show your faith by,	
(1.) A good conversation,	12
a. In particular,	
Subjects,	13—17
Servants, after the example of Christ,	18—25
Wives,	C. iii. 1—6
Husbands,	7
b. In general, all,	8—15
(2.) A good profession,	
a. By readiness to give an answer to every one,	15—22
b. By shunning evil company,	C. iv. 1—6
(This part is enforced by what Christ both did and suffered, from his passion to his coming to judgment.)	
c. By the exercise of Christian virtues, and by a due use of miraculous gifts,	7—11
3. As fellow-heirs of glory, sustain adversity : let each do this,	
(1.) In general, as a Christian,	12—19
(2.) In his own particular state,	C. v. 1—11
The title "beloved" divides the second part from the first, ii. 11, and the third from the second, iv. 12,	
III. The conclusion,	12—14

I. ST. PETER.

CHAPTER I.

PETER, an apostle of Jesus Christ, to the sojourners scattered through Pontus, Ga-

latia, Cappadocia, Asia, and Bithynia,
2 Elect according to the foreknowledge of God the Father, through sanctification of

Verse 1. *To the sojourners*—Upon earth ; the Christians, chiefly those of Jewish extraction. *Scattered*—Long ago driven out of their own land. Those scattered by the persecution mentioned Acts viii. 1, were scattered only through Judea and Samaria, though afterwards some of them travelled to Phenice, Cyprus, and Antioch. *Through Pontus, Galatia, Cappadocia, Asia, and Bithynia*—He names these five provinces in the order wherein they occurred to him, writing from the east. All these countries lie in the Lesser Asia. The Asia here distinguished from the other provinces is that which was usually called the *Proconsular Asia*, being a Roman province.

Verse 2. *According to the foreknowledge of God*—Speaking after the manner of men. Strictly speaking, there is no foreknowledge, no more than afterknowledge, with God : but all things are known to him as present from eternity to eternity. This is therefore no other than an instance of the divine condescension to our low capacities. *Elect*—By the free love and almighty power of God taken out of, separated from, the world. Election, in the scripture sense, is God's doing anything that our merit or power have no part in. The true predestination, or fore-appointment of God, is, 1. He that believeth shall be saved from the guilt and power of sin. 2. He

the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace and peace be multiplied to you.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath regenerated us to a living hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye are in heaviness through manifold temptations:

that endureth to the end shall be saved eternally. 3. They who receive the precious gift of faith, thereby become the sons of God; and, being sons, they shall receive the Spirit of holiness to walk as Christ also walked. Through-out every part of this appointment of God, promise and duty go hand in hand. All is free gift; and yet such is the gift, that the final issue depends on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the scripture knows not of. Moreover, it is, 1. Cruel respect of persons; an unjust regard of one, and an unjust disregard of another. It is mere creature partiality, and not infinite justice. 2. It is not plain scripture doctrine, if true; but rather, inconsistent with the express written word, that speaks of God's universal offers of grace; his invitations, promises, threatenings, being all general. 3. We are bid to choose life, and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that must be saved or must be lost. 5. It is of fatal consequence; all men being ready, on very slight grounds, to fancy themselves of the elect number. But the doctrine of predestination is entirely changed from what it formerly was. Now it implies neither faith, peace, nor purity. It is something that will do without them all. Faith is no longer, according to the modern predestinarian scheme, a divine "evidence of things not seen," wrought in the soul by the immediate power of the Holy Ghost; not an evidence at all; but a mere notion. Neither is faith made any longer a means of holiness; but something that will do without it. Christ is no more a Saviour from sin; but a defence, a countenance of it. He is no more a fountain of spiritual life in the soul of believers, but leaves his elect inwardly dry, and outwardly unfruitful; and is made little more than a refuge from the image of the heavenly; even from righteousness, peace, and joy in the Holy Ghost. Through sanctification of the Spirit—Through the renewing and purifying influences of his Spirit on their souls. Unto obedience—To engage and enable them to yield themselves up to all holy obedience, the foundation of all which is, the sprinkling of the blood of Jesus Christ—The atoning blood of Christ, which was typified by the sprinkling of the blood of sacrifices under the law; in allusion to which it is called "the blood of sprinkling."

Verse 3. *Blessed be the God and Father of our Lord Jesus Christ*—His Father, with respect to his divine nature; his God, with respect to his human. *Who hath regenerated us to a living hope*—An hope which implies true spiritual life, which reviveth the heart, and makes the soul lively and vigorous. *By the resurrection of Christ*—Which is not only a pledge of ours, but a part of the purchase-price. It has also a close connexion with our rising from spiritual death, that as he liveth,

7 tions: That the trial of your faith, which is much more precious than gold, (that perisheth, though it be tried with fire,) may be found unto praise and honour and glory at the revelation of Jesus Christ: Whom having not seen, ye love; in whom, though ye see him not, yet believing, ye now rejoice with joy unspeakable and full of glory: Receiving the end of your faith, the salvation of your souls. Of which salvation the prophets, who prophesied of the grace of God toward you, inquired and searched diligently: Searching what, and what manner of time the Spirit of Christ which was in them signified, when he testified beforehand the

so shall we live with him. He was acknowledged to be the Christ, but usually called Jesus till his resurrection; then he was also called Christ.

Verse 4. *To an inheritance*—For if we are sons, then heirs. *Incorruptible*—Not like earthly treasures. *Undefiled*—Pure and holy, incapable of being itself defiled, or of being enjoyed by any polluted soul. *And that fadeth not away*—That never decays in its value, sweetness, or beauty, like all the enjoyments of this world, like the garlands of leaves or flowers, with which the ancient conquerors were wont to be crowned. *Reserved in heaven for you*—Who "by patient continuance in well-doing, seek for glory and honour and immortality."

Verse 5. *Who are kept*—The inheritance is reserved; the heirs are kept for it. *By the power of God*—Which worketh all in all, which guards us against all our enemies. *Through faith*—Through which alone salvation is both received and retained. *Ready to be revealed*—That revelation is made in the last day. It was more and more ready to be revealed, ever since Christ came.

Verse 6. *Wherein*—That is, in being so kept. *Ye even now greatly rejoice, though now for a little while*—Such is our whole life, compared to eternity. *If need be*—For it is not always useful, if God sees it to be the best means for your spiritual profit. *Ye are in heaviness*—Or sorrow; but not in darkness; for they still retained both faith, verse 5, hope, and love; yea, at this very time were rejoicing with joy unspeakable, verse 8.

Verse 7. *That the trial of your faith*—That is, your faith which is tried. *Which is much more precious than gold*—For gold, though it bear the fire, yet will perish with the world. *May be found*—Though it doth not yet appear. *Unto praise*—From God himself. *And honour*—From men and angels. *And glory*—Assigned by the great Judge.

Verse 8. *Having not seen*—In the flesh.

Verse 9. *Receiving*—Now already. *Salvation*—From all sin into all holiness, which is the qualification for, the forerunner and pledge of, eternal salvation.

Verse 10. *Of which salvation*—So far beyond all that was experienced under the Jewish dispensation. *The very prophets who prophesied long ago of the grace of God toward you*—Of his abundant, overflowing grace to be bestowed on believers under the Christian dispensation. *Inquired*—Were earnestly inquisitive. *And searched diligently*—like miners searching after precious ore, after the meaning of the prophecies which they delivered.

Verse 11. *Searching what time*—What particular period. *And what manner of time*—By what marks to be distinguished. *The glories that were to follow*—His sufferings; namely, the glory of his resurrection, ascension, exaltation, and the

sufferings of Christ, and the glorious that
 12 were to follow. To whom it was revealed,
 that not for themselves, but for us they ministered
 the things which have been now
 declared to you by them that have preached
 the gospel to you with the Holy Ghost sent
 down from heaven; which things angels
 13 desire to look into. Wherefore gird up the
 loins of your mind, be watchful, and hope
 perfectly for the grace that shall be brought
 14 to you at the revelation of Jesus Christ; As
 obedient children, conform not yourselves
 to your former desires in your ignorance;
 15 But as he who hath called you is holy, so
 be ye yourselves also holy in all manner of
 16 conversation; For it is written, * Be ye
 17 holy; for I am holy. And if ye call on the
 Father, who without respect of persons
 judgeth according to every man's work, pass
 18 the time of your sojourning in fear: For ye
 know ye were not redeemed with corrupti-
 ble things, as silver and gold, from your
 vain conversation delivered by tradition
 19 from your fathers; But with the precious
 blood of Christ, as of a lamb without blem-
 20 ish and without spot; Who verily was fore-
 known before the foundation of the world,
 but was manifested in the last times for you,

effusion of his Spirit; the glory of the last judg-
 ment, and of his eternal kingdom; and also the
 glories of his grace in the hearts and lives of
 Christians.

Verse 12. To whom—As preaching. It was re-
 vealed, that not for themselves, but for us they ministered
 —They did not so much by those predictions
 serve themselves, or that generation, as they
 did us, who now enjoy what they saw afar off.
 With the Holy Ghost sent down from heaven—Condemn-
 ed by the inward, powerful testimony of the
 Holy Ghost, as well as the mighty effusion of his
 miraculous gifts. Which things angels desire to look
 into—A beautiful gradation: prophets, righteous
 men, kings, desired to see and hear what Christ
 did and taught. What the Holy Ghost taught
 concerning Christ the very angels long to know.

Verse 13. Wherefore—Having such encourage-
 ment. Gird up the loins of your mind—As persons
 in the eastern countries were wont, in travelling
 or running, to gird up their long garments, so
 gather ye up all your thoughts and affections,
 and keep your mind always disencumbered and
 prepared to run the race which is set before you.
 Be watchful—As servants that wait for their Lord.
 And hope to the end—Maintain a full expectation
 of all the grace. The blessings flowing from the
 free favour of God. Which shall be brought to you
 at the final revelation of Jesus Christ. And which
 are now brought to you by the revelation of
 Christ in you.

Verse 14. Your desires—Which ye had while ye
 were ignorant of God.

Verse 15. Who judgeth according to every man's
 work—According to the tenor of his life and con-
 versation. Pass the time of your sojourning—our
 short abode on earth. In humility, loving fear—
 The proper compulsion and guard of hope.

Verse 16. Your vain conversation—Your foolish,
 sinful way of life.

Verse 17. Without blemish—in himself. Without
 spot—From the world.

Verse 21. Who through him believe—For all our
 faith and hope proceed from the power of his
 resurrection. In that that raised Jesus, and gave
 him glory—At his ascension. Without Christ we

21 Who through him believe in God, that
 raised him from the dead, and gave him
 glory; that your faith and hope might be in
 God.

22 Having purified your souls by obeying the
 truth through the Spirit unto unfeigned
 love of the brethren, love one another with
 23 a pure heart fervently: Being born again,
 not by corruptible seed, but incorruptible,
 through the word of God, which liveth and
 24 abideth for ever. For if all flesh is grass,
 and all the glory of it as the flower of grass,
 The grass is withered, and the flower is fal-
 25 len off. But the word of the Lord endureth
 for ever. And this is the word which is
 preached to you in the gospel.

CHAPTER II.

WHEREFORE laying aside all wicked-
 ness, and all guile, and dissimulation, and
 2 envious, and all evil speakings, As new born
 babes, desire the sincere milk of the word,
 3 that ye may grow thereby: Since ye have
 4 tasted that the Lord is gracious. To whom
 coming as unto a living stone, rejected in-
 deed by men, but chosen of God, and pre-
 5 cious, Ye also, as living stones, are built up
 a spiritual house, an holy priesthood, to

should only dread God; whereas through him
 we believe, hope, and love.

Verse 22. Having purified your souls by obeying the
 truth through the Spirit, who bestows upon you
 freely, both obedience and purity of heart, and
 unfeigned love of the brethren, go on to still higher
 degrees of love. Love one another fervently—With
 the most strong and tender affection; and yet
 with a pure heart—Pure from any spot of unholy
 desire or inordinate passion.

Verse 23. Which liveth—Is full of divine virtues.
 And abideth the same for ever.

Verse 24. All flesh—Every human creature, is
 transient and withering as grass. And all the glory
 of it—Its wisdom, strength, wealth, righteous-
 ness. As the flower—The most short-lived part of
 it. The grass—That is, man. The flower—That is,
 his glory. Is fallen off—As it were, while we are
 speaking.

Verse 1. Wherefore laying aside—As inconsistent
 with that pure love. All dissimulation—Which is
 the outward expression of guile in the heart.

Verse 2. Desire—Always, as earnestly as new
 born babes do, 1 Pet. i. 3. The milk of the word—
 That word of God which nourishes the soul as
 milk does the body, and which is sincere, pure
 from all guile, so that none are deceived who
 cleave to it. That ye may grow thereby—in faith,
 love, holiness, unto the full stature of Christ.

Verse 3. Since ye have tasted—Sweetly and ex-
 perimentally known.

Verse 4. To whom coming—By faith. As unto a
 living stone—Living from eternity; alive from the
 dead. There is a wonderful beauty and energy
 in these expressions, which describe Christ as
 a spiritual foundation, solid, firm, durable; and
 believers as a building erected upon it, in pro-
 ference to that temple which the Jews accounted
 their highest glory. And St. Peter speaking of
 him thus, shows he did not judge himself, but
 Christ, to be the rock on which the church was
 built. Rejected indeed by men—Even at this day,
 not only by Jews, Turks, heathens, infidels;
 but by all Christians, so called, who live in sin,
 or who hope to be saved by their own works.

offer up spiritual sacrifices, acceptable to God through Jesus Christ. Wherefore also it is contained in the scripture, ⁶ Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Therefore to you who believe *he is precious*: but as to them who believe not, ⁷ The stone which the builders rejected is become the head of the corner, ⁸ And a stone of stumbling, and a rock of offence, to them who stumble, not believing the word, whereunto also they were appointed. But ye are a chosen race, a royal priesthood, an holy nation, a purchased people; that ye may show forth the virtues of him who hath called you out of darkness into his marvellous light: Who in time past were not a people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.

¹¹ Beloved, I beseech you as sojourners and pilgrims, abstain from fleshly desires, which ¹² war against the soul; Having your conversation honest among the gentiles: that, wherein they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visi-

tation. Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or to governors, as sent by him for the punishment of evildoers, and the praise of them that do well. For so is the will of God, that by well-doing ye put to silence the ignorance of foolish men: As free, yet not having your liberty for a cloak of wickedness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, though he suffer wrongfully. For what glory is it, if, when ye commit faults and are buffeted, ye take it patiently? But if, when ye do well, and yet suffer, ye take it patiently, this is acceptable with God. For even hereunto are ye called: for Christ also suffered for us, leaving you an example, that ye might follow his steps: ²¹ Who did no sin, neither was guile found in his mouth: ²² Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth

But chosen of God—From all eternity, to be the foundation of his church. *And precious*—In himself, in the sight of God, and in the eyes of all believers.

Verse 5. *Ye—Believers. As living stones*—Alive to God through him. *Are built up*—In union with each other. *A spiritual house*—Being spiritual yourselves, and an habitation of God through the Spirit. *An holy priesthood*—Consecrated to God, and “holy as he is holy.” *To offer up*—Your souls and bodies, with all your thoughts, words, and actions, as spiritual sacrifices to God.

Verse 6. *He that believeth shall not be confounded*—In time or in eternity.

Verse 7. *To them who believe, he is become the head of the corner*—The chief corner stone, on which the whole building rests. Unbelievers too will at length find him such to their sorrow, Matt. xxi. 44.

Verse 8. *Who stumble, whereunto also they were appointed*—They who believe not, “stumble,” and fall, and perish for ever; God having “appointed” from all eternity, “He that believeth not shall be damned.”

Verse 9. *But ye—Who believe in Christ. Are—In a higher sense than ever the Jews were. A chosen or elect race, a royal priesthood*—“Kings and priests unto God,” Rev. i. 6. As princes, ye have power with God, and victory over sin, the world, and the devil: as priests, ye are consecrated to God, for offering spiritual sacrifices. Ye Christians are as one holy nation, under Christ your King. *A purchased people*—Who are his peculiar property. *That ye may show forth*—By your whole behaviour, to all mankind. *The virtues*—The excellent glory, the mercy, wisdom, and power, of him, Christ, who hath called you out of the darkness of ignorance, error, sin, and misery.

Verse 10. *Who in time past were not a people*—Much less the people of God; but scattered individuals of many nations. The former part of the verse particularly respects the gentiles; the latter, the Jews.

Verse 11. Here begins the exhortation drawn from the second motive. *Sojourners; pilgrims*—The first word properly means, those who are in a strange house; the second, those who are

in a strange country. You “sojourn” in the body; you are “pilgrims” in this world. *Abstain from desires of anything in this house, or in this country.*

Verse 12. *Honest*—Not barely unblamable, but virtuous in every respect. But our language sinks under the force, beauty, and copiousness of the original expressions. *That they by your good works, which they shall behold*—See with their own eyes. *May glorify God*—By owning his grace in you, and following your example. *In the day of visitation*—The time when he shall give them fresh offers of his mercy.

Verse 13. *Submit yourselves to every ordinance of man*—To every secular power. Instrumentally these are “ordained” by men; but originally all their power is from God.

Verse 14. *Or to subordinate governors, or magistrates.*

Verse 15. *The ignorance*—Of them who blame you, because they do not know you: a strong motive to pity them.

Verse 16. *As free*—Yet obeying governors, for God's sake.

Verse 17. *Honour all men*—As being made in the image of God, bought by his Son, and designed for his kingdom. *Honour the king*—Pay him all that regard both in affection and action which the laws of God and man require.

Verse 18. *Servants*—Literally, “household servants.” *With all fear*—Of offending them or God. *Not only to the good—Tender, kind. And gentle—Mild, easily forgiving.*

Verse 19. *For conscience toward God*—From a pure desire of pleasing him. *Grief*—Severe treatment.

Verse 21. *Hereunto are ye—Christians. Called—To suffer wrongfully. Leaving you an example—When he went to God. That ye might follow his steps—Of innocence and patience.*

Verses 22, 23. In all these instances the example of Christ is peculiarly adapted to the state of servants, who easily slide either into sin or guile, reviling their fellow-servants, or threatening them, the natural result of anger without power. *He committed himself to him that judgeth righteously*—The only solid ground of patience in affliction.

Verse 24. *Who himself bore our sins*—That is, the

24 righteously: Who himself bore our sins in his own body on the tree, that we, being dead to sin, might live to righteousness: by
25 whose stripes ye were healed. For ye were as sheep going astray, but are now returned to the shepherd and bishop of your souls.

CHAPTER III.

IN like manner, ye wives, be subject to your own husbands; that, if any obey not the word, they also may without the word be won by the deportment of the wives;
2 Beholding your chaste deportment joined
3 with fear. Whose adorning let it not be the outward *adorning* of curling the hair, and of wearing gold, or of putting on apparel;
4 But the hidden man of the heart, in the incorruptible ornament of a meek and quiet spirit, which in the sight of God is of great
5 price. For thus the holy women also of old time, who trusted in God, adorned themselves, being subject to their own husbands;
6 As * Sarah obeyed Abraham, calling him Lord: whose children ye are, while ye do well, and are not afraid with any amazement.
7 In like manner, ye husbands, dwell accord-

punishment due to them. *In his afflicted, torn, dying body on the tree*—The cross, wherein chiefly slaves or servants were wont to suffer. *That we being dead to sin*—Wholly delivered both from the guilt and power of it: Indeed, without an atonement first made for the guilt, we could never have been delivered from the power. *Might live to righteousness*—Which is ours only. The sins we had committed, and he bore, were manifold.

Verse 25. *The bishop*—The kind observer, inspector, or overseer of your souls.

Verse 1. *If any*—He speaks tenderly. *Won—Gained over to Christ.*

Verse 2. *Joined with a loving fear of displeasing them.*

Verse 3. Three things are here expressly forbidden: *curling the hair, wearing gold*, (by way of ornament,) and *putting on costly or gay apparel*. These, therefore, ought never to be allowed, much less defended, by Christians.

Verse 4. *The hidden man of the heart*—Complete inward holiness, which implies a meek and quiet spirit. A meek spirit gives no trouble willingly to any; a quiet spirit bears all wrongs without being troubled. *In the sight of God*—Who looks at the heart. All superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have his eye to this by substituting meekness and quietness in the room of the ornaments he forbids. "I do not regard these things," is often said by those whose hearts are wrapped up in them; but offer to take them away, and you touch the very idol of their soul. Some, indeed, only dress elegantly that they may be looked on; that is, they squander away their Lord's talent to gain applause: thus making sin to beget sin, and then plead one in excuse of the other.

Verse 5. *The adorning of those holy women, who trusted in God*, and therefore did not act thus from servile fear, was, 1. Their meek subjection to their husbands; 2. Their quiet spirit, "not afraid," or amazed; and 3. Their unblameable behaviour, "doing" all things "well."

Verse 6. *Whose children ye are*—In a spiritual as well as natural sense, and entitled to the same

ing to knowledge with the woman, as the weaker vessel, giving them honour, as being also joint-heirs of the grace of life; that your prayers be not hindered.

8 Finally, be ye all of one mind, sympathizing with each other, love as brethren, be
9 pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are called to
10 this, to inherit a blessing. For let him that desireth to love life, and to see good days, refrain his tongue from evil, and his
11 lips that they speak no guile: Let him turn from evil, and do good; let him seek peace,
12 and pursue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayer: but the face of the Lord is
13 against them that do evil. And who is he that will harm you, if ye be followers of that
14 which is good? But even if ye do suffer for righteousness' sake, happy are ye: and fear ye not their fear, neither be ye troubled;
15 But sanctify the Lord God in your hearts: and be always ready to give an answer to every one that asketh you a reason of the hope that is in you with meekness and

inheriance, while ye discharge your conjugal duties, not out of fear, but for conscience' sake.

Verse 7. *Dwell with the women according to knowledge*—Knowing they are weak, and therefore to be used with all tenderness. Yet do not despise them for this, but give them honour—Both in heart, in word, and in action; as those who are called to be joint-heirs of that eternal life which ye and they hope to receive by the free grace of God. *That your prayers be not hindered*—On the one part or the other. All sin hinders prayer; particularly anger. Anything at which we are angry is never more apt to come into our mind than when we are at prayer; and those who do not forgive will find no forgiveness from God.

Verse 8. *Finally*—This part of the epistle reaches to chapter iv. 11. The apostle seems to have added the rest afterwards. *Sympathizing—Rejoicing and sorrowing together. Love all ye love as brethren. Be pitiful—Toward the afflicted. Be courteous—To all men.* Courtesy is such a behaviour toward equals and inferiors as shows respect mixed with love.

Verse 9. *Ye are called to inherit a blessing*—Therefore their calling cannot hurt you; and, by blessing them, you imitate God, who blesses you.

Verse 10. *For he that desireth to love life, and to see good days*—That would make life desirable and desirable.

Verse 11. *Let him seek—To live peaceably with all men. And pursue it*—Even when it seems to flee from him.

Verse 12. *The eyes of the Lord are over the righteous—For good.* Anger appears in the whole face; love, chiefly in the eyes.

Verse 13. *Who is he that will harm you—None can.*

Verse 14. *But if ye should suffer—This is no harm to you, but a good. Fear ye not their fear*—The very words of the Septuagint, Isaiah viii. 12, 13. Let not that fear be in you which the wicked feel.

Verse 15. *But sanctify the Lord God in your hearts—Have an holy fear, and a full trust in his wise providence. The hope—Of eternal life. With meekness—For anger would hurt your cause as well as your soul. And fear—A blind fear of offending*

16 fear: Having a good conscience; that, wherein they speak against you, as evil-doers, they may be ashamed who falsely accuse your good conversation in Christ.
 17 For it is better, if the will of God be so, to suffer for well doing than for evil doing.
 18 For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but raised up to life by the Spirit: By which likewise he went and preached to the spirits in prison; Who were disobedient of old, when the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight persons were carried safely through the water. The antitype whereof, baptism, now saveth us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
 22 Who being gone into heaven, is on the right hand of God; angels and authorities and IV. powers being subjected to him. SEEING then Christ hath suffered for us **S** in the

God, and a jealousy over yourselves, lest ye speak amiss.

Verse 16. *Having a good conscience*—So much the more beware of anger, to which the very consciousness of your innocence may betray you. Join with a good conscience meekness and fear, and you obtain a complete victory. *Your good conversation in Christ*—That is, which flows from faith in him.

Verse 17. *It is infinitely better, if it be the will of God, ye should suffer*. His permissive will appears from his providence.

Verse 18. *For*—This is undoubtedly best, whereby we are most conformed to Christ. Now *Christ suffered once*—To suffer no more. *For sins*—Not his own, but ours. *The just for the unjust*—The word signifies, not only them who have wronged their neighbours, but those who have transgressed any of the commands of God; as the preceding word, “just,” denotes a person who has fulfilled, not barely social duties, but all kind of righteousness. *That he might bring us to God*—Now to his gracious favour, hereafter to his blissful presence, by the same steps of suffering and of glory. *Being put to death in the flesh*—As man. *But raised to life by the Spirit*—Both by his own divine power, and by the power of the Holy Ghost.

Verse 19. *By which Spirit he preached*—Through the ministry of Noah. *To the spirits in prison*—The unholy men before the flood, who were then reserved by the justice of God, as in a prison, till he executed the sentence upon them all; and are now also reserved to the judgment of the great day.

Verse 20. *When the longsuffering of God waited*—For an hundred and twenty years; all the time the ark was preparing: during which Noah warned them all to flee from the wrath to come.

Verse 21. *The antitype whereof*—The thing typified by the ark, even baptism, now saveth us—That is, through the water of baptism we are saved from the sin which overwhelms the world as a flood: not, indeed, the bare outward sign, but the inward grace; a divine consciousness that both our persons and our actions are accepted through him who died and arose again for us.

Verse 22. *Angels and authorities and powers*—That is, all orders both of angels and men.

Verse 1. *Arm yourselves with the same mind*—Which will be armour of proof against all your enemies. *For he that hath suffered in the flesh*—That hath so

flesh, arm yourselves also with the same mind: (for he that hath suffered in the flesh hath ceased from sin:) That ye may no longer live the rest of your time in the flesh to the desire of men, but to the will of God.
 3 For the time of life that is past sufficeth to have wrought the will of the gentiles, when ye walked in lasciviousness, evil desires, excess of wine, banquetings, revellings, and 4 abominable idolatries: Wherein they think it strange that ye run not with them to the same profusion of riot, speaking evil of you:
 5 Who shall give account to him that is ready 6 to judge the living and the dead. For to this end was the gospel preached to them that are dead also, that they might be judged according to men in the flesh, but 7 live according to God in the spirit. But the end of all things is at hand: be ye therefore 8 sober, and watch unto prayer. And above all things have fervent love to each other: 9 for love covereth a multitude of sins.* Use hospitality one to another without murmuring. As every one hath received a gift, so

suffered as to be thereby made inwardly and truly conformable to the sufferings of Christ. *Hath ceased from sin*—Is delivered from it.

Verse 2. *That ye may no longer live in the flesh*—Even in this mortal body. *To the desires of men*—Either your own or those of others. These are various; but the will of God is one.

Verse 3. *Revellings, banquetings*—Have these words any meaning now! They had, seventeen hundred years ago. Then the former meant, meetings to eat; meetings, the direct end of which was, to please the taste: the latter, meetings to drink: both of which Christians then ranked with abominable idolatries.

Verse 4. *The same*—As ye did once. *Speaking evil of you*—As proud, singular, silly, wicked, and the like.

Verse 5. *Who shall give account*—Of this, as well as all their other ways. *To him who is ready*—So faith represents him now.

Verse 6. *For to this end was the gospel preached*—Ever since it was given to Adam. *To them that are now dead*—In their several generations. *That they might be judged*—That though they were judged. *In the flesh, according to the manner of men*—With rash, unrighteous judgment. They might live according to the will and word of God, in the Spirit; the soul renewed after his image.

Verse 7. *But the end of all things*—And so of their wrongs, and your sufferings. *Is at hand be ye therefore sober, and watch unto prayer*—Temperance helps watchfulness, and both of them help prayer. Watch, that ye may pray; and pray, that ye may watch.

Verse 8. *Love covereth a multitude of sins*—Yes, “love covereth all things.” He that loves another, covers his faults, how many soever they be. He turns away his own eyes from them; and, as far as is possible, hides them from others. And he continually prays that all the signer’s iniquities may be forgiven and his sins covered. Meantime the God of love measures to him with the same measure into his bosom.

Verse 9. *One to another*—Ye that are of different towns or countries. *Without murmuring*—With all cheerfulness.

Verse 10. *As every one hath received a gift*—Spiritual or temporal, ordinary or extraordinary, although the latter seems primarily intended.

* Prov. x. 12.

minister it one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him minister as of the ability which God supplieth: that God in all things may be glorified through Jesus Christ, whose is the glory and the might for ever and ever. Amen.

12 Beloved, wonder not at the burning which is among you, which is for your trial, as if 13 a strange thing befel you: But as ye partake of the sufferings of Christ, rejoice; that, when his glory shall be revealed, ye may likewise rejoice with exceeding great joy. 14 If ye are reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is blasphemed, but on your part he is glorified. 15 But let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters. Yet if any suffer as a Christian, let him not be ashamed; but let 16 him glorify God on this behalf. For the

So minister it one to another—Employ it for the common good. *As good stewards of the manifold grace of God*—The talents wherewith his free love has intrusted you.

Verse 11. *If any man speak, let him*—In his whole conversation, public and private. *Speak as the oracles of God*—Let all his words be according to this pattern, both as to matter and manner, more especially in public. By this mark we may always know who are, so far, the true or false prophets. "The oracles of God" teach that men should repent, believe, obey. He that treats of faith and leaves out repentance, or does not enjoin practical holiness to believers, does not speak as the oracles of God: he does not preach Christ, let him think as highly of himself as he will. *If any man minister—Serve his brother in love*, whether in spirituals or temporal. *Let him minister as of the ability which God giveth*—That is, humbly and diligently, ascribing all his power to God, and using it with his might. *Whose is the glory*—Of his wisdom, which teaches us to speak. *And the might*—Which enables us to act.

Verse 12. *Wonder not at the burning which is among you*—This is the literal meaning of the expression. It seems to include both martyrdom itself, which so frequently was by fire, and all the other sufferings joined with, or previous to, it; which is permitted by the wisdom of God for your trial. Be not surprised at this.

Verse 13. *But as ye partake of the sufferings of Christ*—Verse 1: while ye suffer for his sake, rejoice in hope of more abundant glory. For the measure of glory answers the measure of suffering; and much more abundantly.

Verse 14. *If ye are reproached for Christ*—Reproaches and cruel mockings were always one part of their sufferings. *The Spirit of glory and of God resteth upon you*—The same Spirit which was upon Christ, Luke iv. 18. He is here termed, "the Spirit of glory," conquering all reproach and shame, and "the Spirit of God," whose Son Jesus Christ is. *On their part he is blasphemed, but on your part he is glorified*—That is, while they are blaspheming Christ, you glorify him in the midst of your sufferings, verse 16.

Verse 15. *Let none of you deservedly suffer, as an evildoer*—In any kind.

Verse 16. *Let him glorify God*—Who giveth him the honour so to suffer, and so great a reward for suffering.

Verse 17. *The time is come for judgment to begin at the house of God*—God first visits his church, and

time is come for judgment to begin at the house of God: but if it begin at us, what shall the end be of them that obey not the 18 gospel of God? And if the "righteous scarcely be saved, where shall the ungodly 19 and the sinner appear? Wherefore let them also that suffer according to the will of God commit their souls to him in well doing, as unto a faithful Creator.

CHAPTER V.

THE elders that are among you I exhort, who am a fellow-elder and a witness of the sufferings of Christ, and likewise a partaker of the glory which shall be revealed: 2 Feed the flock of God which is among you, overseeing it, not by constraint, but willingly; not for filthy gain, but of a ready mind; 3 Neither as lording over the heritage, but 4 being examples to the flock. And when the chief Shepherd shall appear, ye shall receive 5 the crown of glory that fadeth not away. In like manner, ye younger, be subject to the

that both in justice and mercy. *What shall the end be of them that obey not the gospel*—How terribly will he visit them! The judgments which are milder at the beginning, grow more and more severe. But good men, having already sustained their part, are only spectators of the miseries of the wicked.

Verse 18. *If the righteous scarcely be saved*—Escape with the utmost difficulty. *Where shall the ungodly*—The man who knows not God. *And the ungodly sinner appear*—In that day of vengeance. The salvation here primarily spoken of is of a temporal nature. But we may apply the words to eternal things, and then they are still more awful.

Verse 19. *Let them that suffer according to the will of God*—Both for a good cause, and in a right spirit. *Commit to him their souls*—(Whatever becomes of the body) as a sacred depositum. *In well doing*—Be this your care, to do and suffer well: He will take care of the rest. *As unto a faithful Creator*—In whose truth, love, and power, ye may safely trust.

Verse 1. *I who am a fellow-elder*—So the first though not the head of the apostles appositely and modestly styles himself. *And a witness of the sufferings of Christ*—Having seen him suffer, and now suffering for him.

Verse 2. *Feed the flock*—Both by doctrine and discipline. *Not by constraint*—Unwilling, as a burden. *Not for filthy gain*—Which, if it be the motive of acting, is "filthy" beyond expression. O consider this, ye that leave one flock and go to another, merely because there is more gain, a large salary! Is it not astonishing that men can see no harm in this? that it is not only practised, but avowed, all over the nation!

Verse 3. *Neither as lording over the heritage*—Behaving in a haughty, domineering manner, as though you had dominion over their conscience. The word translated "heritage" is, literally, "the portions." There is one flock under the one chief Shepherd; but many "portions" of this, under many pastors. *But being examples to the flock*—This procures the most ready and free obedience.

Verse 5. *Ye younger, be subject to the elder*—In years. And be all—Elder or younger. *Subject to each other*—Let every one be ready, upon all occasions, to give up his own will. *Be clothed with humility*—"Bind it on," (so the word sig-

elder. Yea, being all subject to each other, be clothed with humility: * for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Watch; be vigilant; for your adversary the devil walketh about as a roaring lion, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

19 Now the God of all grace, who hath called

ses,) so that no force may be able to tear it from you.

Verse 6. *The hand of God*—is in all troubles.

Verse 7. *Casting all your care upon him*—in every want or pressure.

Verse 8. *But in the mean time watch*. There is a close connexion between this, and the duty "casting our care" upon him. How deeply had St. Peter himself suffered for want of watching! *Be vigilant*—As if he had said, Awake, and keep awake. Sleep no more: be this your care. *As a roaring lion*—Full of rage. *Seeking*—With all subtilty likewise. *Whom he may devour*, or "swallow up"—Both soul and body.

Verse 9. *Be the more steadfast, as ye know the same kind of afflictions are accomplished in*—That is, suffered by, your brethren, till the measure allotted them is filled up.

Verse 10. *Now the God of all grace*—By which alone the whole work is begun, continued, and finished in your soul. *After ye have suffered a while*

us by Christ Jesus to his eternal glory, after ye have suffered a while, himself shall perfect, stablish, strengthen, settle you. To him be the glory and the might for ever and ever. Amen.

12 By Silvanus, a faithful brother, as I suppose, I have written briefly to you, exhorting, and adding my testimony that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and Mark my son. Salute ye one another with a kiss of charity. Peace be with you all that are in Christ.

—A very little while compared with eternally. *Himself*—Ye have only to watch and resist the devil: the rest God will perform. *Perfect*—That no defect may remain. *Stablish*—That nothing may overthrow you. *Strengthen*—That ye may conquer all adverse power. *And settle you*—As an house upon a rock. So the apostle, being converted, does now "strengthen his brethren."

Verse 12. *As I suppose*—As I judge, upon good grounds, though not by immediate inspiration. *I have written*—That is, sent my letter by him. *Adding my testimony*—To that which ye before heard from Paul, that this is the true gospel of the grace of God.

Verse 13. *The church that is at Babylon*—Near which St. Peter probably was, when he wrote this epistle. *Elected together with you*—Partaking of the same faith with you. *Mark*—It seems the evangelist. *My son*—Probably converted by St. Peter. And he had occasionally served him, "as a son in the gospel."

NOTES ON THE SECOND EPISTLE GENERAL OF ST. PETER.

THE parts of this epistle, wrote not long before St. Peter's death, and the destruction of Jerusalem, with the same design as the former, are likewise three:—

- | | | |
|--|---------|--------|
| I. The inscription, | C. i. | 1, 2 |
| II. A farther stirring up of the minds of true believers, in which, | | |
| 1. He exhorts them, having received the precious gift, to give all diligence to "grow in grace," | | 3—11 |
| 2. To this he incites them, | | |
| (1.) From the firmness of true teachers, | | 12—21 |
| (2.) From the wickedness of false teachers, | C. ii. | 1—22 |
| 3. He guards them against impostors, | | |
| (1.) By confuting their error, | C. iii. | 1—9 |
| (2.) By describing the great day, adding suitable exhortations, | | 10—14 |
| III. The conclusion, in which he, | | |
| 1. Declares his agreement with St. Paul, | | 15, 16 |
| 2. Repeats the sum of the epistle, | | 17, 18 |

II. ST. PETER.

CHAPTER I.

SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of our God and Saviour 2 Jesus Christ: Grace and peace be multiplied unto you through the knowledge of 3 God, and of Jesus our Lord, As his divine power hath given us all things that pertain to life and godliness, through the knowledge

Verse 1. *To them that have obtained*—Not by their own works, but by the free grace of God. *Like precious faith with us*—The apostles. The faith of those who have not seen, being equally precious with that of those who saw our Lord in the flesh. *Through the righteousness*—Both active and passive. *Of our God and Saviour*—It is this alone by which the justice of God is satisfied, and for the sake of which he gives this precious faith.

Verse 2. *Through the divine, experimental knowledge of God and of Christ.*

Verse 3. *As his divine power has given us all things*—There is a wonderful cheerfulness in this exordium, which begins with the exhortation itself. *That pertain to life and godliness*—To the present, natural life, and to the continuance and increase of spiritual life. *Through that divine knowledge of him—Of Christ. Who hath called us by—His own glorious power, to eternal glory, as the end; by Christian virtue or fortitude, as the means.*

Verse 4. *Through which—Glory and fortitude. He hath given us exceeding great, and inconceivably precious promises*—Both the promises and the things promised, which follow in their due season, that, sustained and encouraged by the promises, we may obtain all that he has promised. *That, having escaped the manifold corruption which is in the world*—From that fruitful fountain, evil descends. *Ye may become partakers of the divine nature—Being renewed in the image of God, and having communion with him, so as to dwell in God and God in you.*

of him that hath called us by glory and virtue: Through which he hath given us precious and exceeding great promises: that by these, having escaped the corruption which is in the world through desire, ye may become partakers of the divine nature: 5 For this very reason, giving all diligence, add to your faith courage; and to courage 6 knowledge; And to knowledge temperance, and to temperance patience; and to pati-

Verse 5. *For this very reason*—Because God hath given you so great blessings. *Giving all diligence*—It is a very uncommon word which we render "giving." It literally signifies, "bringing in by the by," or "over and above;" implying, that God works the work; yet not unless we are diligent. Our diligence is to follow the gift of God, and is followed by an increase of all his gifts. *Add to*—And in all the other gifts of God. Superadd the latter, without losing the former. The Greek word properly means "lead up," as in a dance, one of these after the other, in a beautiful order. *Your faith*, that "evidence of things not seen," termed before "the knowledge of God and of Christ," the root of all Christian graces. *Courage*—Whereby ye may conquer all enemies and difficulties, and execute whatever faith dictates. In this most beautiful connexion, each preceding grace leads to the following; each following, tempers and perfects the preceding. They are set down in the order of nature, rather than the order of time. For though every grace bears a relation to every other, yet here they are so nicely ranged, that those which have the closest dependence on each other are placed together. *And to your courage knowledge*—Wisdom, teaching how to exercise it on all occasions.

Verse 6. *And to your knowledge temperance; and to your temperance patience*—Bear and forbear; sustain and abstain; deny yourself and take up your cross daily. The more knowledge you

7 once godliness: And to godliness brotherly kindness; and to brotherly kindness love.
8 For these being in you, and abounding, make you neither slothful nor unfruitful in the knowledge of our Lord Jesus Christ.
9 But be that wanteth these is blind, not able to see afar off, having forgotten the purification from his former sins. Wherefore, brethren, be the more diligent to make your calling and election firm; for if ye do these things, ye shall never fall: For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not neglect always to remind you of these things, though ye know them, and are

13 established in the present truth. Yea, I think it right, so long as I am in this tabernacle, to stir you up by reminding you;
14 Knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ showed me. But I will endeavour that ye may be able after my decease to have these things always in remembrance.
16 For we have not followed cunningly devised fables, while we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
17 For he received honour and glory from God the Father, when there came such a voice to him from the excellent glory.* This is my beloved Son, in whom I delight. And

have, the more renounce your own will; Indulge yourself the less. "Knowledge passeth up," and the great teachers of knowledge (the Gnostics) were those that "turned the grace of God into wantonness." But see that "your knowledge" be attended with "temperance." Christian temperance implies the voluntary abstaining from all pleasure which does not lead to God. It extends to all things inward and outward: the due government of every thought, as well as affection. "It is using the world," so to use all outward, and so to restrain all inward things, that they may become a means of what is spiritual; a scaling-ladder to ascend to what is above. Intemperance is to abuse the world. He that uses anything below, looking no higher, and getting no farther, is intemperate. He that uses the creature only so as to attain to more of the Creator, is alone temperate, and walks as Christ himself walked. And to pursue godliness—its proper support: a continual sense of God's presence and providence, and a filial fear of, and confidence in, him; otherwise your patience may be pride, selfishness, stoicism; but not Christianity.

Verse 7. And to godliness brotherly kindness—No selfishness, sternness, moroseness: "our godliness," so called, is of the devil. Of Christian godliness it may always be said,

"Mild, sweet, serene, and tender is her mood,
Not grave with sternness, nor with lightness free;

Against example resolutely good,
Fervent in zeal, and warm in charity."

And to brotherly kindness love—The pure and perfect love of God and of all mankind. The apostle here makes an advance upon the preceding article, "brotherly kindness," which seems only to be due to the love of Christians toward one another.

Verse 8. For thus being really in you—Added to your faith. And abounding—Increasing more and more: otherwise we are short. And you neither slothful nor unfruitful—Do not suffer you to be inactive, idle, or without fruit in your lives. If there is less faithfulness, less care and watchfulness, since we were pardoned, than there was before, and less diligence, less outward obedience, than when we were seeking remission of sin, we are both "slothful and unfruitful in the knowledge of Christ," that is, in the faith, which then cannot work by love.

Verse 9. But be not wanting time—That Jesus be not absent to his faith. In kind—The eyes of his understanding are again closed. He cannot see God, so his patting love. He has lost the evidence of things not seen. Not also in an hour of "intensity," perhaps. He has lost sight of the precious promises: perfect love and heaven are equally out of his sight. Nay, he cannot

now see what himself once enjoyed. Having, as it were, forgot the purification from his former sins—Scarce knowing what he himself then felt, when his sins were forgiven.

Verse 10. Wherefore—Considering the miserable state of these apostates. Brethren—St. Peter nowhere uses this appellation in either of his epistles, but in this important exhortation. Be the more diligent—By courage, knowledge, temperance, &c. To make your calling and election firm—God hath called you by his word and his Spirit; he hath elected you, separated you from the world, through sanctification of the Spirit. O cast not away these inestimable benefits! If ye are thus "diligent to make your election firm," ye shall never finally fall.

Verse 11. For if ye do so, an entrance shall be ministered to you abundantly into the everlasting kingdom—Ye shall go in full triumph to glory.

Verse 12. Wherefore—Since everlasting destruction attends your sloth, everlasting glory your diligence, I will not neglect always to remind you of these things—Therefore he wrote another, so soon after the former epistle. Though ye are established in the present truth—That truth which I am now declaring.

Verse 13. In this tabernacle—Or tent. How short is our abode in the body! How easily does a believer pass out of it!

Verse 14. Even as the Lord Jesus showed me—in the manner which he foretold, John xxi. 18, &c. It is not improbable, he had also showed him that the time was now drawing nigh.

Verse 15. That ye may be able—By having this epistle always in view.

Verse 16. These things are worthy to be always had in remembrance. For they are not cunningly devised fables—Like those common among the heathens. While we made known to you the power and coming—That is, the powerful coming, of Christ in glory. And if what they advanced of Christ was not true, if it was of their own invention, then to impose such a lie on the world as it was, in the very nature of things, above all human power to defend, and to do this at the expense of life and all things only to enrage the whole world, Jews and gentiles, against them, was so unwise, but was the greatest folly that men could have been guilty of. But were eyewitnesses of his majesty—at his transfiguration, which was a specimen of his glory at the last day.

Verse 17. For he received divine honour and inexpressible glory—Sharing from heaven above the brightness of the sun. When there came such a voice from the excellent glory—That is, from God the Father.

Verse 18. And we—Peter, James, and John.

we being with him in the holy mountain,
10 heard this voice coming from heaven. And
we have the word of prophecy more con-
firmed; to which ye do well that ye take
heed, as to a lamp that shone in a dark
place, till the day should dawn, and the
20 morning star arise in your hearts: Knowing
this before, that no scripture prophecy is of
21 private interpretation. For prophecy came
not of old by the will of man: but the holy
men of God spake, being moved by the
Holy Ghost.

CHAPTER II.

BUT there were false prophets also among
the people, as there shall likewise be
false teachers among you, who will privately
bring in destructive heresies, even denying
the Lord that bought them, and bring upon
2 themselves swift destruction. And many
will follow their pernicious ways; by means
of whom the way of truth will be evil spoken
3 of. And through covetousness will they
with feigned speeches make merchandise of
you: whose judgment now of a long time
lingereth not, and their destruction slum-
4 bereth not. For if God spared not the an-
gels that sinned, but having cast them down
to hell, delivered them into chains of dark-

St. John was still alive. *Being with him in the holy mount*—Made so by that glorious manifesta-
tion, as mount Horeb was of old, Exod. iii. 4, 5.

Verse 19. *And we*—St. Peter here speaks in the name of all Christians. *Have the word of prophecy*—The words of Moses, Isaiah, and all the prophets, are one and the same word, every way consistent with itself. St. Peter does not cite any particular passage, but speaks of their entire testimony. *More confirmed*—By that display of his glorious majesty. *To which word ye do well that ye take heed, as to a lamp which shone in a dark place*—Wherein there was neither light nor window. Such anciently was the whole world, except that little spot where this lamp shone. *Till the day should dawn*—Till the full light of the gospel should break through the darkness. As is the difference between the light of a lamp and that of the day, such is that between the light of the Old Testament and of the New. *And the morning star*—Jesus Christ, Rev. xxii. 16. *Arise in your hearts*—Be revealed in you.

Verse 20. Ye do well, as knowing this, that no scripture prophecy is of private interpretation—It is not any man's own word. It is God, not the prophet himself, who thereby interprets things till then unknown.

Verse 21. *For prophecy came not of old by the will of man*—Of any mere man whatever. *But the holy men of God*—Devoted to him, and set apart by him for that purpose, spake and wrote. *Being moved*—Literally, “carried.” They were purely passive therein.

Verse 1. *But there were false prophets also*—As well as true. *Among the people*—Of Israel. Those that spake even the truth, when God had not sent them; and also those that were truly sent of him, and yet corrupted or softened their message, were false prophets. *As there shall be false*—As well as true. *Teachers among you, who will privately bring in*—Into the church. *Destructive heresies*—They first, by denying the Lord, introduced “destructive heresies,” that is, divisions; or they occasioned first these divisions, and then were given up to a reprobate mind, even to deny the Lord that bought them. Either the heresies

ness, to be reserved unto judgment; And spared not the old world, (but he preserved Noah the eighth person, a preacher of righteousness,) bringing a flood on the world of the ungodly; And condemned the cities of Sodom and Gomorrah to destruction, turning them into ashes, setting them as an example to them that should afterwards
7 live ungodly; And delivered righteous Lot, grieved with the filthy behaviour of the
8 wicked: (For that righteous man dwelling among them, by seeing and hearing tormented his righteous soul from day to day
9 with their unlawful deeds:;) The Lord knoweth how to deliver the godly out of tempta-
10 tion, and to reserve the unrighteous to the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Daring, self-willed, they are not afraid to
11 rail at dignities. Whereas angels, who are greater in strength and power, bring not a railing accusation against them before the
12 Lord. But these men, as natural brute beasts, born to be taken and destroyed, speaking evil of the things they understand not, shall perish in their own corruption;
13 Receiving the reward of unrighteousness. They count it pleasure to riot in the day

are the effect of denying the Lord, or the denying the Lord was the consequence of the heresies. *Even denying*—Both by their doctrine and their works. *The Lord that bought them*—With his own blood. Yet these very men perish everlastingly. Therefore Christ bought even them that perish.

Verse 2. *The way of truth will be evil spoken of*—By those who blend all false and true Christians together.

Verse 3. *They will make merchandise of you*—Only use you to gain by you, as merchants do their wares. *Whose judgment now of a long time lingereth not*—Was long ago determined, and will be executed speedily. All sinners are adjudged to destruction; and God's punishing some proves he will punish the rest.

Verse 4. *Cast them down to hell*—The bottomless pit, a place of unknown misery. *Delivered them*—Like condemned criminals, to safe custody, as if bound with the strongest chains in a dungeon of darkness, to be reserved unto the judgment of the great day. Though still those “chains” do not hinder their often walking up and down seeking whom they may devour.

Verse 5. *And spared not the old, the antediluvian, world, but he preserved Noah the eighth person*—That is, Noah and seven others, a preacher, as well as practiser, of righteousness. *Bringing a flood on the world of the ungodly*—Whose numbers stood them in no stead.

Verse 9. It plainly appears, from these instances, that the Lord knoweth, hath both wisdom and power and will, to deliver the godly out of all temptations, and to punish the ungodly.

Verse 10. *Chiefly them that walk after the flesh*—Corrupt nature; particularly in the lust of uncleanness. *And despise government*—The authority of their governors. *Dignities*—Persons in authority.

Verse 11. *Whereas angels*—When they appear before the Lord, Job i. 6, ii. 1, to give an account of what they have seen and done on the earth.

Verse 12. *Savage as brute beasts*—Several of which, in the present disordered state of the world, seem born to be taken and destroyed.

Verse 13. *They count it pleasure to riot in the day time*—They glory in doing it in the face of the sun

time. Spots and blemishes, sporting themselves with their own deceivings while they
 14 feast with you; Having eyes full of adultery, and that cease not from sin; ensnaring unstable souls: having an heart exercised with
 15 covetousness; accursed children: Who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the reward of unrighteousness; But he had a rebuke for his iniquity: the dumb beast speaking with man's voice forbade the madness of the prophet. These are fountains without water, clouds driven by a tempest; to whom the blackness of darkness is reserved for ever.
 18 For by speaking swelling words of vanity, they ensnare in the desires of the flesh, in wantonness, those that were entirely escaped from them that live in error. While they promise them liberty, themselves are the slaves of corruption: for by whom a man is overcome, by him he is also brought into
 20 slavery. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, their last state is worse than the first.
 21 For it had been better for them not to have known the way of righteousness, than, having known it, to turn from the holy

They are spots in themselves, blemishes to any church. Sporting themselves with their own deceivings—Making a jest of those whom they deceive, and even jesting while they are deceiving their own souls.

Verse 15. *The way of Balaam the son of Bosor*—So the Chaldeans pronounced what the Jews termed "Beor;" namely, the way of covetousness. *Who loved*—Earnestly desired, though he did not dare to take, the reward of unrighteousness—The money which Balaak would have given him for cursing Israel.

Verse 16. *The dumb*—Though naturally dumb.

Verse 17. *Fountains and clouds promise water*, so do these promise, but do not perform.

Verse 18. *They ensnare in the desires of the flesh*—Allowing them to gratify some unholy desire. Those who were before entirely escaped from the spirit, custom, and company of them that live in error—In sin.

Verse 19. *While they promise them liberty*—From needless restraints and scruples; from the bondage of the law. *Themselves are slaves of corruption*—Even sin, the vilest of all bondage.

Verse 20. *For if after they—Who are thus ensnared. Have escaped the pollutions of the world*—The sins which pollute all who know not God. *Through the knowledge of Christ*—That is, through faith in him, chap. i. 3. *They are again entangled therein, and overcome, their last state is worse than the first*—More inexcusable, and causing a greater damnation.

Verse 21. *The commandment*—The whole law of God, once not only delivered to their ears, but written in their hearts.

Verse 22. *The dog, the sow*—Such are all men in the sight of God before they receive his grace, and after they have made shipwreck of the faith.

Verses 2, 3. *Be the more mindful thereof*, because ye know scoffers will come first—Before the Lord comes. *Walking after their own evil desires*—Here is the origin of the error, the root of liberalism. Do we not see this eminently fulfilled?

22 commandment delivered to them. But it has befallen them according to the true proverb, * The dog is turned to his own vomit, and the sow that was washed to her wallowing in the mire.

CHAPTER III.

THIS second epistle, beloved, I now write to you; in both which I stir up your pure
 2 minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of
 3 the Lord and Saviour: Knowing this first, that there will come scoffers in the last
 4 days, walking after their own desires, and saying, Where is the promise of his coming? for ever since the fathers fell asleep, all things continue as they were from the be-
 5 ginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
 6 Through which the world that then was, 7 being overflowed with water, perished. But the heavens and the earth, that are now, are by his word treasured up, reserved unto fire at the day of judgment and destruction of
 8 ungodly men. † But, beloved, be not ye ignorant of this one thing, that one day is

Verse 4. *Saying, Where is the promise of his coming*—To judgment. (They do not even deign to name him.) We see no sign of any such thing. *For ever since the fathers—Our first ancestors. Fell asleep, all things—Heaven, water, earth. Continue as they were from the beginning of the creation—Without any such material change as might make us believe they will ever end.*

Verse 5. *For this they are willingly ignorant of—They do not care to know or consider. That by the almighty word of God—Which bounds the duration of all things, so that it cannot be either longer or shorter. Of old—Before the flood. The aerial heavens were, and the earth—Not as it is now, but standing out of the water and in the water—Perhaps the interior globe of earth was fixed "in the" midst of the great deep, the abyss of "water;" the shell or exterior globe "standing out of the water," covering the great deep. This, or some other great and manifest difference between the original and present constitution of the terraqueous globe, seems then to have been so generally known, that St. Peter charges their ignorance of it totally upon their wilfulness.*

Verse 6. *Through which—Heaven and earth, the windows of heaven being opened, and the fountains of the great deep broken up. The world that then was—The whole antediluvian race. Being overflowed with water, perished—And the heavens and earth themselves, though they did not perish, yet underwent a great change. So little ground have these scoffers for saying that "all things continue as they were from the creation."*

Verse 7. *But the heavens and the earth, that are now—Since the flood. Are reserved unto fire at the day wherein God will judge the world, and punish the ungodly with everlasting destruction.*

Verse 8. *But be not ye ignorant—Whatever they are. Of this one thing—Which casts much light on the point in hand. That one day is with the Lord as a thousand years, and a thousand years as one*

* Prov. xxvi. 11.

† Psalm xc. 4.

with the Lord as a thousand years, and a 9 thousand years as one day. The Lord is not slow concerning his promise; (though some men count it slowness,) but is longsuffering for your sake, not willing that any should perish, but that all should come to repent- 10 ance. But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned 11 up. Seeing then all these things are dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hastening on the coming of the day of God, wherein the heavens being

day—Moses had said, Psalm xc. 4, “A thousand years in thy sight are as one day;” which St. Peter applies with regard to the last day, so as to denote both his eternity, whereby he exceeds all measure of time in his essence and in his operation; his knowledge, to which all things past or to come are present every moment; his power, which needs no long delay, in order to bring its work to perfection; and his longsuffering, which excludes all impatience of expectation, and desire of making haste. “One day is with the Lord as a thousand years”—That is, in one day, in one moment, he can do the work of a thousand years. Therefore he “is not slow;” he is always equally ready to fulfil his promise. “And a thousand years are as one day”—That is, no delay is long to God. A thousand years are as one day to the eternal God. Therefore “he is longsuffering;” he gives us space for repentance, without any inconvenience to himself. In a word, with God time passes neither slower nor swifter than is suitable to him and his economy; nor can there be any reason why it should be necessary for him either to delay or hasten the end of all things. How can we comprehend this? If we could comprehend it, St. Peter needed not to have added, “with the Lord.”

Verse 9. *The Lord is not slow*—As if the time fixed for it were past. *Concerning his promise*—Which shall surely be fulfilled in its season. *But is longsuffering towards us*—Children of men. *Not willing that any soul which he hath made should perish.*

Verse 10. *But the day of the Lord will come as a thief*—Suddenly, unexpectedly. *In which the heavens shall pass away with a great noise*—Surprisingly expressed by the very sound of the original word. *The elements shall melt with fervent heat*—“The elements” seem to mean, the sun, moon, and stars; not the four commonly so called; for air and water cannot melt, and the earth is mentioned immediately after. *The earth and all the works, whether of nature or art, that are therein shall be burned up*—And has not God already abundantly provided for this? 1. By the stores of subterranean fire which are so frequently bursting out at *Ætna*, *Vesuvius*, *Hecle*, and many other burning mountains. 2. By the *ethereal* (vulgarly called *electrical*) fire, diffused through the whole globe; which, if the secret chain that now binds it up were loosed, would immediately dissolve the whole frame of nature. 3. By comets, one of which, if it touch the earth in its course toward the sun, must needs strike it into that abyss of fire; if in its return from the sun, when it is heated, as a great man computes, two thousand times hotter than a red-hot cannon-ball, it must destroy all vegetables and animals long before their contact, and soon after burn it up.

Verse 11. *Seeing then that all these things are dis-*

on fire shall be dissolved, and the elements 13 shall melt with fervent heat? Nevertheless we look for new heavens and a new earth, according to his *promise, wherein dwell- 14 eth righteousness. Wherefore, beloved, seeing ye look for these things, labour to be found of him in peace, without spot, and 15 blameless. And account the longsuffering of the Lord salvation; as our beloved brother Paul also according to the wisdom 16 given him † hath written to you; As also in all his epistles, speaking therein of these things; in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

solved—To the eye of faith it appears as done already. “All these things”—Mentioned before; all that are included in that scriptural expression, “the heavens and the earth;” that is, the universe. On the fourth day God made the stars, Gen. i. 16, which will be dissolved together with the earth. They are deceived, therefore, who restrain either the history of the creation, or this description of the destruction, of the world to the earth and lower heavens; imagining the stars to be more ancient than the earth, and to survive it. Both the dissolution and renovation are ascribed, not to the one heaven which surrounds the earth, but to the heavens in general, verses 10, 13, without any restriction or limitation. *What persons ought ye to be in all holy conversation*—With men. *And godliness*—Toward your Creator.

Verse 12. *Hastening on*—As it were by your earnest desires and fervent prayers. *The coming of the day of God*—Many myriads of days he grants to men; one, the last, is the day of God himself.

Verse 13. *We look for new heavens and a new earth*—Raised as it were out of the ashes of the old; we look for an entire new state of things. *Wherein dwelleth righteousness*—Only righteous spirits. How great a mystery!

Verse 14. *Labour that whenever he cometh ye may be found in peace*—May meet him without terror, being sprinkled with his blood, and sanctified by his Spirit, so as to be without spot, and blameless.

Verse 15. *And account the longsuffering of the Lord salvation*—Not only designed to lead men to repentance, but actually conducting thereto; a precious means of saving many more souls. *As our beloved brother Paul also hath written to you*—This refers not only to the single sentence preceding, but to all that went before. St. Paul had written to the same effect concerning the end of the world, in several parts of his epistles, and particularly in his Epistle to the Hebrews.

Verse 16. *As also in all his epistles*—St. Peter wrote this a little before his own and St. Paul's martyrdom. St. Paul therefore had now written all his epistles; and even from this expression we may learn that St. Peter had read them all, perhaps sent to him by St. Paul himself. Nor was he at all disgusted by what St. Paul had written concerning him in the Epistle to the Galatians. *Speaking of these things*—Namely, of the coming of our Lord, delayed through his longsuffering, and of the circumstances preceding and accompanying it. *Which things the unlearned*—They who are not taught of God. *And the unstable*—Wavering, double-minded, unsettled men. *Wrest*—As though Christ would not come. *As they do also the other scriptures*—Therefore St. Paul's

* Isaiah lxxv. 17; lxxvi. 22. † Rom. ii. 4.

17 Ye therefore, beloved, knowing *these things* before, beware lest ye also, being led away by the error of the wicked, fall from
 18 your own steadfastness. But grow in grace,

writings were now part of the scriptures. To *their own destruction*—But that some use the scriptures ill, is no reason why others should not use them at all.

Verse 19. *But grow in grace*—That is, in every Christian temper. There may be, for a time, grace without growth; as there may be natural life without growth. But such sickly life, of soul or body, will end in death, and every day draw nigher to it. Health is the means of both natural and spiritual growth. If the remaining evil of our fallen nature be not daily mortified, it will, like an evil humour in the body, destroy the whole man. But “if ye through the Spirit do mortify the deeds of the body,” (only so far as we do this,) “ye shall live” the life of faith, holiness, happiness. The end and design of grace being purchased and bestowed on us, is to destroy the image of the earthy, and restore us to that of the heavenly. And so far as it does this, it truly profits us; and also makes way for more of the heavenly gift, that we may at last be filled with all the fulness of God. The strength and well-being of a Christian depend on what his soul feeds on, as the health of the body depends on whatever we make our daily food. If we feed on what is according to our nature, we grow; if not, we pine away and die. The soul

and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and to the day of eternity Amen.

is of the nature of God, and nothing but what is according to his holiness can agree with it. Sin, of every kind, starves the soul, and makes it consume away. Let us not try to invert the order of God in his new creation: we shall only deceive ourselves. It is easy to forsake the will of God, and follow our own; but this will bring leanness into the soul. It is easy to satisfy ourselves without being possessed of the holiness and happiness of the gospel. It is easy to call these frames and feelings, and then to oppose faith to one and Christ to the other. Frames (allowing the expression) are no other than heavenly tempers, “the mind that was in Christ.” Feelings are the divine consolations of the Holy Ghost shed abroad in the heart of him that truly believes. And wherever faith is, and wherever Christ is, there are these blessed frames and feelings. If they are not in us, it is a sure sign that though the wilderness became a pool, the pool is become a wilderness again. And in the knowledge of Christ—That is, in faith, the root of all. To him be the glory to the day of eternity—An expression naturally flowing from that sense which the apostle had felt in his soul throughout this whole chapter. Eternity is a day without night, without interruption, without end.

NOTES ON THE FIRST EPISTLE OF ST. JOHN.

One great similitude, or rather sameness, both of spirit and expression, which runs through St. John's Gospel and all his epistles, is a clear evidence of their being written by the same person. In this epistle he speaks not to any particular church, but to all the Christians of that age; and to them to the whole Christian church in all succeeding ages.

Some have apprehended that it is not easy to discern the scope and method of this epistle. But if we examine it with simplicity, these may readily be discovered. St. John in this letter, or rather tract, (for he was present with part of those to whom he wrote,) has this apparent aim, to confirm the happy and holy communion of the faithful with God and Christ, by describing the marks of that blessed state.

The parts of it are three:—

I. The preface,

C. I. 1—4.

II. The tract itself,

S—C. v. —12

III. The conclusion,

13—21

In the preface he shows the authority of his own preaching and writing, and expressly points out, verse 3, the design of his present writing. To the preface exactly answers the conclusion, more largely expounding the same design, and recapitulating those marks, by "we know" thrice repeated, v. 18—20.

The tract itself has two parts, treating,

I. Severally,

C. I. 5—10

1. Of communion with the Father,

C. II. 1—12

2. Of communion with the Son,

13—27

With a distinct application to fathers, young men, and little children,

C. III. 1—24

Wherein is annexed an exhortation to abide in him,

That the fruit of his manifestation in the flesh may extend to his

manifestation in glory.

3. Of the confirmation and fruit of this abiding through the Spirit,

C. IV. 1—21

II. Collectively,

Of the testimony of the Father, and Son, and Spirit: on which faith

in Christ, the being born of God, love to God and his children, the

keeping his commandments, and victory over the world, are founded

C. V. 1—12

The parts frequently begin and end alike. Sometimes there is an allusion in a preceding part, and a recapitulation in the subsequent. Each part treats of a benefit from God, and the duty of the faithful derived therefrom by the most natural inferences.

I. ST. JOHN.

CHAPTER I.

WHAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled of the Word of life; (For the life was manifested, and we saw it,

Verse 1. *That which was.* Here means, He which was the Word himself; afterwards it means, that which they had heard from him. "Which was" Namely, with the Father, verse 2, before he was manifested. *From the beginning.* This phrase is sometimes used in a limited sense; but here it properly means from eternally, being equivalent with, "in the beginning." John 1. 1. *That which we.* The apostles. *Have not only heard, but seen with our eyes, which we have beheld.* Attentively considered on various occasions. *Of the Word of life.* He is termed "the Word," John 1. 1; "the life," John 1. 4; as he is the living Word of God, who, with the Father and the Spirit, is the fountain of life to all creatures, particularly of spiritual and eternal life.

Verse 2. *For the life.* The living Word. *Was manifested in the flesh, in our very senses. And we testify and declare.* We testify by declaring, by

and testify and declare to you the eternal life which was with the Father, and was manifested to us; That which we have seen and heard declare we to you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and

preaching, and writing, verses 3, 4. Preaching lays the foundation, verses 5—10; writing builds thereon. To you—Who have not seen, *The eternal life.*—Which always was, and afterward appeared to us. This is mentioned in the beginning of the epistle. In the end of it is mentioned the same "eternal life," which we shall all wondrously enjoy.

Verse 3. *That which we have seen and heard.* Of him and from him. *Declare ye to you.*—For this end. *That ye also may have fellowship with us.*—May enjoy the same fellowship which we enjoy. *And truly our fellowship.*—Whereby he is in us and we in him. *Is with the Father and with the Son.* Of the Holy Ghost he speaks afterwards.

Verse 4. *That your joy may be full.*—So our Lord also, John 21. 1; xvi. 22. There is a joy of hope, a joy of faith, and a joy of love. Here the joy of faith is directly intended. It is a doctrine

- 4 with his Son Jesus Christ. And these things write we to you, that your joy may be full.
- 5 And this is the message which we have heard of him, and declare to you, that Christ is light, and in him is no darkness at all. If we are we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
- 10 If we say we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

My beloved children, I write these things to you, that ye may not sin. But if any

expression, "Your joy" That is, your faith and the joy waiting upon it; but it likewise implies that joy of hope and love.

Verse 5. *And this is the sum of the message which we have heard of him* - The Son of God. *That Christ is light* - The light of wisdom, love, holiness, glory. What light is in the natural eye, that Christ is in the spiritual eye. *And in him is no darkness at all* - No contrary principle. He is pure, universal light.

Verse 6. *If we say* - either with our tongue, or in our heart; if we endeavour to persuade without ourselves or others. *We have fellowship with him*, while we walk, either towards or away from, in darkness in all or any kind. *We do not the truth* - Our actions prove that the truth is not in us.

Verse 7. *But if we walk in the light* - In all holiness. *As Christ is in deeper word than "walk,"* and more worthy of trust; *in the light*, then we may truly say, *we have fellowship one with another*. We who have seen, and you who have not seen, do alike enjoy that fellowship with God; the imitation of God being the only sure proof of our having fellowship with him. *And the blood of Jesus Christ his Son* - With the grace purchased thereby, *cleanseth us from all sin* - both original and actual, taking away all the guilt and all the power.

Verse 8. *If we say* - Any child of man, before his blood has cleansed us. *We have no sin* - To be cleansed from, instead of "confessing our sins." Verse 9, *the truth is not in us* - Neither in our mouth nor in our heart.

Verse 10. *But if with a patient and believing heart, as confess our sins, he is faithful* - Because he has promised this blessing, by the numerous fulfilment of all his promises. *Just* - Surely then he will punish; no; for this very reason he will punish. This may seem strange; but upon the evangelist's principle of atonement and redemption, it is undoubtedly true; because, when the debt is paid, or the purchase made, it is the part of equity to accept the bond, and remission upon the purchased pardon. *Both to purge us out sin* - To take away all the guilt of them. *And to cleanse us from all unrighteousness* - To purify our souls from every kind and every degree of it.

Verse 11. Yet still we are to profess, even to our hearts' end, a deep sense of our past sins. *Still if we say, we have not sinned, we make him a liar* - Who saith, all have sinned. *And his word is not in us* - We do not receive it; we give it no place in our hearts.

- and sin, we have an advocate with the Father Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, verily in him the love of God is perfected; hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Beloved, I write not a new commandment to you, but the old commandment which ye have had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, I do write a new commandment to you, which is true in him and in you: for the darkness is passed away, and the true light now shineth. He that saith he is in the light, and hateth

Verse 1. *My beloved children* - so the apostle frequently addresses the whole body of Christians. It is a term of tenderness and endearment, used by our Lord himself to his disciples, John xiii. 25. And perhaps many to whom St. John now wrote were converted by his ministry. It is a different word from that which is translated "little children," in several parts of the epistle, to distinguish it from which, it is here rendered "beloved children." *I write these things to you, that ye may not sin* - Thus he purges the heart, and begins abounding the doctrine in reasonableness. All the words, institutions, and judgments of God are levelled against sin, either that it may not be committed, or that it may be abolished. *And if any one sin* - Let him not be in sin, despairing of help. *We have an advocate* - We have for our advocate, not a mean person, but him of whom it was said, "This is my beloved Son," not a guilty person, who stands in need of pardon for himself; but Jesus Christ the righteous; not a mere performer, who relies purely upon holiness, but one that has merited, fully merited, whatever he asks.

Verse 2. *And he is the propitiation* - The atoning sacrifice, by which the wrath of God is appeased. *For our sins* - Who believes. *And not for ours only, but also for the sins of the whole world* - Just as who as sin extends, the propitiation extends also.

Verse 3. *And hereby we know that we truly and verily know him* - As he is the advocate, the righteous, the propitiation. *If we keep his commandments* - Particularly those of faith and love.

Verse 4. *And whoso keepeth his word* - His commandments. *Verily in him the love of God is perfected* - To us through Christ. *Is perfected* - Is perfectly known. *Hereby* - By our keeping his word. *We know that we are in him* - So is the love known by its fruits. To "know him," to be "in him," to "abide in him," are nearly synonymous terms; only with a gradation - knowledge, communion, consistency.

Verse 5. *He that saith he abideth in him* - Which implies a durable state; a constant, lasting knowledge of and communion with him. *They know* - Whosoever they are vain words. *So to walk, even as he walked* - In the world. "As he," are words that frequently occur in this epistle, believers having their hearts full of him, easily supply his name.

Verse 7. *When I speak of keeping his word* - I write not a new commandment. *I do not speak of any new law, but the old commandment, which ye have heard from your fathers*.

10 his brother, is in darkness until now. He
that loveth his brother abideth in the light,
and there is no occasion of stumbling in
11 him. But he that hateth his brother is in
darkness, and walketh in darkness, and
knoweth not whither he goeth, because
22 darkness hath blinded his eyes. I have
written to you, beloved children, because
your sins are forgiven you for his name sake.
13 I write to you, fathers, because ye have
known him that is from the beginning. I
write to you, young men, because ye have
overcome the wicked one. I write to you,
little children, because ye have known the
14 Father. I have written to you, fathers, be-
cause ye have known him that is from the
beginning. I have written to you, young
men, because ye are strong, and the word
of God abideth in you, and ye have over-

15 come the wicked one. Love not the world,
neither the things that are in the world. If
any one love the world, the love of the
16 Father is not in him. For all that is in
the world, the desire of the flesh, and the
desire of the eye, and the pride of life, is
not of the Father, but is of the world. And
the world passeth away, and the desire
thereof: but he that doeth the will of God
18 abideth for ever. Little children, it is the
last time: and as ye have heard that anti-
christ cometh, so even now there are many
antichrists; whereby we know that it is the
19 last time. They went out from us, but they
were not of us; for if they had been of us,
they would have continued with us: but
they went out, that they might be made
20 manifest that they were not all of us. But
ye have an anointing from the Holy One,

Verse 8. *Again, I do write a new commandment to you*—Namely, with regard to loving one another. A commandment which, though it also was given long ago, yet is truly new in him and in you. It was exemplified in him, and is now fulfilled by you, in such a manner as it never was before. For there is no comparison between the state of the Old Testament believers, and that which ye now enjoy: the darkness of that dispensation is passed away; and Christ the true light now shineth in your hearts.

Verse 9. *He that saith he is in the light*—In Christ, united to him. *And hateth his brother*—The very name shows the love due to him. *Is in darkness until now*—Void of Christ, and of all true light.

Verse 10. *He that loveth his brother*—For Christ's sake. *Abideth in the light*—Of God. And there is no occasion of stumbling in him—Whereas he that hates his brother is an occasion of stumbling to himself. He stumbles against himself, and against all things within and without; while he that loves his brother, has a free, disencumbered journey.

Verse 11. *He that hateth his brother*—And he must hate, if he does not love him: there is no medium. *Is in darkness*—In sin, perplexity, entanglement. *He walketh in darkness, and knoweth not that he is in the high road to hell.*

Verse 12. *I have written to you, beloved children*—Thus St. John bespeaks all to whom he writes. But from the thirteenth to the twenty-seventh verse, he divides them particularly into "fathers," "young men," and "little children." *Because your sins are forgiven you*—As if he had said, This is the sum of what I have now written. He then proceeds to other things, which are built upon this foundation.

Verse 13. The address to spiritual fathers, young men, and little children, is first proposed in this verse, wherein he says, *I write to you, fathers: I write to you, young men: I write to you, little children*: and then enlarged upon; in doing which he says, "I have written to you, fathers," verse 14. "I have written to you, young men," verses 14—17. "I have written to you, little children," verses 18—27. Having finished his address to each, he returns to all together, whom he again terms, (as verse 12,) "beloved children." *Fathers, ye have known him that is from the beginning*—Ye have known the eternal God, in a manner wherein no other, even true believers, know him. *Young men, ye have overcome the wicked one*—In many battles, by the power of faith. *Little children, ye have known the Father*—As your Father, though ye have not yet overcome, by "the Spirit witnessing with your spirit, that ye are the children of God."

Verse 14. *I have written to you, fathers*—As if he had said, Observe well what I but now wrote. He speaks very briefly and modestly to these, who needed not much to be said to them, as having that deep acquaintance with God which comprises all necessary knowledge. *Young men, ye are strong*—In faith. And the word of God abideth in you—Deeply rooted in your hearts, whereby ye have often foiled your great adversary.

Verse 15. To you all, whether fathers, young men, or little children, I say, *Love not the world*—Pursue your victory by overcoming the world. *If any man love the world*—Seek happiness in visible things, he does not love God.

Verse 16. *The desire of the flesh*—Of the pleasure of the outward senses, whether of the taste, smell, or touch. *The desire of the eye*—Of the pleasures of imagination, to which the eye chiefly is subservient; of that internal sense whereby we relish whatever is grand, new, or beautiful. *The pride of life*—All that pomp in clothes, houses, furniture, equipage, manner of living, which generally procure honour from the bulk of mankind, and so gratify pride and vanity. It therefore directly includes the desire of praise, and, remotely, covetousness. All these desires are not from God, but from the prince of this world.

Verse 17. *The world passeth away, and the desire thereof*—That is, all that can gratify those desires passeth away with it. *But he that doeth the will of God*—That loves God, not the world. *Abideth*—In the enjoyment of what he loves, for ever.

Verse 18. *My little children, it is the last time*—The last dispensation of grace, that which is to continue to the end of time, is begun. *Ye have heard that antichrist cometh*—Under the term antichrist, or the spirit of antichrist, he includes all false teachers, and enemies to the truth; yea, whatever doctrines or men are contrary to Christ. It seems to have been long after this that the name of antichrist was appropriated to that grand adversary of Christ, "the man of sin," 2 Thess. ii. 3. Antichrist, in St. John's sense, that is, antichristianism, has been spreading from his time till now; and will do so, till that great adversary arises, and is destroyed by Christ's coming.

Verse 19. *They were not of us*—When they went; their hearts were before departed from God, otherwise, they would have continued with us: but they went out, that they might be made manifest—That is, this was made manifest by their going out.

Verse 20. *But ye have an anointing*—A chrism; perhaps so termed in opposition to the name of antichrist; an inward teaching from the Holy Ghost, whereby ye know all things—Necessary for

21 and know all things. I have not written to you because ye know not the truth; but because ye know it, and that no lie is of the truth. Who is that liar but he that denieth that Jesus is the Christ? He is antichrist who denieth the Father and the Son. Whosoever denieth the Son, he hath not the Father: he that acknowledgeth the Son hath the Father also. Therefore let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he hath promised us, eternal life. These things have I written to you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any should teach you, save as the same anointing teacheth you of all things, and is true, and is no lie, and as it hath taught you, ye shall abide in him.

28 And now, beloved children, abide in him: that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. Since ye know that he is

righteous, ye know that every one who practiseth righteousness is born of him.

CHAPTER III.

BEHOOLD, what manner of love the Father hath bestowed upon us, that we should be called the children of God: therefore the world knoweth us not, because it knoweth not him. Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth seeth him not, neither knoweth him. Beloved children, let no one deceive you: he that practiseth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. To this end the Son of God

your preservation from these seducers, and for your eternal salvation. St. John here but just touches upon the Holy Ghost, of whom he speaks more largely, 1 John iii. 24; iv. 13; v. 6.

Verse 21. *I have written—Namely, verse 13. To you, because ye know the truth—That is, to confirm you in the knowledge ye have already. Ye know that no lie is of the truth—That all the doctrines of these antichrists are irreconcilable to it.*

Verse 22. *Who is that liar—Who is guilty of that lying, but he who denies that truth which is the sum of all Christianity! That Jesus is the Christ, that he is the Son of God; that he came in the flesh, is one undivided truth: and he that denies any part of this, in effect denies the whole. He is antichrist—And the spirit of antichrist, who in denying the Son denies the Father also.*

Verse 23. *Whosoever denieth the eternal Son of God, as hath not communion with the Father; but as that truly and believingly acknowledgeth the Son, hath communion with the Father also.*

Verse 24. *If that truth concerning the Father and the Son, which ye have heard from the beginning, abide fixed and rooted in you, ye also shall abide in that happy communion with the Son and the Father.*

Verse 25. *He—The Son. Hath promised us—If we abide in him.*

Verse 26. *These things—From verse 21. I have written to you—St. John, according to his custom, begins and ends with the same form; and having finished a kind of parenthesis, verses 20—26, continues, verse 27, what he said in the twelfth verse, concerning them that would seduce you.*

Verse 27. *Ye need not that any should teach you, save as that anointing teacheth you—Which is always the same, always consistent with itself. But this does not exclude our need of being taught by them who partake of the same anointing. Of all things—Which it was necessary for you to know. And is no lie—Like that which antichrist teaches. Ye shall abide in him—This is added both by way of comfort and of exhortation. The whole discourse, from verse 18 to this, is peculiarly adapted to little children.*

Verse 28. *And now, beloved children—Having finished his address to each, he now returns to all in general. Abide in him, that is—A modest expression. May not be ashamed before him at his*

coming—O how will ye, Jews, Socinians, nominal Christians, be ashamed in that day!

Verse 29. *Every one—And none else. Who practiseth righteousness—From a believing, loving heart. Is born of him—For all his children are like himself.*

Verse 1. *That we should be called—That is, should be, the children of God. Therefore the world knoweth us not—They know not what to make of us. We are a mystery to them.*

Verse 2. *It doth not yet appear—Even to ourselves. What we shall be—it is something ineffable, which will raise the children of God to be, in a manner, as God himself. But we know, in general, that when he, the Son of God, shall appear, we shall be like him—The glory of God penetrating our inmost substance. For we shall see him as he is—Manifestly, without a veil. And that sight will transform us into the same likeness.*

Verse 3. *And every one that hath this hope in him—in God.*

Verse 4. *Whosoever committeth sin—Thereby transgresseth the holy, just, and good law of God, and so sets his authority at nought; for this is implied in the very nature of sin.*

Verse 5. *And ye know that he—Christ. Was manifested—That he came into the world for this very purpose. To take away our sins—To destroy them all, root and branch, and leave none remaining. And in him is no sin—So that he could not suffer on his own account, but to make us as himself.*

Verse 6. *Whosoever abideth in communion with him, by loving faith, sinneth not—While he so abideth. Whosoever sinneth certainly seeth him not—The loving eye of his soul is not then fixed upon God; neither doth he then experimentally know him—Whatever he did in time past.*

Verse 7. *Let no one deceive you—Let none persuade you that any man is righteous but as that uniformly practises righteousness; he alone is righteous, after the example of his Lord.*

Verse 8. *He that committeth sin is a child of the devil; for the devil sinneth from the beginning—That is, was the first sinner in the universe, and has continued to sin ever since. The Son of God was manifested to destroy the works of the devil—All sin. And will he not perform this in all that trust in him?*

Verse 9. *Whosoever is born of God—By living*

was manifested, to destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed abideth in him: and he cannot sin, because he is born of God. Hereby the children of God are manifested, and the children of the devil: whosoever practiseth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye have heard from the beginning, that we love one another. Not as Cain, who was of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we are passed from death to life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know no murderer hath eternal life abiding in him. Hereby we know the love of God, because he laid down his life for us: and we ought to lay down our lives for the

17 brethren. But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My beloved children, let us love not in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he hath given us commandment. And he that keepeth his commandments abideth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

faith, whereby God is continually breathing spiritual life into his soul, and his soul is continually breathing out love and prayer to God, doth not commit sin. For the divine seed of loving faith abideth in him; and, so long as it doth, he cannot sin, because he is born of God—is inwardly and universally changed.

Verse 10. *Neither he that loveth not his brother*—Here is the transition from the general proposition to one particular.

Verse 12. *Who was of the wicked one*—Who showed he was a child of the devil by killing his brother. *And wherefore slew he him*—For any fault? No, but just the reverse; for his goodness.

Verse 13. *Marvel not if the world hate you*—For the same cause.

Verse 14. *We know*—As if he had said, We ourselves could not love our brethren, unless we were passed from spiritual death to life; that is, born of God. *He that loveth not his brother abideth in death*—That is, is not born of God. And he that is not born of God, cannot love his brother.

Verse 15. *He, I say, abideth in spiritual death, is void of the life of God*. For whosoever hateth his brother, and there is no medium between loving and hating him, is, in God's account, a murderer—Every degree of hatred being a degree of the same temper which moved Cain to murder his brother. *And no murderer hath eternal life abiding in him*—But every loving believer hath. For love is the beginning of eternal life. It is the same, in substance, with glory.

Verse 16. The word *God* is not in the original. It was omitted by the apostle just as the particular name is omitted by Mary, when she says to the gardener, "Sir, if thou hast borne him hence?" and by the church, when she says, "Let him kiss me with the kisses of his mouth," Sol. Song i. 2; in both which places there is a language, a very emphatical language, even in silence. It declares how totally the thoughts were possessed by the blessed and glorious subject. It expresses also the superlative dignity and amiableness of the person meant, as though He, and He alone, was, or deserved to be, both known and admired by all. *Because he laid down his life*—Not merely for sinners, but for us in particular. From this truth believed, from this blessing enjoyed, the love of our brethren takes its rise, which may very justly be admitted as an evidence that our faith is no delusion.

Verse 17. *But who so hath this world's good*—Worldly substance, far less valuable than life.

And seeth his brother have need—The very sight of want knocks at the door of the spectator's heart. *And shutteth up*—Whether asked or not. *His bowels of compassion from him, how dwelleth the love of God in him*—Certainly not at all, however he may talk, verse 19, of loving God.

Verse 18. *Not in word*—Only. *But in deed*—In action; not in tongue, by empty professions, but in truth.

Verse 19. *And hereby we know*—We have a further proof by this real, operative love. *That we are of the truth*—That we have true faith, that we are true children of God. *And shall assure our hearts before him*—Shall enjoy the assurance of his favour, and the "testimony of a good conscience toward God." The "heart," in St. John's language, is the conscience. The word "conscience" is not found in his writings.

Verse 20. *For if we have not this testimony, if in anything our heart, our own conscience, condemn us, much more does God, who is greater than our heart*—An infinitely holier and a more impartial Judge. *And knoweth all things*—So that there is no hope of hiding it from him.

Verse 21. *If our heart condemn us not*—If our conscience, duly enlightened by the word and Spirit of God, and comparing all our thoughts, words, and works, with that word, pronounce that they agree therewith. *Then have we confidence toward God*—Not only our consciousness of his favour continues and increases, but we have a full persuasion, that whatsoever we ask we shall receive of him.

Verse 23. *And this is his commandment*—All his commandments in one word. *That we should love and love*—in the manner and degree which he hath taught. This is the greatest and most important command that ever issued from the throne of glory. If this be neglected, no other can be kept: if this be observed, all others are easy.

Verse 24. *And he that keepeth his commandments*—That thus believes and loves. *Abideth in him, and God in him; and hereby we know that he abideth in us, by the Spirit which he hath given us*—Which witnesseth with our spirits that we are his children, and brings forth his fruits of peace, love, holiness. This is the transition to the treating of the Holy Spirit which immediately follows.

Verse 1. *Hellens not every spirit*—Whereby any teacher is seduced. *But try the spirits*—By the rule which follows. We are to try all spirits by

CHAPTER IV.

BELOVED, believe not every spirit; but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby ye know the Spirit of God: Every spirit which confesseth Jesus Christ, who is come in the flesh, is of God: And every spirit which confesseth not Jesus Christ who is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it cometh; and now already it is in the world. Ye are of God, beloved children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. Hereby was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins. Beloved, if God so loved us, we ought also to

the written word: "To the law and to the testimony!" If any man speak not according to these, the spirit which actuates him is not of God.

Verse 2. *Every spirit*—Or teacher. *Which confesseth*—Both with heart and voice. *Jesus Christ, who is come in the flesh, is of God*—This his coming presupposes, contains, and draws after it, the whole doctrine of Christ.

Verse 3. *Ye have heard*—From our Lord and us, that it cometh.

Verse 4. *Ye have overcome* these seducers; because greater is the Spirit of Christ that is in you, than the spirit of antichrist that is in the world.

Verse 5. *They*—Those false prophets. *Are of the world*—Of the number of those that know not God. *Therefore speak they of the world*—From the same principle, wisdom, spirit; and, of consequence, the world heareth them—With approbation.

Verse 6. *We*—Apostles. *Are of God*—Immediately taught, and sent by him. *Hereby we know*—From what is said, verses 2—6.

Verse 7. *Let us love one another*—From the doctrine he has just been defending he draws this exhortation. It is by the Spirit that the love of God is shed abroad in our hearts. *Every one that truly loveth God and his neighbour is born of God*.

Verse 8. *God is love*—This little sentence brought St. John more sweetness, even in the time he was writing it, than the whole world can bring. God is often styled holy, righteous, wise; but not holiness, righteousness, or wisdom in the abstract, as he is said to be love; intimating that this is his darling, his reigning attribute, the attribute that sheds an amiable glory on all his other perfections.

Verse 12. *If we love one another, God abideth in us*—This is treated of, verses 13—16. *And his love perfected*, has its full effect, in us—This is treated of, verses 17—19.

Verse 14. *And in consequence of this we have seen and testify that the Father sent the Son*—These are the foundation and the criteria of our abiding in God and God in us, the communion of the Spirit, and the confession of the Son.

12 love one another. No man hath seen God at any time. If we love one another, God abideth in us, and his love is perfected in us. Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit. And we have seen and testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and believe the love that God hath to us. God is love; and he that abideth in love abideth in God, and God in him. Hereby is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us. 20 If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.

CHAPTER V.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one who loveth him that begat loveth him also

Verse 15. *Whosoever shall, from a principle of loving faith, openly confess in the face of all opposition and danger, that Jesus is the Son of God, God abideth in him*.

Verse 16. *And we know and believe*—By the same Spirit, the love that God hath to us.

Verse 17. *Hereby*—That is, by this communion with God. *Is our love made perfect; that we may*—That is, so that we shall, have boldness in the day of judgment—When all the stout-hearted shall tremble. *Because as he*—Christ. *Is*—All love. *So are we*—Who are fathers in Christ, even in this world.

Verse 18. *There is no fear in love*—No slavish fear can be where love reigns. *But perfect, adult love casteth out slavish fear: because such fear hath torment*—And so is inconsistent with the happiness of love. A natural man has neither fear nor love; one that is awakened, fear without love; a babe in Christ, love and fear; a father in Christ, love without fear.

Verse 19. *We love him, because he first loved us*—This is the sum of all religion, the genuine model of Christianity. None can say more: why should any one say less, or less intelligibly?

Verse 20. *Whom he hath seen*—Who is daily presented to his senses, to raise his esteem, and move his kindness or compassion toward him.

Verse 21. *And this commandment have we from him*—Both God and Christ. *That he who loveth God love his brother*—Every one, whatever his opinions or mode of worship be, purely because he is the child, and bears the image, of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions, and receive his way of worship; and he loves them for that, and not for Christ's sake.

Verse 1. The scope and sum of this whole paragraph appears from the conclusion of it, verse 13: "These things have I written to you who believe, that ye may know that ye who believe have eternal life." So faith is the first and last point with St. John also. *Every one who*

2 that is begotten of him. Hereby we know that we love the children of God, when we love God, and keep his commandments.
 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that over-

loved God that begat loveth him also that is begotten of him—Hath a natural affection to all his brethren.

Verse 2. *Hereby we know—This is a plain proof. That we love the children of God—As his children.*

Verse 3. *For this is the love of God—The only sure proof of it. That we keep his commandments. And his commandments are not grievous—To any that are born of God.*

Verse 4. *For whatsoever—This expression implies the most unlimited universality. Is born of God overcometh the world—Conquers whatever it can lay in the way, either to allure or fright the children of God from keeping his commandments. And this is the victory—The grand means of overcoming. Even our faith—Seeing all things are possible to him that believeth.*

Verse 5. *Who is he that overcometh the world—That is superior to all worldly care, desire, fear! Every believer, and none else. The seventh verse (usually so reckoned) is a brief recapitulation of all which has been before advanced concerning the Father, the Son, and the Spirit. It is cited, in conjunction with the sixth and eighth, by Tertullian, Cyprian, and an uninterrupted train of Fathers. And, indeed, what the sun is in the world, what the heart is in a man, what the needle is in the mariner's compass, this verse is in the epistle. By this the sixth, eighth, and ninth verses are indissolubly connected; as will be evident, beyond all contradiction, when they are accurately considered.*

Verse 6. *This is he—St. John here shows the immovable foundation of that faith that Jesus is the Son of God; not only the testimony of man, but the firm, indubitable testimony of God. Who came—Jesus is he of whom it was promised that he should come; and who, accordingly, "is" come. And this the Spirit, and the water, and the blood testify. Even Jesus—Who, coming by water and blood, is by this very thing demonstrated to be the Christ. Not by the water only—Wherein he was baptized. But by the water and the blood—Which he shed when he had finished the work his Father had given him to do. He not only undertook at his baptism "to fulfil all righteousness," but on the cross accomplished what he had undertaken; in token whereof, when all was finished, blood and water came out of his side. And it is the Spirit who likewise testifieth—Of Jesus Christ; namely, by Moses and all the prophets, by John the Baptist, by all the apostles, and in all the writings of the New Testament. And against his testimony there can be no exception, because the Spirit is truth—The very God of truth.*

Verse 7. *What Bengelius has advanced, both concerning the transposition of these two verses, and the authority of the controverted verse, partly in his "Gnomon," and partly in his "Apparatus Criticus," will abundantly satisfy any impartial person. For there are three that testify—Literally, "testifying," or "bearing witness." The participle is put for the noun "witnesses," to intimate that the act of testifying, and the effect of it, are continually present. Properly, persons only can testify; and that "three" are described "testifying" on earth, as if they were*

cometh the world, but he that believeth that Jesus is the Son of God! This is he that came by water and blood; even Jesus Christ; not by the water only, but by the water and the blood. And it is the Spirit who testifieth, because the Spirit is truth.
 7 For there are three that testify on earth, the Spirit, and the water, and the blood: and 8 these three agree in one. And there are

persons, is elegantly subservient to the "three" persons "testifying in heaven." The Spirit—in the word, confirmed by miracles. The water—Of baptism, wherein we are dedicated to the Son, (with the Father and Spirit,) typifying his spotless purity, and the inward purifying of our nature. And the blood—Represented in the Lord's supper, and applied to the consciences of believers. And these three harmoniously agree in one—in bearing the same testimony,—that Jesus Christ is the divine, the complete, the only Saviour of the world.

Verse 8. *And there are three that testify in heaven—The testimony of the Spirit, the water, and the blood, is by an eminent gradation corroborated by three, who give a still greater testimony. The Father—Who clearly testified of the Son, both at his baptism and at his transfiguration. The Word—Who testified of himself on many occasions, while he was on earth; and again, with still greater solemnity, after his ascension into heaven, Rev. i. 5; xix. 13. And the Spirit—Whose testimony was added chiefly after his glorification, chap. ii. 27; John xv. 26; Acts v. 32; Rom. viii. 16. And these three are one—Even as those two, the Father and the Son, are one, John x. 30. Nothing can separate the Spirit from the Father and the Son. If he were not one with the Father and the Son, the apostle ought to have said, "The Father and the Word," who are one, "and the Spirit, are two." But this is contrary to the whole tenor of revelation. It remains that "these three are one." They are one in essence, in knowledge, in will, and in their testimony.*

It is observable, the three in the one verse are opposed, not conjointly, but severally, to the three in the other: as if he had said, Not only the Spirit testifies, but also the Father, John v. 37; not only the water, but also the Word, John iii. 11, x. 41; not only the blood, but also the Holy Ghost, John xv. 26, &c. It must now appear, to every reasonable man, how absolutely necessary the eighth verse is. St. John could not think of the testimony of the Spirit, and water, and blood, and subjoin, "The testimony of God is greater," without thinking also of the testimony of the Son and Holy Ghost; yea, and mentioning it in so solemn an enumeration. Nor can any possible reason be devised, why, without "three testifying in heaven," he should enumerate "three," and no more, "who testify on earth." The testimony of all is given on earth, not in heaven; but they who testify are part on earth, part in heaven. The witnesses who are on earth testify chiefly concerning his abode on earth, though not excluding his state of exaltation; the witnesses who are in heaven testify chiefly concerning his glory at God's right hand, though not excluding his state of humiliation.

The seventh verse, therefore, with the sixth, contains a recapitulation of the whole economy of Christ, from his baptism to pentecost; the eighth, the sum of the divine economy, from the time of his exaltation.

Hence it farther appears, that this position of the seventh and eighth verses, which places those who testify "on earth" before those who

three that testify in heaven, the Father, the Word, and the Holy Ghost: and these three are one. If we receive the testimony of men, the testimony of God is greater: and this is the testimony of God which he hath testified of his Son. He that believeth on the Son of God, hath the testimony in himself: he that believeth not God hath made him a liar; because he believeth not the testimony which he hath testified of his Son. And this is the testimony, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written to you who believe on the name of the Son of God; that ye may know that ye who believe on the name of the Son of God have eternal life. And this is the confidence which we have in him, that, if we ask anything

testify "in heaven," is abundantly preferable to the other, and affords a gradation admirably suited to the subject.

Verse 9. *If we receive the testimony of men*—As we do continually, and must do in a thousand instances. *The testimony of God is greater*—Of higher authority, and much more worthy to be received; namely, this very testimony which God the Father, together with the Word and the Spirit, hath testified of the Son, as the Saviour of the world.

Verse 10. *He that believeth on the Son of God, hath the testimony*—The clear evidence of this, in himself: *he that believeth not God, in this, hath made him a liar; because he supposes that to be false which God has expressly testified.*

Verse 11. *And this is the sum of that testimony, that God hath given us a title to, and the real beginning of, eternal life; and that this is purchased by, and treasured up in, his Son, who has all the springs and the fulness of it in himself, to communicate to his body, the church, first in grace and then in glory.*

Verse 12. It plainly follows, *he that hath the Son*—Living and reigning in him by faith. *Hath this life; he that hath not the Son of God hath not this life*—Hath no part or lot therein. In the former clause, the apostle says simply, "the Son;" because believers know him: in the latter, "the Son of God;" that unbelievers may know how great a blessing they fall short of.

Verse 13. *These things have I written*—In the introduction, 1 John i. 4, he said, "I write:" now, in the close, "I have written." *That ye may know*—With a fuller and stronger assurance, *that ye have eternal life.*

Verse 14. *And we—Who believe—Have this farther confidence in him, that he heareth*—That is, favourably regards, whatever prayer we offer in faith, according to his revealed will.

Verse 15. *We have*—Faith anticipates the blessings. *The petitions which we asked of him*—Even before the event. And when the event comes, we know it comes in answer to our prayer.

Verse 16. This extends to things of the greatest importance. *If any one see his brother*—That is, any man. *Sin a sin which is not unto death*—That is, any sin but total apostasy from both the

15 according to his will, he heareth us: And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we have asked of him. If any one see his brother sin a sin which is not unto death, let him ask, and he will give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for that. All unrighteousness is sin: but there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is born of God keepeth himself, and the wicked one toucheth him not. We know that we are of God, and the whole world lieth in the wicked one. But we know that the Son of God is come, and he hath given us an understanding, that we may know the true one, and we are in the true one, even in his Son Jesus Christ. This is the true God, and eternal life. Beloved children, keep yourselves from idols.

power and form of godliness. *Let him ask, and God will give him life*—Pardon and spiritual life, for that sinner. *There is a sin unto death: I do not say that he shall pray for that*—That is, let him not pray for it. "A sin unto death" may likewise mean, one which God has determined to punish with death.

Verse 17. *All deviation from perfect holiness is sin; but all sin is not unpardonable.*

Verse 18. Yet this gives us no encouragement to sin: on the contrary, ■ is an indisputable truth, *he that is born of God*—That sees and loves God. *Sinneth not*—So long as that loving faith abides in him, he neither speaks nor does anything which God hath forbidden. *He keepeth himself*—Watching unto prayer. *And, while he does this, the wicked one toucheth him not*—So as to hurt him.

Verse 19. *We know that we are children of God*—By the witness and the fruit of his Spirit, 1 John iii. 24. But the whole world—All who have not his Spirit, not only is "touched" by him, but by idolatry, fraud, violence, lasciviousness, impiety, all manner of wickedness. *Lieth in the wicked one*—Void of life, void of sense. In this short expression the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.

Verse 20. *And we know*—By all these infallible proofs. *That the Son of God is come*—Into the world. *And he hath given us a spiritual understanding, that we may know him, the true one*—The "faithful and true witness." *And we are in the true one*—As branches in the vine, even in Jesus Christ, the eternal Son of God. *This Jesus is the only living and true God, together with the Father and the Spirit, and the original fountain of eternal life.* So the beginning and the end of the epistle agree.

Verse 21. *Keep yourselves from idols*—From all worship of false gods, from all worship of images or of any creature, and from every inward idol; from loving, desiring, fearing anything more than God. Seek all help and defence from evil, all happiness in the true God alone.

NOTES ON THE SECOND EPISTLE OF ST JOHN.

THE parts of this epistle, written to some Christian matron and her religious children, are three:—

- I. The inscription,
- II. An exhortation to persevere in true faith and love,
- III. The conclusion,

V. 1—3
4—11
12—13

II. ST. JOHN.

THE elder unto the elect Kuria and her children, whom I love in the truth; and not I only, but likewise all who know the truth; For the truth's sake, which abideth in us, and shall be with us for ever. Grace be with you, mercy and peace, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly that I found of thy children walking in the truth, as we received commandment from the Father. And now I beseech thee, Kuria, not as writing a new commandment to thee, but that which we had from the beginning, that we may love one another. And this is love, that we walk after his commandments. This is the commandment, as ye have heard from the beginning, that ye may walk in it. For many

seducers are entered into the world, who confess not Jesus Christ that came in the flesh. This is the seducer and the antichrist.

Look to yourselves, that we lose not the things we have wrought, but receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If any come to you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds.

Having many things to write to you, I was not minded to write with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full. The children of thy elect sister salute thee.

Verse 1. *The elder*—An appellation suited to a familiar letter, but upon a weighty subject. *To the elect*—That is, Christian. *Kuria* is undoubtedly a proper name, both here and in verse 5; for it was not then usual to apply the title of lady to any but the Roman empress; neither would such a manner of speaking have been suitable to the simplicity and dignity of the apostle. *Whom*—Both her and her children. *I love in the truth*—With unfeigned and holy love.

Verse 2. *For the truth's sake, which abideth in us*—As a living principle of faith and holiness.

Verse 3. *Grace takes away guilt; mercy, misery; peace* implies the abiding in grace and mercy. It includes the testimony of God's Spirit, both that we are his children, and that all our ways are acceptable to him. This is the very foretaste of heaven itself, where it is perfected. *In truth and love*—Or, faith and love, as St. Paul speaks. Faith and truth are here synonymous terms.

Verse 4. *I found of thy children*—Probably in their aunt's house, verse 13. *Walking in the truth*—In faith and love.

Verse 5. *That which we had from the beginning*—Of our Lord's ministry. Indeed it was, in some sense, from the beginning of the world. *That we may love one another*—More abundantly.

Verse 6. *And this is the proof of true love, universal obedience built on the love of God. This is Love. Is the great commandment which ye have heard from the beginning*—Of our preaching.

Verse 7. Carefully keep what ye have heard

from the beginning, for many seducers are entered into the world, who confess not Jesus Christ that came in the flesh—Who disbelieve either his prophetic, or priestly, or kingly office. Whosoever does this is the seducer—From God. And the antichrist—Fighting against Christ.

Verse 8. *That we lose not the things which we have wrought*—Which every apostate does. *But receive a full reward*—Having fully employed all our talents to the glory of him that gave them. Here again the apostle modestly transfers it to himself.

Verse 9. *Receive this as a certain rule: Whosoever transgresseth*—Any law of God. *Hath not God*—For his Father and his God. *He that abideth in the doctrine of Christ*—Believing and obeying it. *He hath both the Father and the Son*—For his God.

Verse 10. *If any come to you*—Either as a teacher or a brother. *And bring not this doctrine*—That is, advance anything contrary to it. *Receive him not into your house*—As either a teacher or a brother. *Neither bid him God speed*—Give him no encouragement therein.

Verse 11. *For he that biddeth him God speed*—That gives him any encouragement, is accessory to his evil deeds.

Verse 12. *Having many things to write, I was not minded to write now*—Only of these, which were then peculiarly needful.

Verse 13. *The children of thy elect, or Christian, sister*—Absent, if not dead, when the apostle wrote this.

NOTES ON THE THIRD EPISTLE OF ST. JOHN.

THE third epistle has likewise three parts:—

- I. The inscription,
- II. The commendation of Gaius,
With a caution against Diotrephes,
And a recommendation of Demetrius,
- III. The conclusion,

V. 1, 3
3—8
9—11
12
13, 14

III. ST. JOHN.

THE elder unto the beloved Gaius, whom I truly love. Beloved, I pray that in every respect thou mayest prosper and be in health, as thy soul prospereth.

For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, as thou walkest in the truth. I have no greater joy than this, to hear that my children walk in the truth. Beloved, thou dost faithfully whatsoever thou doest to the brethren, and to strangers; Who have testified of thy love before the church; whom if thou send forward on their journey after a godly sort, thou shalt do well: For they went forth for his sake, taking nothing of the gentiles. We ought therefore to receive such, that we may be fellowhelpers to the truth. I wrote to the church; but Diotrephes, who loveth to have the pre-emi-

nence among them, receiveth us not. Wherefore, if I come, I will remember his wicked deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that is a doer of good is of God: he that is a doer of evil hath not seen God. Demetrius hath a good testimony from all men, and from the truth itself; yea, we also bear testimony; and ye know that our testimony is true. I had many things to write, but I will not write to thee with ink and pen: But I trust to see thee shortly, and we shall speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

Verse 1. *Gaius* was probably that Gaius of Corinth whom St. Paul mentions, Rom. xvi. 23. If so, either he was removed from Achaia into Asia, or St. John sent this letter to Corinth.

Verse 3. *For*—I know thou usest all thy talents to his glory. *The truth that is in thee*—The true faith and love.

Verse 4. *I have no greater joy than this*—Such is the spirit of every true Christian pastor. To hear that my children walk in the truth—Gaius probably was converted by St. Paul. Therefore when St. John speaks of him, with other believers, as his children, it may be considered as the tender style of paternal love, whoever were the instruments of their conversion. And his using this appellation, when writing under the character of "the elder," has its peculiar beauty.

Verse 6. *Faithfully*—Uprightly and sincerely.

Verse 8. *Who have testified of thy love before the church*—The congregation with whom I now reside. *Whom if thou send forward on their journey*—Supplied with what is needful. *Thou shalt do well*—How tenderly does the apostle enjoin this!

Verse 7. *They went forth*—To preach the gospel. Verse 8. *To receive*—With all kindness. *The truth*—Which they preach.

Verse 9. *I wrote to the church*—Probably that to which they came. *But Diotrephes*—Perhaps the pastor of it. *Who loveth to have the pre-eminence among them*—To govern all things according to his own will. *Receiveth us not*—Neither them nor me. So did the mystery of iniquity already work!

Verse 10. *He prateeth against us*—Both them and me, thereby endeavouring to excuse himself.

Verse 11. *Follow not that which is evil*—In Diotrephes. *But that which is good*—In Demetrius. *He hath not seen God*—Is a stranger to him.

Verse 12. *And from the truth itself*—That is, what they testify is the very truth. *Yea, we also bear testimony*—I and they that are with me.

Verse 14. *Salute the friends by name*—That is, in the same manner as if I had named them one by one. The word "friends" does not often occur in the New Testament, being swallowed up in the more endearing one of brother.

NOTES ON THE GENERAL EPISTLE OF ST. JUDE.

THIS epistle has three parts:—

I. The inscription,	V. 1, 2
II. The treatise, in which,	
1. He exhorts them to contend for the faith,	3
2. Describes the punishment and the manners of its adversaries,	4—16
3. Warns the believers,	17—19
4. Confirms them,	20, 21
5. Instructs them in their duty to others,	22, 23
III. The conclusion,	24, 25

This epistle greatly resembles the second of St. Peter, which St. Jude seems to have had in view while he wrote. That was written but a very little before his death; and hence we may gather that St. Jude lived some time after it, and saw that grievous declension in the church which St. Peter had foretold. But he passes over some things mentioned by St. Peter, repeats some in different expressions and with a different view, and adds others; clearly evidencing thereby the wisdom of God which rested upon him. Thus St. Peter cites and confirms St. Paul's writings, and is himself cited and confirmed by St. Jude.

ST. JUDE.

JUDE, a servant of Jesus Christ, and brother of James, to them that are beloved of God the Father, and preserved through Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied.
 2 Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you, and exhort you to contend earnestly for the faith which was once delivered to the saints. For there are certain men crept in unawares, who were

of old described before with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. I am therefore willing to remind you, you who once knew this, that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels who kept not their first dignity, but left their own habitation, he hath reserved in everlasting chains

Vers 1. *Jude, a servant of Jesus Christ*—The highest glory which any, either angel or man, can aspire to. The word "servant," under the old covenant, was adapted to the spirit of fear and bondage that clave to that dispensation. But when the time appointed of the Father was come, for the sending of his Son to redeem them that were under the law, the word "servant" (used by the apostles concerning themselves and all the children of God) signified one that, having the Spirit of adoption, is made free by the Son of God. His being a servant is the fruit and perfection of his being a son. And whenever the throne of God and of the Lamb shall be in the New Jerusalem, then will it be indeed that "his servants shall serve him," Rev. xxii. 3. *The brother of James*—St. James was the more eminent, usually styled, "the brother of the Lord." *To them that are beloved*—The conclusion, verse 21, exactly answers the introduction. *And preserved through Jesus Christ*—So both the spring and the accomplishment of salvation are pointed out. This is premised, lest any of them should be discouraged by the terrible things which are afterwards mentioned. *And called*—To receive the whole blessing of God, in time and eternity.

Vers 3. *When I gave all diligence to write to you of the common salvation*—Designed for all, and enjoyed by all believers. Here the design of the

epistle is expressed; the end of which exactly answers the beginning. *It was needful to exhort you to contend earnestly*—Yet humbly, meekly, and lovingly; otherwise your contention will only hurt your cause, if not destroy your soul. *For the faith*—All the fundamental truths. *Once delivered*—By God, to remain unvaried for ever.

Vers 4. *There are certain men crept in, who were of old described before*—Even as early as Noah; of whom it was foretold, that by their wilful sin they would incur this condemnation. *Turning the grace of God*—Revealed in the gospel. *Into lasciviousness*—Into an occasion of more abandoned wickedness.

Vers 5. *He afterwards destroyed*—The far greater part of that very people whom he had once saved. Let none therefore presume upon past mercies, as if he was now out of danger.

Vers 6. *And the angels, who kept not their first dignity*—Once assigned them under the Son of God. *But voluntarily left their own habitation*—Then properly their own, by the free gift of God. *He reserved*—Delivered to be kept. *In everlasting chains under darkness*—O how unlike their own habitation! When these fallen angels came out of the hands of God, they were holy; else God made that which was evil; and being

the last time there will be mockers, walking after their own ungodly desires.

- 19 These are they who separate themselves,
20 sensual, not having the Spirit. But ye,
beloved, building yourselves up in your most
holy faith, praying through the Holy Spirit,
21 Keep yourselves in the love of God, looking
for the mercy of our Lord Jesus Christ unto
22 eternal life. And some, that are wavering,

Verse 17. *By the apostles*—He does not exempt himself from the number of apostles. For in the next verse he says, *they told YOU*, not us.

Verse 19. *These are they who separate themselves, sensual, not having the Spirit*—Having natural senses and understanding only, not the Spirit of God; otherwise they could not “separate.” For that it is a sin, and a very heinous one, “to separate from the church,” is out of all question. But then it should be observed, 1. That by “the church” is meant a body of living Christians, who are “an habitation of God through the Spirit.” 2. That by “separating” is understood, renouncing all religious intercourse with them; no longer joining with them in solemn prayer, or the other public offices of religion: and, 3. That we have no more authority from scripture to call even this schism, than to call it murder.

Verse 20. *But ye, beloved, not separating, but building yourselves up in your most holy faith*—Than which none can be more holy in itself, or more conducive to the most refined and exalted holiness. *Praying through the Holy Spirit*—Who alone is able to build you up, as he alone laid the foundation. In this and the following verse

- 23 convince; Some save, snatching *them* out of the fire; on others have compassion with fear, hating even the garment spotted by the flesh.
24 Now to him *who is* able to keep them from falling, and to present *them* faultless in the presence of his glory with exceeding joy,
25 To the only God our Saviour, be glory and majesty, might and authority, both now and to all ages. Amen.

St. Jude mentions the Father, Son, and Spirit, together with faith, love, and hope.

Verse 21. By these means, through his grace, keep yourselves in the love of God, and in the confident expectation of that eternal life which is purchased for you, and conferred upon you, through the mere mercy of our Lord Jesus Christ.

Verse 22. Meantime watch over others, as well as yourselves, and give them such help as their various needs require. For instance, 1. *Some, that are wavering in judgment, staggered by others’ or by their own evil reasoning, endeavour more deeply to convince of the whole truth as it is in Jesus.* 2. *Some snatch, with a swift and strong hand, out of the fire of sin and temptation.* 3. *On others show compassion in a milder and gentler way; though still with a jealous fear, lest yourselves be infected with the disease you endeavour to cure.* See, therefore, that while you love the sinners, ye retain the utmost abhorrence of their sins, and of any the least degree of, or approach to, them.

Verse 24. *Now to him who alone is able to keep them from falling*—into any of these errors or sins. *And to present them faultless in the presence of his glory*—That is, in his own presence, when he shall be revealed in all his glory.

NOTES ON THE REVELATION OF JESUS CHRIST.

IT is scarce possible for any that either love or fear God not to feel their hearts extremely affected in seriously reading either the beginning or the latter part of the Revelation. These, it is evident, we cannot consider too much; but the intermediate parts I did not study at all for many years; as utterly despairing of understanding them, after the fruitless attempts of so many wise and good men: and perhaps I should have lived and died in this sentiment, had I not seen the works of the great Bengelius. But these revived my hopes of understanding even the prophecies of this book; at least many of them in some good degree: for perhaps some will not be opened but in eternity. Let us, however, bless God for the measure of light we may enjoy, and improve it to his glory.

The following notes are mostly those of that excellent man; a few of which are taken from his *Gnomon Novi Testamenti*, but far more from his *Ekklarte Offenbarung*, which is a full and regular comment on the Revelation. Every part of this I do not undertake to defend. But none should condemn him without reading his proofs at large. It did not suit my design to insert these: they are above the capacity of ordinary readers. Nor had I room to insert the entire translation of a book which contains near twelve hundred pages.

All I can do is, partly to translate, partly abridge, the most necessary of his observations; allowing myself the liberty to alter some of them, and to add a few notes where he is not full. His text, it may be observed, I have taken almost throughout, which I apprehend he has abundantly defended both in the *Gnomon* itself, and in his *Apparatus* and *Crisis in Apocalypsin*.

Yet I by no means pretend to understand or explain all that is contained in this mysterious book. I only offer what help I can to the serious inquirer, and shall rejoice if any be moved thereby more carefully to read and more deeply to consider the words of this prophecy. Blessed be he that does this with a single eye. His labour shall not be in vain.

THE REVELATION.

CHAPTER I.

THE Revelation of Jesus Christ, which God gave unto him, to show his servants

the things which must shortly come to pass; and he sent and signified them by his angel
2 to his servant John: Who hath testified the

Verse 1. *The Revelation*—Properly so called; or things covered before are here revealed, or unveiled. No prophecy in the Old Testament has this title; it was reserved for this alone in the New. It is, as it were, a manifesto, wherein the Heir of all things declares that all power is given him in heaven and earth, and that he will in the end gloriously exercise that power, maugre all the opposition of all his enemies. *Of Jesus Christ*—Not of "John the Divine," a title added in latter ages. Certain it is, that appellation, the Divine, was not brought into the church, much less was it affixed to John the apostle, till long after the apostolic age. It was St. John, indeed, who wrote this book, but the author of it is Jesus Christ. *Which God gave unto him*—According to his holy, glorified humanity, as the great Prophet of the church. God gave the Revelation to Jesus Christ; Jesus Christ made it known to his servants. *To show*—This word recurs, Rev. xxii. 6; and in many places the parts of this book refer to each other. Indeed the whole structure of it breathes the art of God, comprising, in the most finished compendium, things to come, many, various; near, intermediate, remote; the greatest, the least; terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite; relative to each other at a small, at a great distance; and therefore sometimes, as it were, disappearing, broken off, suspended,

and afterwards unexpectedly and most seasonably appearing again. In all its parts it has an admirable variety, with the most exact harmony, beautifully illustrated by those very digressions which seem to interrupt it. In this manner does it display the manifold wisdom of God shining in the economy of the church through so many ages. *His servants*—Much is comprehended in this appellation. It is a great thing to be a servant of Jesus Christ. This book is dedicated particularly to the servants of Christ in the seven churches in Asia; but not exclusive of all his other servants, in all nations and ages. It is one single revelation, and yet sufficient for them all, from the time it was written to the end of the world. Serve thou the Lord Jesus Christ in truth: so shalt thou learn his secret in this book; yea, and thou shalt feel in thy heart whether this book be divine, or not. *The things which must shortly come to pass*—The things contained in this prophecy did begin to be accomplished shortly after it was given; and the whole might be said to come to pass shortly, in the same sense as St. Peter says, "The end of all things is at hand;" and our Lord himself, "Behold, I come quickly." There is in this book a rich treasure of all the doctrines pertaining to faith and holiness. But these are also delivered in other parts of holy writ; so that the Revelation need not to have been given for the sake of these. The peculiar design of this is, "to

word of God, and the testimony of Jesus Christ, whatsoever things he saw. Happy is he that readeth, and they that hear the words of this prophecy, and keep the things

show the things which must come to pass." And this we are especially to have before our eyes whenever we read or hear it.

It is said afterward, "Write what thou seest;" and again, "Write what thou hast seen, and what is, and what shall be hereafter;" but here, where the scope of the book is shown, it is only said, "the things which must come to pass." Accordingly, the showing things to come, is the great point in view throughout the whole. And St. John writes what he has seen, and what is, only as it has an influence on, or gives light to, what shall be. And he—Jesus Christ. *Sent and signified them*—Showed them by signs or emblems; so the Greek word properly means. *By his angel*—Peculiarly called, in the sequel, "the angel of God," and particularly mentioned, chap. xvii. 1; xxi. 9; xxii. 6, 16. *To his servant John*—A title given to no other single person throughout the book.

Verse 2. *Who hath testified*—In the following book. *The word of God*—Given directly by God. *And the testimony of Jesus*—Which he hath left us, as the faithful and true witness. *Whosoever things he saw*—In such a manner as was a full confirmation of the divine original of this book.

Verse 3. *Happy is he that readeth, and they that hear, the words of this prophecy*—Some have miserably handled this book. Hence others are afraid to touch it; and, while they desire to know all things else, reject only the knowledge of those which God hath shown. They inquire after anything rather than this; as if it were written, "Happy is he that doth NOT read this prophecy." Nay, but "happy is he that readeth, and they that hear and keep the words thereof"—Especially at this time, when so considerable a part of them is on the point of being fulfilled.

Nor are helps wanting whereby any sincere and diligent inquirer may understand what he reads therein. The book itself is written in the most accurate manner possible. It distinguishes the several things whereof it treats by seven epistles, seven seals, seven trumpets, seven phials; each of which sevens is divided into four and three. Many things the book itself explains; as the seven stars; the seven candlesticks; the lamb, his seven horns and seven eyes; the incense; the dragon; the heads and horns of the beasts; the fine linen; the testimony of Jesus: and much light arises from comparing it with the ancient prophecies, and the predictions in the other books of the New Testament.

In this book our Lord has comprised what was wanting in those prophecies touching the time which followed his ascension and the end of the Jewish polity. Accordingly, it reaches from the old Jerusalem to the new, reducing all things into one sum, in the exactest order, and with a near resemblance to the ancient prophets. The introduction and conclusion agree with Daniel; the description of the man-child, and the promises to Sion, with Isaiah; the judgment of Babylon, with Jeremiah; again, the determination of times, with Daniel; the architecture of the holy city, with Ezekiel; the emblems of the horses, candlesticks, &c., with Zechariah. Many things agree described by the prophets are here summarily repeated; and frequently in the same words. To them we may then usefully have recourse. Yet the Revelation suffers for the explaining itself, even if we do

which are written therein: for the time is near.

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from

not yet understand those prophecies; yea, it casts much light upon them. Frequently, likewise, where there is a resemblance between them, there is a difference also; the Revelation, as it were, taking a stock from one of the old prophets, and inserting a new graft into it. Thus Zechariah speaks of two olive-trees; and so does St. John, but with a different meaning. Daniel has a beast with ten horns; so has St. John, but not with quite the same signification. And here the difference of words, emblems, things, times, ought studiously to be observed.

Our Lord foretold many things before his passion; but not all things; for it was not yet seasonable. Many things, likewise, his Spirit foretold in the writings of the apostles, so far as the necessities of those times required; now he comprises them all in one short book; therein, presupposing all the other prophecies, and at the same time explaining, continuing, and perfecting them in one thread. It is right therefore to compare them; but not to measure the fulness of these by the scantiness of those preceding.

Christ, when on earth, foretold what would come to pass in a short time; adding a brief description of the last things. Here he foretells the intermediate things; so that both put together constitute one complete chain of prophecy. This book is therefore not only the sum and the key of all the prophecies which preceded, but likewise a supplement to all; the seals being closed before. Of consequence, it contains many particulars not revealed in any other part of scripture. They have therefore little gratitude to God for such a revelation, reserved for the exaltation of Christ, who boldly reject whatever they find here which was not revealed, or not so clearly, in other parts of scripture. "He that readeth and they that hear"—St. John probably sent this book by a single person into Asia, who read it in the churches, while many heard. But this, likewise, in a secondary sense, refers to all that shall duly read or hear it in all ages. "The words of this prophecy"—It is a revelation with regard to Christ who gives it; a prophecy, with regard to John who delivers it to the churches. *And keep the things which are written therein*—In such a manner as the nature of them requires; namely, with repentance, faith, patience, prayer, obedience, watchfulness, constancy. It behoves every Christian, at all opportunities, to read what is written in the oracles of God; and to read this precious book in particular, frequently, reverently, and attentively. *For the time*—Of its beginning to be accomplished. *Is near*—Even when St. John wrote. How much nearer to us is even the full accomplishment of this weighty prophecy!

Verse 4. *John*—The dedication of this book is contained in the fourth, fifth, and sixth verses; but the whole Revelation is a kind of letter. *To the seven churches which are in Asia*—That part of the Lesser Asia which was then a Roman province. There had been several other churches planted here; but it seems these were now the most eminent; and it was among these that St. John had laboured most during his abode in Asia. In these cities there were many Jews. Such of them as believed in each were joined with the gentle believers in one church. *Grace be unto you, and peace*—The favour of God, with all temporal and eternal blessings. *From him who is, and who was, and who cometh, or,*

him who is, and who was, and who cometh; and from the seven spirits that are before his throne; And from Jesus Christ, the faithful witness, the first begotten from the dead, and the prince of the kings of the earth. To him that loveth us, and hath washed us from our sins with his own blood, and hath made us kings and priests unto his God and Father; to him be the glory and the might for ever.

"who is to come"—A wonderful translation of the great name JEHOVAH; he "was" of old, he "is" now, he "cometh;" that is, will be for ever. *And from the seven spirits which are before his throne*—Christ is he who "hath the seven spirits of God." "The seven lamps which burn before the throne are the seven spirits of God." "The Lamb hath seven horns and seven eyes, which are the seven spirits of God." "Seven" was a sacred number in the Jewish church; but it did not always imply a precise number. It sometimes is to be taken figuratively, to denote completeness or perfection. By these "seven spirits," not seven created angels, but the Holy Ghost is to be understood. The angels are never termed "spirits" in this book; and when all the angels stand up, while the four living creatures and the four-and-twenty elders worship him that sitteth on the throne, and the Lamb, "the seven spirits" neither stand up nor worship. To these "seven spirits of God," the seven churches, to whom the Spirit speaks so many things, are subordinate; as are also their angels, yea, and "the seven angels which stand before God." He is called "the seven spirits," not with regard to his essence, which is one, but with regard to his manifold operations.

Verse 5. *And from Jesus Christ, the faithful witness, the first begotten from the dead, and the prince of the kings of the earth*—Three glorious appellations are here given him, and in their proper order. He was "the faithful witness" of the whole will of God before his death, and in death, and remains such in glory. He rose from the dead, as "the first-fruits of them that slept;" and now hath all power both in heaven and earth. He is here styled a "prince;" but by and by he bears his title of "king;" yea, "King of kings, and Lord of lords." This phrase, "the kings of the earth," signifies their power and multitude, and also the nature of their kingdom. It became the Divine Majesty to call them kings with a limitation; especially in this manifesto from his heavenly kingdom; for no creature, much less a sinful man, can bear the title of king in an absolute sense before the eyes of God.

Verse 6. *To him that loveth us, and, out of that free, abundant love, hath washed us from the guilt and power of our sins with his own blood, and hath made us kings*—Partakers of his present, and heirs of his eternal, kingdom. *And priests unto his God and Father*—To whom we continually offer ourselves, an holy, living sacrifice. *To him be the glory*—For his love and redemption. *And the might*—Whereby he governs all things.

Verse 7. *Behold*—In this and the next verse is the proposition, and the summary of the whole book. *He cometh*—Jesus Christ. Throughout this book, whenever it is said, "He cometh," it means his glorious coming. The preparation for this began at the destruction of Jerusalem, and more particularly at the time of writing this book; and goes on, without any interruption, till that grand event is accomplished. Therefore it is never said in this book, "He will come;" but, "He cometh." And yet it is not said, "He cometh again;" for when he came before, it

7 *Behold, he cometh with clouds; and every eye shall see him, and they who have pierced him: and all the tribes of the earth shall wail because of him. Yea, Amen. I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.*

9 *I John, your brother, and companion in the affliction, and in the kingdom and patience of Jesus, was in the island Patmos, for*

was not like himself, but in "the form of a servant." But his appearing in glory is properly his coming; namely, in a manner worthy of the Son of God. *And every eye*—Of the Jews in particular. *Shall see him*—But with what different emotions, according as they had received or rejected him! *And they who have pierced him*—They, above all, who pierced his hands, or feet, or side. Thomas saw the print of these wounds even after his resurrection; and the same, undoubtedly, will be seen by all, when he cometh in the clouds of heaven. *And all the tribes of the earth*—The word "tribes," in the Revelation, always means the Israelites; but where another word, such as "nations" or "people," is joined with it, it implies likewise (as here) all the rest of mankind. *Shall wail because of him*—For terror and pain, if they did not wail before by true repentance. *Yea, Amen*—This refers to, "every eye shall see him." He that cometh saith, "Yea;" he that testifies it, "Amen." The word translated "yea" is Greek; "Amen" is Hebrew: for what is here spoken respects both Jew and gentile.

Verse 8. *I am the Alpha and the Omega, saith the Lord God*—"Alpha" is the first, "Omega," the last, letter in the Greek alphabet. Let his enemies boast and rage ever so much in the intermediate time, yet the Lord God is both "the Alpha," or beginning, and "the Omega," or end, of all things. God is the beginning, as he is the Author and Creator of all things, and as he proposes, declares, and promises so great things: he is the end, as he brings all the things which are here revealed to a complete and glorious conclusion. Again, the beginning and end of a thing is in scripture styled the whole thing. Therefore God is "the Alpha and the Omega," the beginning and the end; that is, one who is all things, and always the same.

Verse 9. *I John*—The instruction and preparation of the apostle for the work are described from the ninth to the twentieth verse. *Your brother*—In the common faith. *And companion in the affliction*—For the same persecution which carried him to "Patmos" drove them into Asia. This book peculiarly belongs to those who are under the cross. It was given to a banished man; and men in affliction understand and relish it most. Accordingly, it was little esteemed by the Asiatic church, after the time of Constantine; but highly valued by all the African churches, as it has been since by all the persecuted children of God. "In the affliction," and kingdom and patience of Jesus—The kingdom stands in the midst. It is chiefly under various afflictions that faith obtains its part in the kingdom; and whosoever is a partaker of this kingdom is not afraid to suffer for Jesus, 2 Tim. ii. 12. *I was in the island Patmos*—In the reign of Domitian and of Nerva. And there he saw and wrote all that follows. It was a place peculiarly proper for these visions. He had overagainst him, at a small distance, Asia and the seven churches; going on eastward, Jerusalem and the land of Canaan; and beyond this, Antioch, yea, the whole continent of Asia. To the west, he had Rome, Italy, and all Europe,

the word of God, and for the testimony of
 10 Jesus. I was in the Spirit on the Lord's
 day, and heard behind me a great voice, as
 11 of a trumpet, saying, What thou seest, write
 in a book, and send to the seven churches;
 to Ephesus, and to Smyrna, and to Perga-
 mos, and to Thyatira, and to Sardis, and to
 12 Philadelphia, and to Laodicea. And I
 turned to see the voice that spake with me.
 And being turned, I saw seven golden
 13 candlesticks; And in the midst of the can-
 dlesticks one, like a son of man, clothed

swimming, as it were, in the sea; to the south,
 Alexandria and the Nile with its outlets, Egypt,
 and all Africa; and to the north, what was
 afterwards called Constantinople, on the straits
 between Europe and Asia. So he had all the
 three parts of the world which were then known,
 with all Christendom, as it were, before his
 eyes; a large theatre for all the various scenes
 which were to pass before him: as if this island
 had been made principally for this end, to serve
 as an observatory for the apostle. For preaching
 the word of God he was banished thither, and for
 the testimony of Jesus—For testifying that he is the
 Christ.

Verse 10. *I was in the Spirit*—That is, in a trance,
 a prophetic vision; so overwhelmed with the
 power, and filled with the light, of the Holy
 Spirit, as to be insensible of outward things, and
 wholly taken up with spiritual and divine. What
 follows is one single, connected vision, which
 St. John saw in one day; and therefore he that
 would understand it should carry his thought
 straight on through the whole, without inter-
 ruption. The other prophetic books are collec-
 tions of distinct prophecies, given upon various
 occasions: but here is one single treatise,
 whereof all the parts exactly depend on each
 other. Chapter iv. is connected with chapter i.
 19; and what is delivered in the fourth chapter
 goes on directly to the twenty-second. *On the
 Lord's day*—On this our Lord rose from the dead:
 on this the ancients believed he will come to
 judgment. It was, therefore, with the utmost
 propriety that St. John on this day both saw and
 described his coming. And I heard behind me—St.
 John had his face to the east: our Lord, like-
 wise, in this appearance looked eastward toward
 Asia, whither the apostle was to write. A great
 voice, as of a trumpet—Which was peculiarly pro-
 per to proclaim the coming of the great King,
 and his victory over all his enemies.

Verse 11. *Saying, What thou seest*—And hearst.
 He both saw and heard. This command extends
 to the whole book. All the books of the New
 Testament were written by the will of God;
 but none were so expressly commanded to be
 written. In a book—So all the Revelation is but
 one book; nor did the letter to the angel of
 each church belong to him or his church only;
 but the whole book was sent to them all. To
 the churches—Hereafter named; and through
 them to all churches, in all ages and nations.
 To Ephesus—Mr. Thomas Smith, who in the year
 1671 travelled through all these cities, observes,
 that from Ephesus to Smyrna is forty-six English
 miles; from Smyrna to Pergamos, sixty-four;
 from Pergamos to Thyatira, forty-eight; from
 Thyatira to Sardis, thirty-three; from Sardis to
 Philadelphia, twenty-seven; from Philadelphia
 to Laodicea, about forty-two miles.

Verse 12, 13. And I turned to see the voice—That
 is, to see him whose voice it was. And being
 turned, I saw—It seems, the vision presented
 itself gradually. First he heard a voice; and,
 upon looking behind, he saw the golden candle-

sticks, and then, in the midst of the candlesticks,
 which were placed in a circle, he saw one like a
 son of man—That is, in a human form. As a man
 likewise our Lord doubtless appears in heaven;
 though not exactly in this symbolical manner,
 wherein he presents himself as the head of his
 church. He next observed that our Lord was
 clothed with a garment down to the foot, and girt
 with a golden girdle—Such the Jewish high-priests
 wore. But both of them are here marks of
 royal dignity likewise. Gird about of the breast—
 He that is on a journey girds his loins. Girding
 the breast was an emblem of solemn rest. It
 seems that the apostle, having seen all this,
 looked up to behold the face of our Lord; but
 was beat back by the appearance of his glowing
 eyes, which occasioned his more particularly
 observing his feet. Receiving strength to raise
 his eyes again, he saw the stars in his right
 hand, and the sword coming out of his mouth:
 but upon beholding the brightness of his glorious
 countenance, which probably was much
 increased since the first glance the apostle had
 of it, he "fell at his feet as dead." During the
 time that St. John was discovering these awe-
 ful particulars, our Lord seems to have been
 speaking. And doubtless even his voice, at the
 very first, bespoke the God: though not so in-
 superably as his glorious appearance.

Verse 14. *His head and his hairs*—That is, the
 hair of his head, not his whole head. *Were
 white as white wool*—Like the Ancient of Days,
 represented in Daniel's vision, Dan. vii. 9.
 Wool is commonly supposed to be an emblem
 of eternity. As snow—Betokening his spotless
 purity. And his eyes as a flame of fire—Piercing
 through all things; a token of his omniscience.
 Verse 15. And his feet like fine brass—Denoting
 his stability and strength. As if they burned in
 a furnace—As if having been melted and refined,
 they were still red hot. And his voice—To the
 comfort of his friends, and the terror of his ene-
 mies. As the voice of many waters—Roaring loud,
 and bearing down all before them.

Verse 16. And he had in his right hand seven stars
 —In token of his favour and powerful protec-
 tion. And out of his mouth went a sharp two-edged
 sword—Signifying his justice and righteous anger,
 continually pointed against his enemies as a
 sword; "sharp," to stab; "two-edged," to
 hew. And his countenance was as the sun shineth in
 his strength—Without any mist or cloud.

Verse 17. And I fell at his feet as dead—Human
 nature not being able to sustain so glorious an
 appearance. Thus was he prepared (like Daniel
 of old, whom he peculiarly resembles) for re-
 ceiving so weighty a prophecy. A great slaking
 of nature usually precedes a large communi-
 cation of heavenly things. St. John, before our
 Lord appeared, was so intimate with him, as to
 lean on his breast, to lie in his bosom. Yet now,
 near seventy years after, the aged apostle in
 one glance struck to the ground. What a glory
 must this be! Ye sinners, be afraid; cleanse
 your hands; purify your hearts. Ye saints, be

saying, Fear not; I am the first and the last: And he that liveth and was dead; and, behold, I am alive for evermore; and I have the keys of death and of hades. Write the things which thou hast seen, and which are, and which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and of the seven golden candlesticks. The seven stars are angels

humble: prepare: rejoice. But rejoice unto him with reverence: an increase of reverence towards this awful majesty can be no prejudice to your faith. Let all petulancy, with all vain curiosity, be far away, while you are thinking or reading of these things. *And he laid his right hand upon me*—The same wherein he held the seven stars. What did St. John then feel in himself? *Saying, Fear not*—His look terrifies, his speech strengthens. He does not call John by his name, (as the angels did Zechariah and others,) but speaks as his well-known Master. What follows is also spoken to strengthen and encourage him. *I am*—When in his state of humiliation he spoke of his glory, he frequently spoke in the third person, as Matt. xxvi. 64. But he now speaks of his own glory, without any veil, in plain and direct terms. *The first and the last*—That is, the one, eternal God, who is from everlasting to everlasting, Isaiah xli. 4.

Verse 18. *And he that liveth*—Another peculiar title of God. *And I have the keys of death and of hades*—That is, the invisible world. In the intermediate state, the body abides in death, the soul in hades. Christ hath the keys of, that is, the power over, both; killing or quickening of the body, and disposing of the soul, as it pleaseth him. He gave St. Peter the keys of the kingdom of heaven; but not the keys of death or of hades. How comes then his supposed successor at Rome by the keys of purgatory?

From the preceding description, mostly, are taken the titles given to Christ in the following letters, particularly the four first.

Verse 19. *Write the things which thou hast seen*—This day: which accordingly are written, chap. i. 11—18. *And which are*—The instructions relating to the present state of the seven churches. These are written, chap. i. 20; iii. 22. *And which shall be hereafter*—To the end of the world; written, chap. iv. 1, &c.

Verse 20. *Write first the mystery*—The mysterious meaning, of the seven stars—St. John knew better than we do, in how many respects these stars were a proper emblem of those angels: how nearly they resembled each other, and how far they differed in magnitude, brightness, and other circumstances. *The seven stars are angels of the seven churches*—Mentioned in the eleventh verse. In each church there was one pastor or ruling minister, to whom all the rest were subordinate. This pastor, bishop, or overseer, had the peculiar care over that flock: on him the prosperity of that congregation in a great measure depended, and he was to answer for all those souls at the judgment-seat of Christ. *And the seven candlesticks are seven churches*—How significant an emblem is this! For a candlestick, though of gold, has no light of itself: neither has any church, or child of man. But they receive from Christ the light of truth, holiness, comfort, that it may shine to all around them.

As soon as this was spoken St. John wrote it down, even all that is contained in this first chapter. Afterwards what was contained in the second and third chapters was dictated to him in like manner

of the seven churches: and the seven candlesticks are seven churches.

CHAPTER II.

TO the angel of the church at Ephesus I write; These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden candlesticks; I know thy works, and thy

CHAP. II. Of the following letters to the angels of the seven churches it may be necessary to speak first in general, and then particularly.

In general we may observe, when the Israelites were to receive the law at Mount Sinai, they were first to be purified; and when the kingdom of God was at hand, John the Baptist prepared men for it by repentance. In like manner we are prepared by these letters for the worthy reception of this glorious revelation. By following the directions given herein, by expelling incorrigibly wicked men, and putting away all wickedness, those churches were prepared to receive this precious depositum. And whoever in any age would profitably read or hear it, must observe the same admonitions.

These letters are a kind of sevenfold preface to the book. Christ now appears in the form of a man, (not yet under the emblem of a lamb,) and speaks mostly in proper, not in figurative, words. It is not till chap. iv. 1, that St. John enters upon that grand vision which takes up the residue of the book.

There is in each of these letters,

1. A command to write to the angel of the church;
2. A glorious title of Christ;
3. An address to the angel of that church, containing
 - A testimony of his mixed, or good, or bad state;
 - An exhortation to repentance or steadfastness;
 - A declaration of what will be; generally, of the Lord's coming;
4. A promise to him that overcometh, together with the exhortation, "He that hath an ear to hear, let him hear."

The address in each letter is expressed in plain words; the promise, in figurative. In the address our Lord speaks to the angel of each church which then was, and to the members thereof directly; whereas in the promise he speaks of all that should overcome, in whatever church or age, and deals out to them one of the precious promises, (by way of anticipation,) from the last chapters of the book.

Verse 1. *Write*—So Christ dictated to him every word. *These things saith he who holdeth the seven stars in his right hand*—Such is his mighty power! Such his favour to them and care over them, that they may indeed shine as stars, both by purity of doctrine and holiness of life! *Who walketh*—According to his promise, "I am with you always, even to the end of the world." *In the midst of the seven golden candlesticks*—Beholding all their works and thoughts, and ready to "remove the candlestick out of its place," if any, being warned, will not repent. Perhaps here is likewise an allusion to the office of the priests in dressing the lamps, which was to keep them always burning before the Lord.

Verse 2. *I know*—Jesus knows all the good and all the evil, which his servants and his enemies suffer and do. Weighty word, "I know," how dreadful will it one day sound to the wicked, how sweet to the righteous! The churches and

labour, and thy patience, that thou canst not bear evil men : and thou hast tried those who say they are apostles, and are not, and
 3 hast found them liars : And hast patience, and hast borne for my name's sake, and
 4 hast not fainted. But I have against thee,
 5 that thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works ; if not, I come

to thee, and will remove thy candlestick
 6 out of its place, unless thou repent. But thou hast this, that thou hatest the works
 7 of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches ; To him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.
 8 And to the angel of the church at Smyrna

their angels must have been astonished, to find their several states so exactly described, even in the absence of the apostle, and could not but acknowledge the all-seeing eye of Christ and of his Spirit. With regard to us, to every one of us also he saith, " I know thy works." Happy is he that conceives less good of himself, than Christ knows concerning him. *And thy labour*—After the general, three particulars are named, and then more largely described in an inverted order,

- | | |
|-----------------------------------|--|
| 1. Thy labour : | 6. Thou hast borne for my name's sake, and hast not fainted : |
| 2. Thy patience : | 5. Thou hast patience : |
| 3. Thou canst not bear evil men : | 4. Thou hast tried those who say they are apostles and are not, and hast found them liars. |

And thy patience—Notwithstanding which thou canst not bear that incorrigibly wicked men should remain in the flock of Christ. *And thou hast tried those who say they are apostles, and are not*—For the Lord hath not sent them.

Verse 4. *But I have against thee, that thou hast left thy first love*—That love for which all that church was so eminent when St. Paul wrote his epistle to them. He need not have "left" this. He might have retained it entire to the end. And he did retain it in part, or there could not have remained so much of what was commendable in him. But he had not kept, as he might have done, the first tender love in its vigour and warmth. Reader, hast thou !

Verse 5. It is not possible for any to recover the first love, but by taking these three steps, 1. "Remember." 2. "Repent." 3. "Do the first works." *Remember from whence thou art fallen*—From what degree of faith, love, holiness, though perhaps insensibly. *And repent*—Which, in the very lowest sense, implies a deep and lively conviction of thy fall. Of the seven angels, two, at Ephesus and at Pergamos, were in a mixed state ; two, at Sardis and Laodicea, were greatly corrupted ; all these are exhorted to repent ; as are the followers of Jezebel at Thyatira ; two, at Smyrna and Philadelphia, were in a flourishing state, and are therefore only exhorted to steadfastness.

There can be no state, either of any pastor, church, or single person, which has not here suitable instructions. All, whether ministers or hearers, together with their secret or open enemies, in all places and all ages, may draw hence necessary self-knowledge, reproof, commendation, warning, or confirmation. Whether any be as dead as the angel at Sardis, or as much alive as the angel at Philadelphia, this book is sent to him, and the Lord Jesus hath something to say to him therein. For the seven churches with their angels represent the whole Christian church, dispersed throughout the whole world, as it subsists, not, as some have imagined, in one age after another, but in every age. This is a point of deep importance, and always necessary to be remembered : that these seven churches are, as it were, a sample of the whole church of Christ, as it was then, as it is now, and as it will be in

all ages. *Do the first works*—Outwardly and inwardly, or thou canst never regain the first love. *But if not*—By this word is the warning sharpened to those five churches which are called to repent ; for if Ephesus was threatened, how much more shall Sardis and Laodicea be afraid ! And according as they obey the call or not, there is a promise or a threatening, chap. ii. 5, 16, 22 ; iii. 2, 20. But even in the threatening the promise is implied, in case of true repentance. *I come to thee, and will remove thy candlestick out of its place*—I will remove, unless thou repent, the dock now under thy care to another place, where they shall be better taken care of. But from the flourishing state of the church of Ephesus after this, there is reason to believe he did repent.

Verse 6. *But thou hast this*—Divine grace seeks whatever may help him that is fallen to recover his standing. *That thou hatest the works of the Nicolaitans*—Probably so called from Nicolas, one of the seven deacons, Acts vi. 5. Their doctrines and lives were equally corrupt. They allowed the most abominable lewdness and adulteries, as well as sacrificing to idols ; all which they placed among things indifferent, and pleaded for as branches of Christian liberty.

Verse 7. *He that hath an ear, let him hear*—Every man, whoever can hear at all, ought carefully to hear this. *What the Spirit saith*—In these great and precious promises. *To the churches*—And in them to every one that overcometh ; that goeth on from faith and by faith to full victory over the world, and the flesh, and the devil.

In these seven letters twelve promises are contained, which are an extract of all the promises of God. Some of them are not expressly mentioned again in this book, as "the hidden manna," the inscription of "the name of the new Jerusalem," the "sitting upon the throne." Some resemble what is afterwards mentioned, as "the hidden name," chap. xix. 12 ; "the ruling the nations," chap. xix. 15 ; "the morning star," chap. xxii. 16. And some are expressly mentioned, as "the tree of life," chap. xxii. 2 ; freedom from "the second death," chap. xx. 6 ; the name in "the book of life," chap. xxi. 12 ; the remaining "in the temple of God," chap. vii. 15 ; the inscription of "the name of God and of the Lamb," chap. xiv. 1 ; xxii. 4. In these promises sometimes the enjoyment of the highest goods, sometimes deliverance from the greatest evils, is mentioned. And each implies the other, as "that where either part is expressed, the whole is to be understood. That part is expressed which has most resemblance to the virtues or works of him that was spoken to in the letter preceding. *To eat of the tree of life*—The first thing promised in these letters is the last and highest in the accomplishment, chap. xxii. 3, 14, 19. "The tree of life" and "the water of life" go together, chap. xxii. 1, 2 ; both implying the living with God eternally. *In the paradise of my God*—The word "paradise" means a garden of pleasure. In the earthly paradise there was one tree of life ; there are no other trees in the paradise of God.

write; These things saith the first and the
 9 last, who was dead and is alive; I know
 thy affliction, and poverty, (but thou art
 rich,) and the reviling of those who say
 they are Jews, and are not, but a synagogue
 10 of Satan. Fear none of those things which
 thou art about to suffer: behold, the devil
 is about to cast some of you into prison, that
 ye may be tried; and ye shall have affliction
 ten days: be thou faithful unto death, and
 11 I will give thee the crown of life. He that
 hath an ear, let him hear what the Spirit
 saith to the churches; He that overcometh
 shall not be hurt by the second death.
 12 And to the angel of the church at Perga-
 mos write; These things saith he who hath
 13 the sharp two-edged sword; I know where
 thou dwellest, where the throne of Satan
 is: and thou holdest fast my name, and
 hast not denied my faith, even in the days

wherein Antipas was my faithful witness,
 who was slain among you, where Satan
 14 dwelleth. But I have a few things against
 thee, that thou hast there them that hold
 the doctrine of Balaam, who taught Balak
 to cast a stumbling-block before the sons of
 15 Israel, to eat things sacrificed to idols, and
 to commit fornication. In like manner thou
 also hast them that hold the doctrine of the
 16 Nicolaitans, which I hate. Repent there-
 fore; if not, I come to thee, and will fight
 against them with the sword of my mouth.
 17 He that hath an ear let him hear what the
 Spirit saith to the churches; To him that
 overcometh will I give of the hidden manna,
 and will give him a white stone, and on the
 stone a new name written, which none know-
 eth but he that receiveth it.
 18 And to the angel of the church at Thya-
 tira write; These things saith the Son of

Verse 9. *These things saith the first and the last, who was dead and is alive*—How directly does this description tend to confirm him against the fear of death! verses 10, 11. Even with the comfort wherewith St. John himself was comforted, chap. i. 17, 18, shall the angel of this church be comforted.

Verse 9. *I know thy affliction and poverty*—A poor prerogative in the eyes of the world! The angel at Philadelphia likewise had in their sight but "a little strength." And yet these two were the most honourable of all in the eyes of the Lord. *But thou art rich*—In faith and love, of more value than all the kingdoms of the earth. *Who say they are Jews*—God's own people. *And are not*—They are not Jews inwardly, not circumcised in heart. *But a synagogue of Satan*—Who, like them, was a liar and a murderer from the beginning.

Verse 10. The first and the last words of this verse are particularly directed to the minister; whence we may gather, that his suffering and the affliction of the church were at the same time, and of the same continuance. *Fear none of those things which thou art about to suffer*—Probably by means of the false Jews. *Behold*—This intimates the nearness of the affliction. Perhaps the "ten days" began on the very day that the Revelation was read at Smyrna, or at least very soon after. *The devil*—Who sets all persecutors to work; and these more particularly. *Is about to cast some of you*—Christians at Smyrna; where, in the first ages, the blood of many martyrs was shed. *Into prison, that ye may be tried*—To your unspeakable advantage, 1 Pet. iv. 12, 14. *And ye shall have affliction*—Either in your own persons, or by sympathizing with your brethren. *Ten days*—(Literally taken) In the end of Domitian's persecution, which was stopped by the edict of the emperor Nerva. *Be thou faithful*—Our Lord does not say, "till I come," as in the other letters, but *unto death*—Signifying that the angel of this church should quickly after seal his testimony with his blood; fifty years before the martyrdom of Polycarp, for whom some have mistaken him. *And I will give thee the crown of life*—The peculiar reward of them who are "faithful unto death."

Verse 11. *The second death*—The lake of fire, the portion of the fearful, who do not overcome, chap. xxi. 8.

Verse 12. *The sword*—With which I will cut off the impenitent, verse 16.

Verse 13. *Where the throne of Satan is*—Pergamos was above measure given to idolatry: so Satan had his throne and full residence there. *Thou holdest fast my name*—Openly and resolutely confessing me before men. *Even in the days wherein*

Antipas—Martyred under Domitian. Was my faithful witness—Happy is he to whom Jesus, the faithful and true witness, giveth such a testimony!

Verse 14. *But thou hast there*—Whom thou oughtest to have immediately cast out from the flock. *Them that hold the doctrine of Balaam*—Doctrine nearly resembling his. *Who taught Balak*—And the rest of the Moabites. *To cast a stumbling-block before the sons of Israel*—They are generally termed, "the children," but here, "the sons, of Israel," in opposition to the "daughters" of Moab, by whom Balaam enticed them to fornication and idolatry. *To eat things sacrificed to idols*—Which, in so idolatrous a city as Pergamos, was in the highest degree hurtful to Christianity. *And to commit fornication*—Which was constantly joined with the idol-worship of the heathens.

Verse 15. *In like manner thou also*—As well as the angel at Ephesus. *Hast them that hold the doctrine of the Nicolaitans*—And thou sufferest them to remain in the flock.

Verse 16. *If not, I come to thee*—Who wilt not wholly escape when I punish them. *And will fight with them*—Not with the Nicolaitans, who are mentioned only by the by, but the followers of Balaam. *With the sword of my mouth*—With my just and fierce displeasure. Balaam himself was first withstood by the angel of the Lord with "his sword drawn," Num. xxii. 23, and afterwards "slain with the sword," Num. xxxi. 8.

Verse 17. *To him that overcometh*—And eateth not of those sacrifices. *Will I give of the hidden manna*—Described, John vi. The new name answers to this: it is now "hid with Christ in God." The Jewish manna was kept in the ancient ark of the covenant. The heavenly ark of the covenant appears under the trumpet of the seventh angel, chap. xi. 19, where also the hidden manna is mentioned again. It seems properly to mean, the full, glorious, everlasting fruition of God. *And I will give him a white stone*—The ancients, on many occasions, gave their votes in judgment by small stones; by black, they condemned; by white ones they acquitted. Sometimes also they wrote on small smooth stones. Here may be an allusion to both. *And a new name*—So Jacob, after his victory, gained the new name of Israel. Wouldest thou know what thy new name will be! The way to this is plain,—overcome. Till then all thy inquiries are vain. Thou wilt then read it on the white stone.

Verse 18. *And to the angel of the church at Thyatira*—Where the faithful were but a little flock. *These things saith the Son of God*—See how great he is, who appeared "like a son of man!" chap.

God, who hath eyes as a flame of fire, and
 19 feet like fine brass; I know thy love and
 faith, and thy service and patience; and thy
 20 last works more than the first. But I have
 against thee, that thou sufferest that woman
 Jezebel, who calleth herself a prophetess,
 and teacheth and seduceth my servants to
 commit fornication, and to eat things sacri-
 21 ficed to idols. And I gave her time to re-
 pent of her fornication; but she will not
 22 repent. Behold, I will cast her into a bed,
 and them that commit adultery with her
 into great affliction, unless they repent of
 23 her works. And I will kill her children with
 death; and all the churches shall know that
 I am he who searcheth the reins and hearts:
 and I will give you every one according to
 24 your works. But I say to you, the rest that
 are at Thyatira, as many as do not hold this
 doctrine, who have not known the depths of
 Satan, as they speak; I will lay upon you

25 no other burden. But what ye have hold
 26 fast till I come. And he that overcometh,
 and keepeth my works unto the end, to
 him will I give power over the nations,
 27 (And he shall rule them with a rod of iron;
 they shall be dashed in pieces like a pot-
 ter's vessels,) as I also have received from
 28 my Father. And I will give him the morn-
 29 ing star. He that hath an ear, let him hear
 what the Spirit saith to the churches.

CHAPTER III.

AND to the angel of the church at Sardis
 A write; These things saith he that hath
 the seven spirits of God, and the seven
 stars; I know thy works, that thou hast a
 2 name that thou livest, but art dead. Be
 watchful, and strengthen the things which
 remain, which were ready to die; for I have
 not found thy works complete before my
 3 God. Remember therefore how thou hast

1. 13. *Who hath eyes as a flame of fire*—"Searching the reins and the heart," verse 23. *And feet like fine brass*—Denoting his immense strength. Job comprises both these, his wisdom to discern whatever is amiss, and his power to avenge it, in one sentence, Job xlii. 2, "No thought is hidden from him, and he can do all things."

Verse 19. *I know thy love*—How different a character is this from that of the angel of the church at Ephesus! The latter could not bear the wicked, and hated the works of the Nicolaitans; but had left his first love and first works. The former retained his first love, and had more and more works, but did bear the wicked, did not withstand them with becoming vehemence. Mixed characters both; yet the latter, not the former, is reproved for his fall, and commanded to repent. *And faith, and thy service, and patience*—Love is shown, exercised, and improved by serving God and our neighbour; so is faith by patience and good works.

Verse 20. *But thou sufferest that woman Jezebel*—Who ought not to teach at all, 1 Tim. ii. 12. *To teach and seduce my servants*—At Pergamos were many followers of Balaam; at Thyatira, one grand deceiver. Many of the ancients have delivered, that this was the wife of the pastor himself. Jezebel of old led the people of God to open idolatry. This Jezebel, fitly called by her name, from the resemblance between their works, led them to partake in the idolatry of the heathens. This she seems to have done by first enticing them to fornication, just as Balaam did: whereas at Pergamos they were first enticed to idolatry, and afterwards to fornication.

Verse 21. *And I gave her time to repent*—So great is the power of Christ! *But she will not repent*—So, though repentance is the gift of God, man may refuse it: God will not compel.

Verse 22. *I will cast her into a bed*—into great affliction—and them that commit either carnal or spiritual adultery with her, unless they repent—She had her time before. *Of her works*—Those to which she had enticed them, and which she had committed with them.

It is observable, the angel of the church at Thyatira was only blamed for suffering her. This fault ceased when God took vengeance on her. Therefore he is not expressly exhorted to repent, though it is implied.

Verse 23. *And I will kill her children*—Those which she hath borne in adultery, and them whom she hath seduced. *With death*—This expression denotes death by the plague, or by some manifest stroke of God's hand. Probably

the remarkable vengeance taken on her children, was the token of the certainty of all the rest. *And all the churches*—To which thou now writest. *Shall know that I search the reins*—The desires. *And hearts*—Thoughts.

Verse 24. *But I say to you who do not hold this doctrine*—Of Jezebel. *Who have not known the depths of Satan*—O happy ignorance! *As they speak*—That were continually boasting of the deep things which they taught. Our Lord owns they were deep, even deep as hell: for they were the very "depths of Satan." Were these the same of which Martin Luther speaks! It is well if there are not some of his countrymen now in England who know them too well! *I will lay upon you no other burden*—Than that you have already suffered from Jezebel and her adherents.

Verse 25. *What ye*—Both the angel and the church, have.

Verse 26. *My works*—Those which I have commanded. *To him will I give power over the nations*—That is, I will give him to share with me in that glorious victory which the Father hath promised me over all the nations who as yet resist me, Psalm ii. 8, 9.

Verse 27. *And he shall rule them*—That is, shall share with me when I do this. *With a rod of iron*—With irresistible power, employed on those only who will not otherwise submit; who will hereby be dashed in pieces—Totally conquered.

Verse 28. *I will give him the morning star*—Thou, O Jesus, art the morning star! O give thyself to me! Then will I desire no sun, only thee, who art the sun also. He whom this star enlightens has always morning and no evening. The duties and promises here answer each other; the valiant conqueror has power over the stubborn nations. And he that, after having conquered his enemies, keeps the works of Christ to the end, shall have the morning star, an unspeakable brightness and peaceable dominion in him.

Verse 1. *The seven spirits of God*—The Holy Spirit, from whom alone all spiritual life and strength proceed. *And the seven stars*—Which are subordinate to him. *Thou hast a name that thou livest*—A fair reputation, a goodly outside appearance. But that Spirit seeth through all things, and every empty appearance vanishes before him.

Verse 2. *The things which remain*—In thy soul; knowledge of the truth, good desires, and convictions. *Which were ready to die*—Wherever pride, indolence, or levity revives, all the fruits of the Spirit are "ready to die."

- received and hear, and hold fast, and repent. If thou watch not, I will come as a thief, and thou shalt not know at what hour
- 4 I will come upon thee. Yet thou hast a few names in Sardis who have not defiled their garments; and they shall walk with me in
- 5 white: they are worthy. He that overcometh, he shall be clothed in white raiment; and I will not blot his name out of the book of life, and I will confess his name before my Father, and before his angels.
- He that hath an ear, let him hear what the Spirit saith to the churches.
- 7 And to the angel of the church at Philadelphia write; These things saith the holy one, the true one, he that hath the key of David, he that openeth, and none shutteth;
- 8 and shutteth, and none openeth; I know thy works, (behold, I have given before thee an opened door, none can shut it,) that thou hast a little strength, and hast kept my word, and hast not denied my name.
- 9 Behold, I bring them of the synagogue of

- Satan, who say they are Jews, and are not, but lie; behold, I will make them come and bow down before thy feet, and know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the whole world, to
- 11 try them that dwell upon the earth. I come quickly: hold fast what thou hast, that
- 12 none take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God; and my new name.
- 13 He that hath an ear, let him hear what the Spirit saith to the churches.
- 14 And to the angel of the church at Laodicea write; These things saith the Amen, the faithful and true witness, the beginning
- 15 of the creation of God; I know thy works, that thou art neither cold nor hot: O that

Verse 3. *Remember how*—Humbly, zealously, seriously. *Thou didst receive the grace of God once, and hear—His word. And hold fast*—The grace thou hast received. *And repent*—According to the word thou hast heard.

Verse 4. *Yet thou hast a few names*—That is, persons. But though few, they had not separated themselves from the rest; otherwise, the angel of Sardis would not have had them. Yet it was no virtue of his, that they were unspotted; whereas it was his fault that they were but few. *Who have not defiled their garments*—Either by spotting themselves, or by partaking of other men's sins. *They shall walk with me in white*—In joy; in perfect holiness; in glory. *They are worthy*—A few good among many bad are doubly acceptable to God. O how much happier is this worthiness than that mentioned, Rev. xvi. 6!

Verse 5. *He shall be clothed in white raiment*—The colour of victory, joy, and triumph. *And I will not blot his name out of the book of life*—Like that of the angel of the church at Sardis: but he shall live for ever. *I will confess his name*—As one of my faithful servants and soldiers.

Verse 7. *The holy one, the true one*—Two great and glorious names. *He that hath the key of David*—A master of a family, or a prince, has one or more keys, wherewith he can open and shut all the doors of his house or palace. So had David a key, a token of right and sovereignty, which was afterward adjudged to Eliakim, Isaiah xxii. 22. Much more has Christ, the Son of David, the key of the spiritual city of David, the New Jerusalem; the supreme right, power, and authority, as in his own house. *He openeth this to all that overcome, and none shutteth*: he shutteth it against all the fearful, and none openeth—Likewise when he openeth a door on earth for his works or his servants, none can shut; and when he shutteth against whatever would hurt or defile, none can open.

Verse 8. *I have given before thee an opened door*—To enter into the joy of thy Lord; and, meantime, to go on unhindered in every good work. *Thou hast a little strength*—But little outward human strength; a little, poor, mean, despicable company. Yet thou hast kept my word—Both in judgment and practice.

Verse 9. *Behold, I—Who have all power; and they must then comply. I will make them come and bow down before thy feet*—Pay thee the lowest homage. *And know*—At length, that all depends on my love, and that thou hast a place therein.

O how often does the judgment of the people turn quite round, when the Lord looketh upon them! Job xlii. 7, &c.

Verse 10. *Because thou hast kept the word of my patience*—The word of Christ is indeed a word of patience. *I also will keep thee*—O happy exemption from that spreading calamity! *From the hour of temptation*—So that thou shalt not enter into temptation; but it shall pass over thee. "The hour" denotes the short time of its continuance; that is, at any one place. At every one it was very sharp, though short; wherein the great tempter was not idle, chap. ii. 10. *Which hour shall come upon the whole earth*—The whole Roman empire. It went over the Christians, and over the Jews and heathens; though in a very different manner. This was the time of the persecution under the seemingly virtuous emperor Trajan. The two preceding persecutions were under those monsters, Nero and Domitian; but Trajan was so admired for his goodness, and his persecution was of such a nature, that it was a temptation indeed, and did thoroughly try them that dwell upon the earth.

Verse 11. *Thy crown*—Which is ready for thee, if thou endure to the end.

Verse 12. *I will fix him a pillar in the temple of my God*—I will fix him as beautiful, as useful, and as immovable as a pillar in the church of God. *And he shall go out no more*—But shall be holy and happy for ever. *And I will write upon him the name of my God*—So that the nature and image of God shall appear visibly upon him. *And the name of the city of my God*—Giving him a title to dwell in the New Jerusalem. *And my new name*—A share in that joy which I entered into, after overcoming all my enemies.

Verse 14. *To the angel of the church at Laodicea*—For these St. Paul had had a great concern, Col. ii. 1. *These things saith the Amen*—That is, the True One, the God of truth. *The beginning*—The Author, Prince, and Ruler. *Of the creation of God*—Of all creatures; "the beginning," or Author, by whom God made them all.

Verse 15. *I know thy works*—Thy disposition and behaviour, though thou knowest it not thyself. *That thou art neither cold—An utter stranger to the things of God, having no care or thought about them. Nor hot*—As boiling water: so ought we to be penetrated and heated by the fire of love. *O that thou wert*—This wish of our Lord plainly implies that he does not work on us irresistibly, as the fire does on the water which it heats.

16 thou wert cold or hot ! So because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth. Because thou sayest, I am rich, and have enriched myself, and have need of nothing; and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked: I counsel thee to buy of me gold purified in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness may not appear; and eyesalve to anoint thine eyes, that thou mayest see. Whomsoever I love, I rebuke and chasten: be zealous, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I

Cold or hot—Even if thou wert “cold,” without any thought or profession of religion, there would be more hope of thy recovery.

Verse 16. *So because thou art lukewarm*—The effect of lukewarm water is well known. *I am about to spue thee out of my mouth*—I will utterly cast thee from me; that is, unless thou repent.

Verse 17. *Because thou sayest*—Therefore “I counsel thee,” &c. *I am rich*—In gifts and grace, as well as worldly goods. *And knowest not that thou art*—In God’s account, wretched and pitiable.

Verse 18. *I counsel thee*—Who art poor, and blind, and naked. *To buy of me*—Without money or price. *Gold purified in the fire*—True, living faith, which is purified in the furnace of affliction. *And white raiment*—True holiness. *And eyesalve*—Spiritual illumination; the “unction of the Holy One,” which teacheth all things.

Verse 19. *Whomsoever I love*—Even thee, thou poor Laodicean! O how much has his unwearied love to do! *I rebuke*—For what is past. *And chasten*—That they may amend for the time to come.

Verse 20. *I stand at the door, and knock*—Even at this instant; while he is speaking this word. *If any man open*—Willingly receive me. *I will sup with him*—Refreshing him with my graces and gifts, and delighting myself in what I have given. *And he with me*—In life everlasting.

Verse 21. *I will give him to sit with me on my throne*—In unspeakable happiness and glory. Elsewhere, heaven itself is termed the throne of God: but this throne is in heaven.

Verse 22. *He that hath an ear, let him hear, &c.*—This stands in the three former letters before the promise; in the four latter, after it; clearly dividing the seven into two parts; the first containing three, the last four letters. The titles given our Lord in the three former letters peculiarly respect his power after his resurrection and ascension, particularly over his church; those in the four latter, his divine glory, and unity with the Father and the Holy Spirit. Again, this word being placed before the promises in the three former letters, excludes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the heathens at Pergamos, from having any share therein. In the four latter, being placed after them, it leaves the promises immediately joined with Christ’s address to the angel of the church, to show that the fulfilling of these was near; whereas the others reach beyond the end of the world. It should be observed, that the overcoming, or victory, (to which alone these peculiar promises are annexed,) is not the ordinary victory obtained by every believer; but a special victory over great and peculiar temptations, by those that are strong in faith.

will come in to him, and sup with him, and he with me. He that overcometh, I will give him to sit with me on my throne, as I also have overcome, and sat down with my Father on his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

CHAPTER IV.

AFTER these things I saw, and, behold, a door opened in heaven: and the first voice which I had heard, as of a trumpet talking with me, said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven,

main prophecy. The whole Revelation may be divided thus:—

The first, second, and third chapters contain the introduction;

The fourth and fifth the proposition;

The sixth, seventh, eighth, and ninth describe things which are already fulfilled;

The tenth to the fourteenth, things which are now fulfilling;

The fifteenth to the nineteenth, things which will be fulfilled shortly;

The twentieth, twenty-first, and twenty-second, things at a greater distance.

Verse 1. *After these things*—As if he had said, After I had written these letters from the mouth of the Lord. By the particle *and*, the several parts of this prophecy are usually connected: by the expression, “after these things,” they are distinguished from each other, chap. vi. 9; xix. 1. By that expression, “and after these things,” they are distinguished, and yet connected, chap. vii. 1; xv. 5; xviii. 1. St. John always saw and heard, and then immediately wrote down one part after another: and one part is constantly divided from another by some one of these expressions. *I came*—Here begins the relation of the main vision, which is connected throughout; as it appears from “the throne, and him that sitteth thereon;” “the Lamb;” (who hitherto has appeared in the form of a man; “the four living creatures;” and “the four-and-twenty elders,” represented from this place to the end. From this place, it is absolutely necessary to keep in mind the genuine order of the texts, as it stands in the preceding table. *A door opened in heaven*—Several of these openings are successively mentioned. Here “a door” is “opened;” afterward, “the temple of God in heaven,” chap. xi. 19; xv. 5; and, at last, “heaven” itself, chap. xix. 11. By each of these St. John gains a new and more extended prospect. *And the first voice which I had heard*—Namely, that of Christ: afterward, he heard the voices of many others. *Said, Come up hither*—Not in body, but in spirit; which was immediately done.

Verse 2. *And immediately I was in the spirit*—Even in a higher degree than before, chap. i. x. *And, behold, a throne was set in heaven*—St. John is to write “things which shall be;” and in order thereto, he is here shown, after an heavenly manner, how whatever “shall be,” whether good or bad, flows out of invisible fountains; and how, after it is done on the visible theatre of the world and the church, it flows back again into the invisible world, as its proper and final scope. Here commentators divide: some proceed theologically; others, historically; whereas the right way is, to join both together.

The court of heaven is here laid open; and the throne of God is, as it were, the centre from

3 and one sitting on the throne. And he that sat was in appearance like a jasper and a sardine stone: and a rainbow *was* round about the throne, in appearance like an emerald. And round about the throne are four and twenty thrones: and on the thrones four and twenty elders sitting, clothed in white raiment; and upon their heads crowns of gold. And out of the throne go forth lightnings and voices and thunders: and seven lamps of fire burn before the throne,

6 which are the seven Spirits of God. And before the throne *is* a sea as of glass, like crystal: and in the midst of the throne, and round about the throne, four living creatures, full of eyes before and behind. 7 And the first living creature *is* like a lion, and the second living creature *is* like a calf, and the third living creature hath a face as a man, and the fourth *is* like a flying eagle. 8 And the four living creatures hath each of them six wings; round about and within

which everything in the visible world goes forth, and to which everything returns. Here also the kingdom of Satan is disclosed; and hence we may extract the most important things out of the most comprehensive and, at the same time, most secret history of the kingdom of hell and heaven. But herein we must be content to know only what is expressly revealed in this book. This describes, not barely what good or evil is successively transacted on earth, but how each springs from the kingdom of light or darkness, and continually tends to the source whence it sprung: so that no man can explain all that is contained therein, from the history of the church militant only.

And yet the histories of past ages have their use, as this book is properly prophetic. The more, therefore, we observe the accomplishment of it, so much the more may we praise God, in his truth, wisdom, justice, and almighty power, and learn to suit ourselves to the time, according to the remarkable directions contained in the prophecy. *And one sat on the throne*—As a king, governor, and judge. Here is described God, the Almighty, the Father of heaven, in his majesty, glory, and dominion.

Verse 3. *And he that sat was in appearance*—Shone with a visible lustre, like that of sparkling precious stones, such as those which were of old on the high priest's breastplate, and those placed as the foundations of the new Jerusalem, chap. xxi. 19, 20. If there is anything emblematical in the colours of these stones, possibly the *jasper*, which is transparent and of a glittering white, with an intermixture of beautiful colours, may be a symbol of God's purity, with various other perfections, which shine in all his dispensations. The *sardine stone*, of a blood-red colour, may be an emblem of his justice, and the vengeance he was about to execute on his enemies. *An emerald*, being green, may betoken favour to the good; a *rainbow*, the everlasting covenant. See Gen. ix. 9. And this being round about the whole breadth of the throne, fixed the distance of those who stood or sat round it.

Verse 4. *And round about the throne*—In a circle, are four and twenty thrones, and on the thrones four and twenty elders—The most holy of all the former ages, Isai. xxiv. 23; Heb. xii. 1; representing the whole body of the saints. *Sitting*—In general; but falling down when they worship. *Clothed in white raiment*—This and their golden crowns show, that they had already finished their course and taken their place among the citizens of heaven. They are never termed "souls," and hence it is probable that they had glorified bodies already. Compare Matt. xvii. 52.

Verse 5. *And out of the throne go forth lightnings*—Which affect the sight. *Voices*—Which affect the hearing. *Thunders*—Which cause the whole body to tremble. Weak men account all this terrible; but to the inhabitants of heaven it is a mere source of joy and pleasure, mixed with reverence to the Divine Majesty. Even to the saints on earth these convey light

and protection; but to their enemies, terror and destruction.

Verse 6. *And before the throne is a sea as of glass, like crystal*—Wide and deep, pure and clear, transparent and still. Both the "seven lamps of fire" and this sea are "before the throne;" and both may mean "the seven spirits of God," the Holy Ghost; whose powers and operations are frequently represented both under the emblem of fire and of water. We read again, chap. xv. 2, of "a sea as of glass," where there is no mention of "the seven lamps of fire;" but, on the contrary, the sea itself is "mingled with fire." We read also, chap. xxii. 1, of "a stream of water of life, clear as crystal." Now, the sea which is before the throne, and the stream which goes out of the throne, may both mean the same; namely, the Spirit of God. *And in the midst of the throne*—With respect to its height. *Round about the throne*—That is, toward the four quarters, east, west, north, and south. *Were four living creatures*—Not beasts, no more than birds. These seem to be taken from the cherubim in the visions of Isaiah and Ezekiel, and in the holy of holies. They are doubtless some of the principal powers of heaven; but of what order, it is not easy to determine. It is very probable that the twenty-four elders may represent the Jewish church; their harps seem to intimate their having belonged to the ancient tabernacle service, where they were wont to be used. If so, the "living creatures" may represent the Christian church. Their number, also, is symbolical of universality, and agrees with the dispensation of the gospel, which extended to all nations under heaven. And the "new song" which they all sing, saying, "Thou hast redeemed us out of every kindred, and tongue, and people, and nation," chap. v. 9, could not possibly suit the Jewish without the Christian church. *The first living creature was like a lion*—To signify undaunted courage. *The second, like a calf*—Or ox, Ezek. i. 10, to signify unwearied patience. *The third, with the face of a man*—To signify prudence and compassion. *The fourth, like an eagle*—To signify activity and vigour. *Full of eyes*—To betoken wisdom and knowledge. *Before*—To see the face of him that sitteth on the throne. *And behind*—To see what is done among the creatures.

Verse 7. *And the first*—Just such were the four cherubim in Ezekiel, who supported the moving throne of God; whereas each of those that overshadowed the mercy-seat in the holy of holies had all these four faces: whence a late great man supposes them to have been emblematic of the Trinity, and the incarnation of the second Person. *A flying eagle*—That is, with wings expanded.

Verse 8. *Each of them hath six wings*—As had each of the seraphim in Isaiah's vision. "Two covered his face," in token of humility and reverence: "two his feet," perhaps in token of readiness and diligence for executing divine commissions. *Round about and within they are full of eyes*. "Round about"—To see everything which

they are full of eyes: and they rest not day and night, saying, Holy, holy, holy is the Lord God, the Almighty, who was, and who is, and who cometh. And when the living creatures give glory and honour and thanks to him that sitteth upon the throne, that liveth for ever and ever, The four and twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, and cast their

crowns before the throne, saying, Worthy art thou, O Lord our God, to receive the glory, and the honour, and the power: for thou hast created all things, and through thy will they were and are created.

CHAPTER V.

AND I saw in the right hand of him that sat upon the throne a book written within and without, sealed with seven seals. And

is farther off from the throne than they are themselves. "And within"—On the inner part of the circle which they make with one another. First, they look from the centre to the circumference, then from the circumference to the centre. *And they rest not*—O happy unrest! Day and night—As we speak on earth. But there is no night in heaven. And say, Holy, holy, holy—Is the Three-One God.

There are two words in the original, very different from each other; both which we translate "holy." The one means properly "merciful;" but the other, which occurs here, implies much more. This holiness is the sum of all praise, which is given to the almighty Creator, for all that he does and reveals concerning himself, till the new song brings with it new matter of glory.

This word properly signifies "separated," both in Hebrew and other languages. And when God is termed holy, it denotes that excellence which is altogether peculiar to himself; and the glory flowing from all his attributes conjoined, shining forth from all his works, and darkening all things besides itself, whereby he is, and eternally remains, in an incomprehensible manner separate and at a distance, not only from all that is impure, but likewise from all that is created.

God is separate from all things. He is, and works from himself, out of himself, in himself, through himself, for himself. Therefore, he is the first and the last, the only one and the Eternal, living and happy, endless and unchangeable, almighty, omniscient, wise and true, just and faithful, gracious and merciful.

Hence it is, that "holy" and "holiness" mean the same as "God" and "Godhead;" and as we say of a king, "his majesty;" so the scripture says of God, "his holiness," Heb. xii. 10. The Holy Spirit is the Spirit of God. When God is spoken of, he is often named "the Holy One;" and as God swears by his name, so he does also by his holiness; that is, by himself.

This holiness is often styled "glory;" often his holiness and glory are celebrated together, Lev. x. 3; Isai. vi. 3. For holiness is covered glory, and glory is uncovered holiness. The scripture speaks abundantly of the holiness and glory of the Father, the Son, and the Holy Ghost. And hereby is the mystery of the Holy Trinity eminently confirmed.

That is also termed "holy" which is consecrated to him, and for that end separated from other things: and so is that wherein we may be like God, or united to him.

In the hymn resembling this, recorded by Isaiah, chap. vi. 3, is added, "The whole earth is full of his glory." But this is deferred in the Revelation, till the glory of the Lord (his enemies being destroyed) fills the earth.

Verses 9, 10. *And when the living creatures give glory—the elders fall down*—That is, as often as the living creatures give glory, immediately the elders fall down. The expression implies, that they did so at the same instant, and that they both did this frequently. The living creatures

do not say directly, "Holy, holy, holy art thou;" but only bend a little, out of deep reverence, and say, "Holy, holy, holy is the Lord." But the elders, when they are "fallen down," may say, "Worthy art thou, O Lord our God."

Verses 11. *Worthy art thou to receive*—This he receives not only when he is thus praised, but also when he destroys his enemies and glorifies himself anew. *The glory and the honour and the power*—Answering the thrice-holy of the living creatures, verse 9. *For thou hast created all things*—Creation is the ground of all the works of God: therefore, for this, as well as for his other works, will he be praised to all eternity. *And through thy will they were*—They began to be. It is to the free, gracious, and powerfully-working will of him who cannot possibly need anything, that all things owe their first existence. *And are created*—That is, continue in being ever since they were created.

Verses 1. *And I saw*—This is a continuation of the same narrative. *In the right hand*—The emblem of his all-ruling power. He held it openly, in order to give it to him that was worthy. It is scarce needful to observe, that there is not in heaven any real book of parchment or paper, or that Christ does not really stand there, in the shape of a lion or of a lamb. Neither is there on earth any monstrous beast with seven heads and ten horns. But as there is upon earth something which, in its kind, answers such a representation; so there are in heaven divine counsels and transactions answerable to these figurative expressions. All this was represented to St. John at Palamos, in one day, by way of vision. But the accomplishment of it extends from that time throughout all ages. Writings serve to inform us of distant and of future things. And hence things which are yet to come are figuratively said to be "written in God's book;" so were at that time the contents of this weighty prophecy. But the book was sealed. Now comes the opening and accomplishing also of the great things that are, as it were, the letters of it. *A book written within and without*—That is, no part of it blank, full of matter. *Sealed with seven seals*—According to the seven principal parts contained in it, one on the outside of each. The usual books of the ancients were not like ours, but were volumes or long pieces of parchment, rolled upon a long stick, as we frequently roll silks. Such was this represented, which was "sealed with seven seals." Not as if the apostle saw all the seals at once; for there were seven volumes wrapped up one within another, each of which was sealed: so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh. The book and its seals represent all power in heaven and earth given to Christ. A copy of this book is contained in the following chapters. By "the trumpets," contained under the seventh seal, the kingdom of the world is shaken, that it may at length become the kingdom of Christ. By "the vials," under the seventh trumpet, the

I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And none in heaven, or on earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, that none was found worthy to open the book, neither to look thereon. And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and the seals thereof. And I beheld in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as if he had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the

7 earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he took the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one an harp, and golden phials full of incense, which are the prayers of the 9 saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every tribe, and tongue, and people. 10 and nation; And hast made them unto our God kings and priests: and they shall reign 11 over the earth. And I saw and heard a voice of many angels, round about the throne and the living creatures and the elders: and

power of the beast, and whatsoever is connected with it, is broken. This sum of all we should have continually before our eyes: so the whole Revelation flows in its natural order.

Verse 2. *And I saw a strong angel*—This proclamation to every creature was too great for a man to make, and yet not becoming the Lamb himself. It was therefore made by an angel, and one of uncommon eminence.

Verse 3. *And none*—No creature; no, not Mary herself. *In heaven, or in earth, neither under the earth*—That is, none in the universe. For these are the three great regions into which the whole creation is divided. *Was able to open the book*—To declare the counsels of God. *Nor to look thereon*—So as to understand any part of it.

Verse 4. *And I wept much*—A weeping which sprung from greatness of mind. The tenderness of heart which he always had, appeared more clearly now he was out of his own power. The Revelation was not written without tears; neither without tears will it be understood. How far are they from the temper of St. John who inquire after anything rather than the contents of this book! yea, who applaud their own clemency if they excuse those that do inquire into them!

Verse 5. *And one of the elders*—Probably one of those who rose with Christ, and afterwards ascended into heaven. Perhaps one of the patriarchs. Some think it was Jacob, from whose prophecy the name of "Lion" is given him, Gen. xlix. 9. *The Lion of the tribe of Judah*—The victorious prince who is, like a lion, able to tear all his enemies in pieces. *The root of David*—As God, the root and source of David's family, Isai. xi. 1, 10. *Hath prevailed to open the book*—Hath overcome all obstructions, and obtained the honour to disclose the divine counsels.

Verse 6. *And I saw*—First, Christ in or on the midst of the throne; secondly, the four living creatures making the inner circle round him; and, thirdly, the four and twenty elders making a larger circle round him and them. *Standing*—He lieth no more; he no more falls on his face; the days of his weakness and mourning are ended. He is now in a posture of readiness to execute all his offices of prophet, priest, and king. *As if he had been slain*—Doubtless with the prints of the wounds which he once received. And because "he was slain," he is worthy to open the book, verse 9, to the joy of his own people, and the terror of his enemies. *Having seven horns*—As a king, the emblem of perfect strength. *And seven eyes*—The emblem of perfect knowledge and wisdom. By these he accomplishes what is contained in the book, namely, by his almighty and all-wise Spirit. To these seven horns and seven eyes answer the seven seals and the sevenfold song of praise, verse 12. In Zechariah, likewise, lii. 9, iv. 10, mention is made of "the seven

eyes of the Lord, which go forth over all the earth." Which—Both the horns and the eyes. *Are the seven spirits of God sent forth into all the earth*—For the effectual working of the Spirit of God goes through the whole creation; and that in the natural, as well as spiritual, world. For could mere matter act or move? Could it gravitate or attract? Just as much as it can think or speak.

Verse 7. *And he came*—Here was "Ask of me," Psalm ii. 8, fulfilled in the most glorious manner. *And took*—It is one state of exaltation that reaches from our Lord's ascension to his coming in glory. Yet this state admits of various degrees. At his ascension, "angels, and principalities, and powers were subjected to him." Ten days after, he received from the Father, and sent, the Holy Ghost. And now he "took" the book out of the right hand of him that sat upon the throne—Who gave it him as a signal of his delivering to him all power in heaven and earth. He received it, in token of his being both able and willing to fulfil all that was written therein.

Verse 8. *And when he took the book, the four living creatures fell down*—Now is homage done to the Lamb by every creature. These, together with the elders, make the beginning; and afterward, verse 14, the conclusion. They are together surrounded with a multitude of angels, verse 11, and together sing the new song, as they had before praised God together, chap. iv. 9, &c. *Having every one*—The elders, not the living creatures. *An harp*—Which was one of the chief instruments used for thanksgiving in the temple service: a fit emblem of the melody of their hearts. *And golden phials*—Cups or censers. *Full of incense, which are the prayers of the saints*—Not of the elders themselves, but of the other saints still upon earth, whose prayers were thus emblematically represented in heaven.

Verse 9. *And they sing a new song*—One which neither they nor any other had sung before. *Thou hast redeemed us*—So the living creatures also were of the number of the redeemed. This does not so much refer to the act of redemption, which was long before, as to the fruit of it; and so more directly to those who had finished their course, "who were redeemed from the earth," (chap. xiv. 1,) out of every tribe, and tongue, and people, and nation—That is, out of all mankind.

Verse 10. *And hast made them*—The redeemed. So they speak of themselves also in the third person, out of deep self-abasement. *They shall reign over the earth*—The new earth: herewith agree the golden crowns of the elders. The reign of the saints in general follows, under the trumpet of the seventh angel; particularly after the first resurrection, as also in eternity, chap. xl. 13; xv. 7; xx. 4; xxii. 5; Dan. vii. 27; Psalm xlix. 15.

the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and 13 honour, and glory, and blessing. And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard them all saying, To him that sitteth on the throne, and to the Lamb, is the blessing, and the

honour, and the glory, and the strength, 14 for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

CHAPTER VI.

AND I saw when the Lamb opened one A of the seven seals, and I heard one of the four living creatures saying, as the 2 voice of thunder, Come and see. And I saw, and behold a white horse: and he that

Verse 11. *And I saw*—The many angels. *And heard*—The voice and the number of them. *Round about the altar*—So forming the third circle. It is remarkable, that men are represented through this whole vision as nearer to God than any of the angels. *And the number of them was*—At least two hundred millions, and two millions over. And yet these were but a part of the holy angels. Afterward, chap. vii. 11, St. John heard them all.

Verse 12. *Worthy is the Lamb*—The elders said, verse 9, "Worthy art thou." They were more nearly allied to him than the angels. *To receive the power, &c.*—This sevenfold applause answers the seven seals, of which the four former describe all visible, the latter all invisible, things, made subject to the Lamb. And every one of these seven words bears a resemblance to the seal which it answers.

Verse 13. *And every creature*—In the whole universe, good or bad. *In the heaven, on the earth, under the earth, on the sea*—With these four regions of the world, agrees the fourfold word of praise. What is "in heaven," says blessing; what is "on earth," honour; what is "under the earth," glory; what is "on the sea," strength; is unto him. This praise from all creatures begins before the opening of the first seal; but it continues from that time to eternity, according to the capacity of each. His enemies must acknowledge his "glory;" but those in heaven say, Blessed be God and the Lamb.

This royal manifesto is, as it were, a proclamation, showing how Christ subdues all things, and "every knee bows to him," not only "on earth," but also "in heaven, and under the earth." This book exhausts all things, 1 Cor. xv. 27, 28, and is suitable to an heart enlarged as the sand of the sea. It inspires the attentive and intelligent reader with such a magnanimity, that he accounts nothing in this world great; no, not the whole frame of visible nature, compared to the immenae greatness of what he is here called to behold, yea, and in part, to inherit.

St. John has in view, through the whole following vision, what he has been now describing; namely, the four living creatures, the elders, the angels, and all creatures, looking together at the opening of the seven seals.

CHAP. VI. The seven seals are not distinguished from each other by specifying the time of them. They swiftly follow the letters to the seven churches, and all begin almost at the same time. By the four former is shown, that all the public occurrences of all ages and nations, as empire, war, provision, calamities, are made subject to Christ. And instances are intimated of the first in the east, the second in the west, the third in the south, the fourth in the north and the whole world.

The contents, as of the phials and trumpets, so of the seals, are shown by the songs of praise and thanksgiving annexed to them. They contain therefore "the power, and riches, and wisdom, and strength, and honour, and

glory, and blessing," which the Lamb received. The four former have a peculiar connexion with each other; and so have the three latter seals. The former relate to visible things, toward the four quarters to which the four living creatures look.

Before we proceed, it may be observed, 1. No man should constrain either himself or another to explain everything in this book. It is sufficient for every one to speak just so far as he understands. 2. We should remember that, although the ancient prophets wrote the occurrences of those kingdoms only with which Israel had to do, yet the Revelation contains what relates to the whole world, through which the Christian church is extended. Yet, 3. We should not prescribe to this prophecy, as if it must needs admit or exclude this or that history, according as we judge one or the other to be of great or small importance. "God seeth not as man seeth;" therefore what we think great is often omitted, what we think little inserted, in scripture history or prophecy. 4. We must take care not to overlook what is already fulfilled; and not to describe as fulfilled what is still to come.

We are to look in history for the fulfilling of the four first seals, quickly after the date of the prophecy. In each of these appears a different horseman. In each we are to consider, first, the horseman himself; secondly, what he does.

The horseman himself, by an emblematical prosopopoeia, represents a swift power, bringing with it either, 1. A flourishing state; or, 2. Bloodshed; or, 3. Scarcity of provisions; or, 4. Public calamities. With the quality of each of these riders the colour of his horse agrees. The fourth horseman is expressly termed "death;" the first, with his bow and crown, "a conqueror;" the second, with his great sword, is a warrior, or, as the Romans termed him, Mars; the third, with the scales, has power over the produce of the land. Particular incidents under this or that Roman emperor are not extensive enough to answer any of these horsemen.

The action of every horseman intimates farther, 1. Toward the east, wide-spread empire, and victory upon victory; 2. Toward the west, much bloodshed; 3. Toward the south, scarcity of provisions; 4. Toward the north, the plague and various calamities.

Verse 1. *I heard one*—That is, the first. *Of the living creatures*—Who looks forward toward the east.

Verse 2. *And I saw, and behold a white horse, and he that sat on him had a bow*—This colour, and the bow shooting arrows afar off, betoken victory, triumph, prosperity, enlargement of empire, and dominion over many people.

Another horseman, indeed, and of quite another kind, appears on a white horse, chap. xix. 11. But he that is spoken of under the first seal must be so understood as to bear a proportion to the horseman in the second, third, and fourth seal.

Nerva succeeded the emperor Domitian at the

ant on him had a bow; and a crown was given him: and he went forth conquering and to conquer.

3 And when he opened the second seal, I heard the second living creature saying, Come. And there went forth another horse that was red: and to him that sat thereon it was given to take peace from the earth, that they should kill one another; and there was given him a great sword.

5 And when he opened the third seal, I heard the third living creature say, Come. And I saw, and behold a black horse: and he that sat on him had a pair of scales in

very time when the Revelation was written, in the year of our Lord 96. He reigned scarce a year alone; and three months before his death he named Trajan for his colleague and successor, and died in the year 98. Trajan's accession to the empire seems to be the dawning of the seven seals. And a crown was given him—This, considering his descent, Trajan could have no hope of attaining. But God gavel it him by the hand of Nerva; and then the east soon felt his power. And he went forth conquering and to conquer—That is, from one victory to another. In the year 108 the already victorious Trajan went forth toward the east, to conquer not only Armenia, Assyria, and Mesopotamia, but also the countries beyond the Tigris, carrying the bounds of the Roman empire to a far greater extent than ever. We find no emperor like him for making conquests. He aimed at nothing else; he lived only to conquer. Meantime, in him was eminently fulfilled what had been prophesied of the fourth empire, Dan. ii. 40, vii. 23, that he should "devour, tread down, and break in pieces the whole earth."

Verse 3. And when he had opened the second seal, I heard the second living creature—Who looked toward the west. Saying, Come—At each seal it was necessary to turn toward that quarter of the world which it more immediately concerned.

Verse 4. There went forth another horse that was red—A colour suitable to bloodshed. And to him that sat thereon it was given to take peace from the earth—Vespasian, in the year 75, had dedicated a temple to Peace; but after a time we hear little more of peace. All is full of war and bloodshed, chiefly in the western world, where the main business of men seemed to be, to kill one another.

To this horseman there was given a great sword; and he had much to do with it; for as soon as Trajan ascended the throne, peace was taken from the earth. Decebalus, king of Dacia, which lies westward from Patmos, put the Romans to no small trouble. The war lasted five years, and consumed abundance of men on both sides; yet was only a prelude to much other bloodshed, which followed for a long season. All this was signified by the great sword, which strikes those who are near, as the bow does those who are at a distance.

Verse 5. And when he had opened the third seal, I heard the third living creature—Toward the south. Saying, Come. And behold a black horse—A fit emblem of mourning and distress; particularly of black famine, as the ancient poets term it. And he that sat on him had a pair of scales in his hand—When there is great plenty, men scarce think it worth their while to weigh and measure everything, Gen. xli. 49. But when there is scarcity, they are obliged to deliver them out by measure and weight, Ezek. iv. 16. Accordingly, these scales signify scarcity. They serve also for a token, that all the fruits of the earth, and consequently the whole heavens, with their courses

6 his hand. And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny, and hurt not the oil and the wine.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature 8 saying, Come. And I saw, and behold a pale horse, and he that sat on him, his name is Death; (and Hades followeth even with him;) and power was given him over the fourth part of the earth, to kill with the scimitar, and with famine, and with death, and by the wild beasts of the earth.

and influences; that all the seasons of the year, with whatsoever they produce, in nature or states, are subject to Christ. Accordingly his hand is wonderful, not only in wars and victories, but likewise in the whole course of nature.

Verse 6. And I heard a voice—It seems, from God himself. Saying—To the horseman, "Hitherto shalt thou come, and no farther." Let there be a measure of wheat for a penny—The word translated "measure" was a Grecian measure, nearly equal to our quart. This was the daily allowance of a slave. The Roman penny, as much as a labourer then earned in a day, was about sevenpence halfpenny English. According to this, wheat would be near twenty shillings per bushel. This must have been fulfilled while the Grecian measure and the Roman money were still in use; as also where that measure was the common measure, and this money the current coin. It was so in Egypt under Trajan. And three measures of barley for a penny—Either barley was, in common, far cheaper among the ancients than wheat, or the prophecy mentions this as something peculiar. And hurt not the oil and the wine—Let there not be a scarcity of everything. Let there be some provision left to supply the want of the rest.

This was also fulfilled in the reign of Trajan, especially in Egypt, which lay southward from Patmos. In this country, which used to be the granary of the empire, there was an uncommon dearth at the very beginning of his reign; so that he was obliged to supply Egypt itself with corn from other countries. The same scarcity there was in the thirteenth year of his reign, the harvest failing for want of the rising of the Nile; and that not only in Egypt, but in all those other parts of Africa, where the Nile uses to overflow.

Verse 7. I heard the voice of the fourth living creature—Toward the north.

Verse 8. And I saw, and behold a pale horse—Suitable to pale Death, his rider. And Hades—The representative of the state of separate souls. Followeth even with him—The four first seals concern living men. Death therefore is properly introduced. Hades is only occasionally mentioned as a companion of Death. So the fourth seal reaches to the borders of things invisible, which are comprised in the three last seals. And power was given to him over the fourth part of the earth—What came single and in a lower degree before, comes now together, and much more severely. The first seal brought victory with it: in the second was "a great sword;" but here a scimitar. In the third was moderate dearth; here famine, and plague, and wild beasts beside. And it may well be, that from the time of Trajan downwards, the fourth part of men upon the earth, that is, within the Roman empire, died by sword, famine, pestilence, and wild beasts. "At that time," says Aurelius Victor, "the Tyber overflowed much more fatally than under Nerva, with a great destruction of houses; and there was a dreadful earthquake through many pro

9 And when he opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, thou Holy One and true, dost thou not judge and avenge our blood on them that dwell upon the earth? And there was given to them, to every one, a white robe; and it was said to them, that they should rest yet for a time, till their fellow-servants

also and their brethren should be fulfilled, who should be killed even as they were.

10 And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind. And the heaven departed as a book that is rolled together; and every mountain and island were moved out of their

places, and a terrible plague and famine, and many places consumed by fire." By death—That is, by pestilence. "Wild beasts" have, at several times, destroyed abundance of men; and undoubtedly there was given them, at this time, an uncommon fierceness and strength. It is observable that war brings on scarcity, and scarcity pestilence, through want of wholesome sustenance; and pestilence, by depopulating the country, leaves the few survivors an easier prey to the wild beasts. And thus these judgments make way for one another in the order wherein they are here represented.

What has been already observed may be a fourfold proof that the four horsemen, as with their first entrance in the reign of Trajan, (which does by no means exhaust the contents of the four first seals,) so with all their entrances in succeeding ages, and with the whole course of the world and of viable nature, are in all ages subject to Christ, subsisting by his power, and serving his will, against the wicked, and in defence of the righteous. Herewith, likewise, a way is paved for the trumpets, which regularly succeed each other; and the old prophecy, as to what is future, is confirmed by the clear accomplishment of this part of it.

Verse 9. And when he opened the fifth seal.—As the four former seals, so the three latter, have a close connexion with each other. These all refer to the invisible world; the fifth, to the happy dead, particularly the martyrs; the sixth, to the unhappy; the seventh, to the angels, especially those to whom the trumpets are given. And I saw.—Not only the church warring under Christ, and the world warring under Satan; but also the invisible hosts, both of heaven and hell, are described in this book. And it not only describes the actions of both these armies upon earth; but their respective removals from earth, into a more happy or more miserable state, succeeding each other at several times, distinguished by various degrees, celebrated by various thanksgivings; and also the gradual increase of expectation and triumph in heaven, and of terror and misery in hell. Under the altar.—That is, at the foot of it. Two altars are mentioned in the Revelation, "the golden altar" of incense, chap. ix. 12; and the altar of burnt-offerings, mentioned here, and chap. viii. 5; xiv. 18; xvi. 7. At this the souls of the martyrs now prosecute themselves. By and by their blood shall be avenged upon Babylon; but not yet: whence it appears that the plagues in the fourth seal do not concern Rome in particular.

Verse 10. And they cried.—This cry did not begin now, but under the first Roman persecution. The Romans themselves had already avenged the martyrs slain by the Jews on that whole nation. How long.—They knew their blood would be avenged; but not immediately, as is now shown them. O Lord.—The Greek word properly signifies the "master of a family;" it is therefore beautifully used by these, who are peculiarly of the household of God. Thou Holy One and true.—Both the holiness and truth of God re-

quire him to execute judgment and vengeance. Dost Thou not judge and avenge our blood?—There is no impure affection in heaven; therefore, this desire of theirs is pure and suitable to the will of God. The martyrs are concerned for the praise of their Master, of his holiness and truth; and the praise is given him, chap. xix. 2, where the prayer of the martyrs is changed into a thanksgiving:—

"Thou holy One and true;" "True and right are thy judgments;" "He hath judged the great whore, and hath avenged the blood of his servants."

Verse 11. And there was given to every one a white robe.—An emblem of innocence, joy, and victory, in token of honour and favourable acceptance. And it was said to them.—They were told how long. They were not left in that uncertainty. That they should rest.—Should cease from crying. They rested from pain before. A time.—This word has a peculiar meaning in this book, to denote which, we may retain the original word "chronos." Here are two classes of martyrs specified; the former killed under heathen Rome; the latter under papal Rome. The former are commanded to rest till the latter are added to them. There were many of the former in the days of John: the first fruits of the latter died in the thirteenth century. Now, "a time," or "chronos," is 111 years. This "chronos" began A. C. 93, and continued to the year 1204; or from Trajan's persecution, to the first crusade against the Waldenses. Till.—It is not said, immediately after this time is expired, vengeance shall be executed; but only, that immediately after this time their brethren and fellow-servants will come to them. This event will precede the other; and there will be some space between.

Verse 12. And I saw.—This sixth seal seems particularly to point out God's judgment on the wicked departed. St. John saw how the end of the world was even then set before those unhappy spirits. This representation might be made to them, without anything of it being perceived upon earth. The like representation is made in heaven, chap. xi. 18. And there was a great earthquake.—Or shaking, not of the earth only, but the heavens. This is a farther description of the representation made to those unhappy souls.

Verse 13. And the stars fell (as, or towards, the earth)—Yea, and so they surely will, let astronomers fix their magnitude as they please. As a fig-tree casteth its untimely figs, when it is shaken by a mighty wind.—How continually is the violence of that shaking expressed by this comparison.

Verse 14. And the heaven departed as a book that is rolled together.—When the scripture compares some very great with a little thing, the majesty and omnipotence of God, before whom great things are little, is highly exalted. Every mountain and island.—What a mountain is to the land, that an island is to the sea.

Verse 15. And the kings of the earth.—They who had been so in their day. And the great men and

15 places. And the kings of the earth, and the great men, and the chief captains, and the rich, and the mighty, and every slave, and freeman, hid themselves in the caves and
16 in the rocks of the mountains; And said to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the
17 Lamb: For the great day of his wrath is come; and who is able to stand?

CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds, that the wind should not blow upon the earth, nor on the sea,
2 nor on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the
3 sea, Saying, Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God on their

chief captains—The generals and nobles. *hid themselves*—So far as in them lay. *In the rocks of the mountains*—There are also rocks on the plains; but they were rocks on high, which they hoped to fall upon them.

Verse 16. To the mountains and the rocks—Which were uttering already, verse 12. *Hide us from the face of him*—Which is against the ungodly, Psalm xxxiv. 16.

Verse 1. And after these things—What follows is a preparation for the seventh seal, which is the weightiest of all. It is connected with the sixth by the particle "and" whereas what is added, verse 2, stands free and unconnected. *I saw four angels*—Probably evil ones. They have their employ with the four first trumpets, as have other evil angels with the three last; namely, the angel of the abyss, the four bound in the Euphrates, and Satan himself. These four angels would willingly have brought on all the calamities that follow without delay. But they were restrained till the servants of God were sealed, and till the seven angels were ready to sound; even as the angel of the abyss was not let loose, nor the angels in the Euphrates unbound, neither Satan cast to the earth, till the fifth, sixth, and seventh angels severally sounded. *Standing on the four corners of the earth*. East, west, south, north. In this order preceded the four first trumpets. *Holding the four winds*—Which also might have softened the fiery heat, under the first, second, and third trumpet. *That the wind should not blow upon the earth, nor on the sea, nor on any tree*. It seems, that these expressions betoken the several quarters of the world; that "the earth" signifies that to the east of Patmos, Asia, which was nearest to St. John, and where the trumpet of the first angel had its accomplishment. Europa swims in "the sea" over against this; and is accordingly termed by the prophets, "the islands." The third part, Africa, seems to be meant, chap. viii. 7, 8, 10, by "the streams of water," or "the rivers," which grow plentifully by them.

Verse 2. And I saw another (a good) angel ascending from the east—The plagues begin in the east; so does the sealing. *Having the seal of the only living and true God*; and he cried with a loud voice to the four angels—Who were hearing to execute their charge. *To whom it was given to hurt the earth and the sea*—First, and afterwards "the trees."

4 foreheads. And I heard the number of them that were sealed: an hundred forty-four thousand were sealed out of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve
6 thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manassah were sealed twelve thousand.
7 Of the tribe of Shimon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I saw, and, behold, a great multitude, which no man could number, of all nations, and tribes, and people, and tongues, standing before the throne, and before the Lamb, clothed with white

Verse 3. Hurt not the earth, till we—Other angels were joined in consultation with him. *Have sealed the servants of our God on their foreheads*. Secured the servants of God of the twelve tribes from the impending calamities; whereby they shall be as clearly distinguished from the rest, as if they were visibly marked on their foreheads.

Verse 4. Of the children of Israel. To these will afterwards be joined a multitude out of all nations. But it may be observed, this is not the number of all the Israelites who are saved from Abraham or Moses to the end of all things; but only of those who were secured from the plagues which were then ready to fall on the earth. It seems as if this book had, in many places, a special view to the people of Israel.

Verse 5. Judah is mentioned first, in respect of the kingdom, and of the Messiah sprung therefrom.

Verse 7. After the Levitical ceremonies were abolished, Lord was again on a level with his brethren.

Verse 8. Of the tribe of Joseph—Or Ephraim; perhaps not mentioned by name, as having been, with Dan, the most idolatrous of all the tribes. It is further observable of Dan, that it was very early reduced to a single family; which family itself seems to have been cut off in war, before the time of Ezer; for in the Chronicles, where the posterity of the patriarchs is recited, Dan is wholly omitted.

Verse 9. A great multitude—Of those who had happily finished their course. Such multitudes are afterwards described, and still higher degrees of glory which they attain after a sharp fight and magnificent victory, chap. xiv. 1; xv. 2; xix. 1; xx. 4. There is an inconceivable variety in the degrees of reward in the other world. Let not any slothful one say, "If I get to heaven at all, I will be content;" such an one may let heaven go altogether. In worldly things, men are ambitious to get as high as they can. Christians have a far more noble ambition, and the lowest state in the world is nothing to the smallest difference between the degrees of glory. But who has time to think of this? Who is at all concerned about it? *Standing before the throne* in the full vision of God. *And palms in their hands*—Tokens of joy and victory.

Verse 10. Salvation to our God—Who hath saved us from all evil into all the happiness of heaven.

19 robes, and palms in their hands; And they cry with a loud voice, saying, Salvation to our God who sitteth on the throne, and to the Lamb. And all the angels stood round about the throne, and the elders, and the four living creatures, and they fell before the throne on their faces, and worshipped God, saying, Amen: The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, be to our God for ever and ever. And one of the elders answered, saying to me, Who are these that are clothed in white robes? and whence are they come? And I said to him, My lord, thou knowest. And he said to me, These are they who come out of great affliction, and they have

washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall have his tent over them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of water: and God will wipe away all tears from their eyes.

CHAPTER VIII.

AND when he had opened the seventh seal, there was silence in heaven about a half an hour. And I saw the seven angels

The salvation for which they praise God is described, *verse 10*; that for which they praise the Lamb, *verse 14*; and both, in the sixteenth and seventeenth *verses*.

Verse 11. And all the angels stood in waiting. Round about the throne, and the elders and the four living creatures—that is, “the living creatures,” next “the throne,” the elders, “round them”; and “the angels,” round them both. And they fell on their faces. So do the elders, *verse 11*, chap. *vi. 16*. The heavenly ceremonial has its fixed order and measure.

Verse 12. Amen. With this word all the angels confirm the words of the “great multitude”; but they likewise carry the praise much higher. The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, be unto our God for ever and ever. Before the Lamb began to open the seven seals, a sevenfold hymn of praise was brought him by many angels, *chap. v. 12*. Now he is upon opening the last seal, and the seven angels are going in to receive seven trumpets, in order to make the kingdoms of the world subject to God. All the angels give sevenfold praise to God.

Verse 14. And one of the elders. What stands, *verses 13–17*, might have immediately followed the tenth *verse*; but that the praise of the angels, which was at the same time with that of the “great multitude,” came in between. Answered—the answered St. John’s desire to know, not any words that he spoke.

Verse 15. My lord. Or, “my master?” a common term of respect, so Zachariah, likewise, bespoken the angel, *Zach. i. 9; iv. 4; vi. 4*. Thou knowest—that is, “I know not”; but thou dost. These are they—not martyrs; for these are not such a multitude as no man can number. But as all the angels appear here, so do all the souls of the righteous who had lived from the beginning of the world. Who come—He does not say, who did come; but, “who come?” now who; to whom, likewise, pertain all who will come hereafter, out of great affliction—in various kinds, wisely and graciously allotted by God to all his children. And have washed their robes. From all guilt. And made them white. In all holiness. By the blood of the Lamb. Which not only cleanseth, but adorns us also.

Verse 16. Therefore—Because they come out of great affliction, and have washed their robes in his blood. Are they before the throne. It seems, even nearer than the angels. And serve him day and night. Speaking after the manner of men; that is, continually. In his temple. Which is in heaven. And he shall have his tent over them. Shall spread his glory over them as a covering.

Verse 17. Neither shall the sun light on them. For God is their sun. For any painful heat, or inclemency of seasons.

Verse 17. For the Lamb will feed them. With eternal peace and joy; so that they shall hunger no more. And will lead them to living fountains of water. The comforts of the Holy Ghost; so that they shall thirst no more. Neither shall they suffer in griefs any more; for God will wipe away all tears from their eyes.

Verse 1. And when he had opened the seventh seal, there was silence in heaven. Such a silence is mentioned but in this one place. It was uncommon, and highly observable; for praise is sounding in heaven day and night. In particular, immediately before this silence, all the angels, and before them the innumerable multitude, had been crying with a loud voice; and now all is still as death; there is an universal pause. Hardly the seventh seal is very remarkably distinguished from the six preceding. This silence before God shows that those who were round about him were expiating, with the deepest reverence, the great things which the divine Majesty would further open and order. Immediately after, the seven trumpets are heard, and a sound more august than ever, silence is only a preparation; the grand point is, the sounding the trumpets in the praise of God. About half an hour. In St. John, in the vision, it might seem a common half hour.

Verse 2. And I saw.—The seven trumpets belong to the seventh seal, as do the seven phials to the seventh trumpet. This should be carefully remembered, that we may not confound together the times which follow each other. And yet it may be observed, in general, concerning the times of the incidents mentioned in this book, it is not a certain rule, that every part of the text is fully accomplished before the completion of the following part begins. All things mentioned in the epistles are not fully accomplished before the seals are opened; neither are all things mentioned under the seals fulfilled before the trumpets begin; and yet is the seventh trumpet wholly past before the phials are poured out, truly the beginning of each part goes before the beginning of the following. Thus the epistles begin before the seals, the seals before the trumpets, the trumpets before the phials, the phials before another, one seal before another, one trumpet before another, yet some times, what begins later than another they end earlier, and what begins earlier than another they end later; so the seventh trumpet begins earlier than the phials, and yet continues to end them all. The seven angels which stood before. A remarkable of the highest order. And when the seals were given the seven men began to speak. It is known openly a thing of public concern, they give a token that may be each of heard for and

who stood before God; and seven trumpets were given them. And another angel came and stood at the altar, having a golden censor; and much incense was given him, that he might place it with the prayers of all the saints upon the golden altar which is before the throne. And the smoke of the incense ascended before God out of the angel's hand with the prayers of the saints. And the angel took the censor, and filled it with the fire of the altar, and threw it upon the earth: and there were thunderings, and

lightnings, and voices, and an earthquake.

6 And the seven angels who had the seven trumpets prepared themselves to sound.
7 And the first sounded, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burned up, and the third part of the trees was burned up, and all the green grass was burned up.
8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the

wide; and, among such, none are more ancient than trumpets, *Lev. xxv. 9*; *Nam. x. 2*; *Amos iii. 6*. The Israelites, in particular, used them, both in the worship of God and in war; therewith openly praising the power of God before, after, and in, the battle, *Josh. vi. 4*; *2 Chron. xiii. 14*, &c. And the angels here made known by these trumpets the wonderful works of God, whereby all opposing powers are successively shaken, till the kingdom of the world becomes the kingdom of God and his Anointed.

These trumpets reach nearly from the time of St. John to the end of the world; and they are distinguished by manifest tokens. The place of the four first is specified; namely, east, west, south, and north successively: in the three last, immediately after the time of each, the place likewise is pointed out.

The seventh angel did not begin to sound, till after the going forth of the second woe: but the trumpets were given to him and the other six together; (as were afterward the phials to the seven angels;) and it is accordingly said of all the seven together, that "they prepared themselves to sound." These, therefore, were not men, as some have thought, but angels, properly so called.

Verse 3. *And*—In the second verse, the "trumpets were given" to the seven angels; and in the sixth, they "prepared to sound." But between these, the incense of this angel and the prayers of the saints are mentioned; the interposing of which shows, that the prayers of the saints and the trumpets of the angels go together: and these prayers, with the effects of them, may well be supposed to extend through all the seven. *Another angel*—Another created angel. Such are all that are here spoken of. In this part of the Revelation, Christ is never termed "an angel;" but, "the Lamb." *Came and stood at the altar*—Of burnt-offerings. And there was given him a golden censor—A censor was a cup on a plate or saucer. This was the token and the business of the office. *And much incense was given*—Incense generally signifies prayer: here it signifies the longing desires of the angels, that the holy counsel of God might be fulfilled. And there was "much incense;" for as the prayers of all the saints in heaven and earth are here joined together, so are the desires of all the angels which are brought by this angel. *That he might place it*—It is not said, "offer it;" for he was discharging the office of an angel, not a priest. *With the prayers of all the saints*—At the same time; but not for the saints. The angels are fellow-servants with the saints, not mediators for them.

Verse 4. *And the smoke of the incense came up before God, with the prayers of the saints*—A token that both were accepted.

Verse 5. *And there were thunderings, and lightnings, and voices, and an earthquake*—These, especially when attended with fire, are emblems of God's dreadful judgments, which are immediately to follow.

Verse 6. *And the seven angels prepared themselves to sound*—That each, when it should come to his turn, might sound without delay. But while they do sound, they still stand before God.

Verse 7. *And the first sounded*—And every angel continued to sound, till all which his trumpet brought was fulfilled, and till the next began. There are intervals between the three woes, but not between the four first trumpets. *And there was hail and fire mingled with blood, and they were cast upon the earth*—The earth seems to mean Asia; Palestine, in particular. Quickly after the Revelation was given, the Jewish calamities under Adrian began: yea, before the reign of Trajan was ended. And here the trumpets begin. Even under Trajan, in the year 114, the Jews made an insurrection with a most dreadful fury; and in the parts about Cyrene, in Egypt, and in Cyprus, destroyed four hundred and sixty thousand persons. But they were repressed by the victorious power of Trajan, and afterward slaughtered themselves in vast multitudes. The alarm spread itself also into Mesopotamia, where Lucius Quintinus slew a great number of them. They rose in Judea again in the second year of Adrian; but were presently quelled. Yet in 133 they broke out more violently than ever, under their false messiah Barcochab; and the war continued till the year 135, when almost all Judea was desolated. In the Egyptian plague also "hail and fire" were together. But here "hail" is to be taken figuratively, as also "blood," for a vehement, sudden, powerful, hurtful invasion; and "fire" betokens the revenge of an enraged enemy, with the desolation therefrom. *And they were cast upon the earth*—That is, the "fire" and "hail" and "blood." But they existed before they were cast upon the "earth." The storm fell, the blood flowed, and the flames raged round Cyrene, and in Egypt, and Cyprus, before they reached Mesopotamia and Judea. *And the third part of the earth was burned up*—Fifty well-fortified cities, and nine hundred and eighty-five well-inhabited towns of the Jews, were wholly destroyed in this war. Vast tracts of land were likewise left desolate and without inhabitant. *And the third part of the trees was burned up, and all the green grass was burned up*—Some understand by "the trees," men of eminence among the Jews; by "the grass," the common people. The Romans spared many of the former: the latter were almost all destroyed.

Thus vengeance began at the Jewish enemies of Christ's kingdom; though even then the Romans did not quite escape. But afterwards it came upon them more and more violently: the second trumpet affects the Roman heathens in particular; the third, the dead, unholy Christians; the fourth, the empire itself.

Verse 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea*—By "the sea," particularly as it is here opposed to the earth, we may understand the west, or Europe; and chiefly the middle parts of it, the vast Roman empire. "A mountain" here

- 3 sea became blood; And the third part of the creatures that were in the sea which had life died; and the third part of the ships were destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star burning as a torch, and it fell on the third part of the rivers, and on the fountains of waters.
- 11 And the name of the star is called Worm-

seems to signify a great force and multitude of people, Jer. li. 25; so this may point at the irruption of the barbarous nations into the Roman empire. The warlike Goths broke in upon it about the year 250; and from that time the irruption of one nation after another never ceased till the very form of the Roman empire, and all but the name, was lost. The "fire" may mean the fire of war, and the rage of those savage nations. *And the third part of the sea became blood*—This need not imply, that just a third part of the Romans was slain; but it is certain an inconceivable deal of blood was shed in all these invasions.

Verse 9. *And the third part of the creatures that were in the sea*—That is, of all sorts of men, of every station and degree. *Died*—By those merciless invaders. *And the third part of the ships were destroyed*—It is a frequent thing to resemble a state or republic to a ship, wherein many people are embarked together, and share in the same dangers. And how many states were utterly destroyed by those inhuman conquerors! Much likewise of the sea was literally fulfilled. How often was the sea tinged with blood! How many of those who dwelt mostly upon it were killed! And what number of ships destroyed!

Verse 10. *And the third angel sounded, and there fell from heaven a great star, and it fell on the third part of the rivers*—It seems Africa is meant by the "rivers;" (with which this burning part of the world abounds in an especial manner;) Egypt in particular, which the Nile overflows every year far and wide. In the whole African history, between the irruption of the barbarous nations into the Roman empire, and the ruin of the Western empire, after the death of Valentinian the Third, there is nothing more momentous than the Arian calamity, which sprung up in the year 315. It is not possible to tell how many persons, particularly at Alexandria, in all Egypt, and in the neighbouring countries, were destroyed by the rage of the Arians. Yet Africa fared better than other parts of the empire, with regard to the barbarous nations, till the governor of it, whose wife was a zealous Arian, and aunt to Genseric, king of the Vandals, was, under that pretence, unjustly accused before the empress Placidia. He was then prevailed upon to invite the Vandals into Africa; who under Genseric, in the year 428, founded there a kingdom of their own, which continued till the year 533. Under these Vandal kings the true believers endured all manner of afflictions and persecutions. And thus Arianism was the inlet to all heresies and calamities, and at length to Mahometanism itself.

This "great star" was not an angel, (angels are not the agents in the two preceding or the following trumpet,) but a teacher of the church, one of the stars in the right hand of Christ. Such was Arius. He fell from on high, as it were "from heaven," into the most pernicious doctrines, and made in his fall a gazing on all sides, being "great," and now "burning as a torch." He "fell on the third part of the rivers"—His doctrine spread far and wide, particularly in Egypt. *And on the fountains of water*—Wherewith Africa abounds

wood, and the third part of the waters became wormwood, and many men died of the waters. Because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day shone not for the third part thereof, and the night likewise.

Verse 11. *And the name of the star is called Wormwood*—The unparaphrased Latin word here is *absinthium*, and has this translation the exact propriety of his title. *And the third part of the waters became wormwood*—A very considerable part of Africa was infected with the same bitter doctrine and spirit. *And many men* (though not a third part of them) *died*—By the cruelty of the Arians.

Verse 12. *And the fourth angel sounded, and the third part of the sun was smitten*—Or struck. After the emperor Theodosius died, and the empire was divided into the eastern and the western, the barbarous nations poured in as a flood. The Goths and Huns in the years 400 and 455 fell upon Italy itself with an impetuous force; and the former, in the year 410, took Rome by storm, and plundered it without mercy. In the year 452 Attila treated the upper part of Italy in the same manner. In 455 Valentinian the Third was killed, and Genseric invited from Africa. He plundered Rome for fourteen days together. Recimer plundered it again in 472. During all these commotions, one province was lost after another, till, in the year 476, Odoacer seized upon Rome, deposed the emperor, and put an end to the empire itself.

An eclipse of the sun or moon is termed by the Hebrews a stroke. Now, as such a darkness does not come all at once, but by degrees, so likewise did the darkness which fell on the Roman, particularly the Western empire; for the stroke began long before Odoacer, namely, when the barbarians first conquered the capital city. *And the third part of the moon, and the third part of the stars; so that the third part of them was darkened*—As under the first, second, and third trumpets by "the earth," "sea," and "rivers," are to be understood the men that inhabit them; so here by "the sun, moon, and stars," may be understood the men that live under them, who are so overwhelmed with calamities in those days of darkness, that they can no longer enjoy the light of heaven: unless it may be thought to imply their being killed; so that "the sun, moon, and stars" shone to them no longer. The very same expression we find in Isaiah, chap. xxxii. 5: "I will darken all the lights of heaven over them." As then the fourth seal transcends the three preceding seals, so does the fourth trumpet the three preceding trumpets. For in this not the third part of the earth, or sea, or rivers only, but of all who are under the sun are affected. *And the day shone not for a third part thereof*—That is, shone with only a third part of its usual brightness. *And the night likewise*—The moon and stars having lost a third part of their lustre, either with regard to those who, being dead, saw them no longer, or those who saw them with no satisfaction.

The three last trumpets have the time of their continuance fixed, and between each of them there is a remarkable pause; whereas between the four former there is no pause, nor is the time of their continuance mentioned; but all together these four seem to take up a little less than four hundred years.

Verse 13. *And I saw, and heard an angel flying—Between the trumpets of the fourth and fifth*

their tails: their power is, to hurt men five months. And they have over them a king, the angel of the bottomless pit: his name in the Hebrew is Abaddon, but in the Greek he hath the name Apollyon. One woe is past; behold, there come yet two woes after these things.

And the sixth angel sounded, and I heard a voice from the four corners of the golden altar which is before God, Saying to the sixth angel who had the trumpet, Loose the four angels who are bound in the great river Euphrates. And the four angels were loosed, who were prepared for the hour, and

day, and month, and year, to kill the third part of men. And the number of the army of horsemen was two hundred millions: I heard their number. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and hyacinth, and brimstone: and the heads of the horses are as the heads of lions; and out of their mouths goeth fire and smoke and brimstone. By these three plagues were the third part of men killed, by the fire, and the smoke, and the brimstone, which went out of their mouths. For the power of the horses is in their mouths, and in their tails:

Verse 11. *And they have over them a king*—One by whom they are peculiarly directed and governed. His name is Abaddon—Both this and Apollyon signify a destroyer. By this he is distinguished from the dragon, whose proper name is Satan.

Verse 12. *One woe is past; behold, there come yet two woes after these things*—The Persian power, under which was the first woe, was now broken by the Saracens: from this time the first pause made a wide way for the two succeeding woes. In 589, when the first woe ended, Mahomet was twenty years old, and the contentions of the Christians with each other were exceeding great. In 591 Chosroes II. reigned in Persia, who, after the death of the emperor, made dreadful disturbances in the east. Hence Mahomet found an open door for his new religion and empire. And when the usurper Phocas had, in the year 606, not only declared the bishop of Rome, Boniface III., universal bishop, but also the church of Rome the head of all churches, this was a sure step to advance the Papacy to its utmost height. Thus, after the passing away of the first woe, the second, yea, and the third, quickly followed; as indeed they were both on the way together with it before the first effectually began.

Verse 13. *And the sixth angel sounded*—Under this angel goes forth the second woe. And I heard a voice from the four corners of the golden altar—This golden altar is the heavenly pattern of the Levitical altar of incense. This voice signified that the execution of the wrath of God, mentioned verses 20, 21, should, at no intercession, be delayed any longer.

Verse 14. *Loose the four angels*—To go every way; to the four quarters. These were evil angels, or they would not have been bound. Why, or how long, they were bound we know not.

Verse 15. *And the four angels were loosed, who were prepared*—By loosing them, as well as by their strength and rage. To kill the third part of men—That is, an immense number of them. For the hour, and day, and month, and year—All this agrees with the slaughter which the Saracens made for a long time after Mahomet's death. And with the number of angels let loose agrees the number of their first and most eminent caliphs. These were Ali, Abubeker, Omar, and Osman. Mahomet named Ali, his cousin and son-in-law, for his successor; but he was soon worked out by the rest, till they severally died, and so made room for him. They succeeded each other, and each destroyed innumerable multitudes of men. There are in a prophetic

Com. Years. Com. Days.

Hour	8	} in all 212 years.
Day	196	
Month	315	
Year	117	

Now, the second woe, as also the beginning of the third, has its place between the ceasing of the locusts and the rising of the beast out of the

sea, even at the time that the Saracens, who were chiefly cavalry, were in the height of their carnage; from their first caliph, Abubeker, till they were repulsed from Rome under Leo IV. These 212 years may therefore be reckoned from the year 634 to 847. The gradation in reckoning the time, beginning with "the hour" and ending with a "year," corresponds with their small beginning and vast increase. Before and after Mahomet's death, they had enough to do to settle their affairs at home. Afterwards Abubeker went farther, and in the year 634 gained great advantage over the Persians and Romans in Syria. Under Omar was the conquest of Mesopotamia, Palestine, and Egypt made. Under Osman, that of Afric, (with the total suppression of the Roman government in the year 647,) of Cyprus, and of all Persia in 651. After Ali was dead, his son, Ali Hasen, a peaceable prince, was driven out by Muavia; under whom, and his successors, the power of the Saracens so increased, that within fourscore years after Mahomet's death they had extended their conquests farther than the warlike Romans did in four hundred years.

Verse 16. *And the number of the horsemen was two hundred millions*—Not that so many were ever brought into the field at once, but (if we understand the expression literally) in the course of "the hour, and day, and month, and year." So neither were "the third part of men killed" at once, but during that course of years.

Verse 17. *And thus I saw the horses and them that sat on them in the vision*—St. John seems to add these words, "in the vision," to intimate that we are not to take this description just according to the letter. Having breastplates of fire—Plory red. And hyacinth—Dun blue. And brimstone—A faint yellow. Of the same colour with the "fire and smoke and brimstone," which "go out of the mouths of their horses." And the heads of their horses are as the heads of lions—That is, fierce and terrible. And out of their mouth goeth fire and smoke and brimstone—This figurative expression may denote the consuming, blinding, all-piercing rage, fierceness and force of these horsemen.

Verse 18. *By these three*—Which were inseparably joined. Were the third part of men—In the countries they over-ran. Killed—Omar, alone, in eleven years and a half, took thirty-six thousand cities or forts. How many men must be killed therein!

Verse 19. *For the power of these horses is in their mouths and in their tails*—Their ridersight retreating as well as advancing; so that their rear is as terrible as their front. For their tails are like serpents, having heads—Not like the tails of serpents only. They may be fitly compared to the amphisbena, a kind of serpent, which has a short tail, not unlike a head; from which it throws out its poison, as if it had two heads.

Verse 20. *And the rest of the men who were not killed*—Whom the Saracens did not destroy. It

for their tails *are* like serpents, having heads, 20 and with them they do hurt. And the rest of the men who were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood: which can 21 neither see, nor hear, nor walk: Neither repented of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

CHAPTER X.

AND I saw another mighty angel coming down from heaven, clothed with a cloud:

is observable, the countries they over-ran were mostly those where the gospel had been planted. *By these plagues*—Here the description of the second woe ends. *Yet repented not*—Though they were called Christians. *(Of the works of their hands)*—Presently specified: *That they should not worship devils*—The invocation of departed saints, whether true, or false, or doubtful, or forged, crept early into the Christian church, and was carried farther and farther; and who knows how many who are invoked as saints are among evil, not good angels; or how far devils have mingled with such blind worship, and with the wonders wrought on those occasions? *And idols*—About the year 590, men began to venerate images; and though upright men zealously opposed it, yet, by little and little, images grew into manifest idols. For after much contention, both in the east and west, in the year 787, the worship of images was established by the second Council of Nice. Yet was image-worship sharply opposed some time after, by the emperor Theophilus. But when he died, in 842, his widow, Theodora, established it again; as did the Council at Constantinople in the year 863, and again in 871.

Verse 21. *Neither repented of their murders, nor of their sorceries*—Whoever reads the histories of the seventh, eighth, and ninth centuries, will find numberless instances of all these in every part of the Christian world. But though God cut off so many of these scandals to the Christian name, yet the rest went on in the same course. Some of them, however, might repent under the plagues which follow.

CHAP. X. From the first verse of this chapter to chap. xi. 13, preparation is made for the important trumpet of the seventh angel. It consists of two parts, which run parallel to each other: the former reaches from the first to the seventh verse of this chapter; the latter, from the eighth of this to the thirteenth verse of the eleventh chapter: whence, also, the sixth verse of this chapter is parallel to the eleventh verse. The period to which both these refer begins during the second woe, as appears chap. xi. 14; but, being once begun, it extends in a continued course far into the trumpet of the seventh angel. Hence many things are represented here which are not fulfilled till long after. So the joyful "consummation of the mystery of God" is spoken of in the seventh verse of this chapter, which yet is not till after "the consummation of the wrath of God," Rev. xv. 1. So the ascent of the beast "out of the bottomless pit" is mentioned, Rev. xi. 7, which nevertheless is still to come, Rev. xvii. 8; and so "the earthquake," by which a tenth part of the great city falls, and the rest are converted, Rev. xi. 13, is really later than that by which the same city is "split into three parts," Rev. xvi. 19. This is

and a rainbow upon his head, and his face as the sun, and his feet as pillars of fire: 2 And he had in his hand a little book opened: and he set his right foot upon the sea, and 3 his left upon the earth. And he cried with a loud voice, as a lion roareth: and while he cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying, Seal up the things which the seven thunders 5 have uttered, and write them not. And the angel whom I saw standing upon the sea and upon the earth lifted up his right hand 6 toward heaven, And sware by him that

a most necessary observation, whereby we may escape many and great mistakes.

Verse 1. *And I saw another mighty angel*—Another from that "mighty angel" mentioned Rev. v. 2; yet he was a created angel; for he did not swear by himself, verse 6. *Clothed with a cloud*—In token of his high dignity. *And a rainbow upon his head*—A lovely token of the divine favour. And yet it is not too glorious for a creature: the woman, Rev. xii. 1, is described more glorious still. *And his face as the sun*—Nor is this too much for a creature: for all the righteous "shall shine forth as the sun," Matt. xiii. 43. *And his feet as pillars of fire*—Bright as flame.

Verse 2. *And he had in his hand*—His left hand: he swore with his right. He stood with his right foot on the sea, toward the west; his left, on the land, toward the east: so that he looked southward. And so St. John (as Patmos lies near Asia) could conveniently take the book out of his left hand. This sealed book was first in the right hand of him that sat on the throne; thence the Lamb took it, and opened the seals. And now this little book, containing the remainder of the other, is given opened, ■ it was to St. John. From this place the revelation speaks more clearly and less figuratively than before. *And he set his right foot upon the sea*—Out of which the first beast was to come. *And his left upon the earth*—Out of which was to come the second. "The sea" may betoken Europe; "the earth," Asia; the chief theatres of these great things.

Verse 3. *And he cried*—Uttering the words set down, verse 6. *And while he cried, or was crying*—At the same instant. *Seven thunders uttered their voices*—In distinct words, each after the other. Those who spoke these words were glorious, heavenly powers, whose voice was as the loud est thunder.

Verse 4. *And I heard a voice from heaven*—Doubtless from him who had at first commanded him to write, and who presently commands him to take the book; namely, Jesus Christ. *Seal up those things which the seven thunders have uttered, and write them not*—These are the only things of all which he heard that he is commanded to keep secret: so something peculiarly secret was revealed to the beloved John, besides all the secrets that are written in this book. At the same time we are prevented from inquiring what it was which these thunders uttered: suffice that we may know all the contents of the opened book, and of the oath of the angel.

Verse 5. *And the angel*—This manifestation of things to come, under the trumpet of the seventh angel hath a twofold introduction: first, the angel speaks for God, verse 7; then Christ speaks for himself, chap. xi. 3. The angel appeals to the prophets of former times; Christ, to his own two witnesses. *Whom I saw standing upon the earth and upon the sea, lifted up his right hand toward heaven*—As yet the dragon was in heaven. When he is

liveth for ever and ever, who created the heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, There shall be no more a time:

7 But in the days of the voice of the seventh angel, while he shall sound, the mystery of God shall be fulfilled, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake with me again, and said, Go, take the book which is open in the hand of the angel who standeth on the sea and on the earth.

cast thence he brings the third and most dreadful woe on the earth and sea: so that it seems as if there would be no end of calamities. Therefore the angel comprises, in his posture and in his oath, both heaven, sea, and earth, and makes, on the part of the eternal God and Almighty Creator, a solemn protestation, that he will assert his kingly authority against all his enemies. He "lifted up his right hand toward heaven"—The angel in Daniel, chap. xii. 7, (not improbably the same angel,) lifted up both his hands.

Verses 6. *And swears*—The six preceding trumpets pass without any such solemnity. It is the trumpet of the seventh angel alone which is confirmed by so high an oath. *By him that liveth for ever and ever*—Before whom a thousand years are but a day. *Who created the heaven, the earth, the sea, and the things that are therein*—And, consequently, has the sovereign power over all; therefore, all his enemies, though they rage a while in heaven, on the sea, and on the earth, yet must give place to him. *That there shall be no more a time*—"But in the days of the voice of the seventh angel, the mystery of God shall be fulfilled:" that is, "a time," a "chronos," shall not expire before that mystery is fulfilled. A "chronos" (1111 years) will nearly pass before then, but not quite. The period, then, which we may term a "non-chronos" (not a whole "time") must be a little, and not much, shorter than this. The "non-chronos" here mentioned seems to begin in the year 800, (when Charles the Great instituted in the west a new line of emperors, or of "many kings,") to end in the year 1838; and to contain, among other things, the "short time" of the third woe, the "three times and a half" of the woman in the wilderness, and the "duration" of the beast.

Verses 7. *But in the days of the voice of the seventh angel*—Who sounded not only at the beginning of those days, but from the beginning to the end. *The mystery of God shall be fulfilled*—It is said, chap. xvii. 17, "The word of God shall be fulfilled." The word of God is fulfilled by the destruction of the beast; "the mystery," by the removal of the dragon. But these great events are so near together, that they are here mentioned as one. The beginning of them is in heaven, as soon as the seventh trumpet sounds; the end is on the earth and the sea. So long as the third woe remains on the earth and the sea, the mystery of God is not fulfilled. And the angel's swearing is peculiarly for the comfort of holy men, who are afflicted under that woe. Indeed the wrath of God must be first fulfilled, by the pouring out of the phials; and then comes the joyful fulfilling of the mystery of God. As he hath declared to his servants the prophets—The accomplishment exactly answering the prediction. The ancient prophecies relate partly to that grand period, from the birth of Christ to the destruction of Jerusalem; partly to the time of the seventh angel, wherein they will be fully accomplished. To the seventh trumpet belongs all that occurs

0 And I went to the angel, saying to him, Give me the book. And he saith to me, Take and eat it up; and it will make thy belly bitter, but it will be sweet as honey in thy mouth. And I took the book out of the angel's hand and eat it up; and it was in my mouth sweet as honey; but when I had eaten it, my belly was bitter. And he saith to me, Thou must prophesy again concerning people, and nations, and tongues, and

XI. many kings. **A**ND there was given me a reed like a measuring rod: and he said, Arise, and measure the temple of

from chap. xi. 16, to xlii. 5. And the third woe, which takes place under the same, properly stands, chap. xii. 12, xlii. 1-18.

Verses 8. *And*—What follows from this verse to chap. xi. 13, runs parallel with the oath of the angel, and with "the fulfilling of the mystery of God," as it follows under the trumpet of the seventh angel; what is said, verse 11, concerning St. John's "prophesying again," is unfolded immediately after; what is said, verse 7, concerning "the fulfilling the mystery of God," is unfolded, chap. xi. 15-19, and in the following chapters.

Verses 9. *Eat it up*—The like was commanded to Ezekiel. This was an emblem of thoroughly considering and digesting it. *And it will make thy belly bitter, but it will be sweet as honey in thy mouth*—The sweetness betokens the many good things which follow, chap. xi. 1, 15, &c.; the bitterness, the evils which succeed under the third woe.

Verses 11. *Thou must prophesy again*—Of the mystery of God; of which the ancient prophets had prophesied before. And he did prophesy, by "measuring the temple," chap. xi. 1; as a prophecy may be delivered either by words or actions. Concerning people, and nations, and tongues, and many kings—The "people, nations, and tongues" are contemporary; but the "kings," being "many," succeed one another. These kings are not mentioned for their own sake, but with a view to the "holy city," chap. xi. 2. Here is a reference to the great kingdoms in Spain, England, Italy, &c., which arose from the eighth century; or at least underwent a considerable change, as France and Germany in particular; to the Christian, afterward Turkish, empire in the east; and especially to the various potentates, who have successively reigned at or over Jerusalem, and do now, at least titularly, reign over it.

CHAP. XI. In this chapter is shown how it will fare with "the holy city," till the mystery of God is fulfilled; in the twelfth, what will befall the woman, who is delivered of the man-child; in the thirteenth, how it will be with the kingdom of Christ, while the "two beasts" are in the height of their power. *And there was given me*—By Christ, as appears from the third verse. *And he said, Arise*—Probably he was sitting to write. *And measure the temple of God*—At Jerusalem, where he was placed in the vision. Of this we have a large description by Ezekiel, chap. xl.—xlviii.; concerning which we may observe,

1. Ezekiel's prophecy was not fulfilled at the return from the Babylonish captivity.
2. Yet it does not refer to the "New Jerusalem," which is far more gloriously described.
3. It must infallibly be fulfilled even then "when they are ashamed of all that they have done," Ezek. xliii. 11.
4. Ezekiel speaks of the same temple which is treated of here.

God, and the altar, and them that worship therein. But the court which is about the temple cast out, and measure it not; for it is given to the gentiles: and they shall tread the holy city forty-two months. And I will give to my two witnesses, to prophesy twelve hundred and sixty days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, standing before the Lord of the earth. And if any one would hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any would kill them, he must thus be killed. These have power to shut heaven, that it rain not in the days of their prophesying: and have power over the waters to turn them into blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the wild beast that ascendeth out of

the bottomless pit shall make war with them, and conquer them, and kill them. And their dead bodies shall be in the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. And some of the people and tribes and tongues and nations behold their dead bodies three days and a half, and they shall not suffer their dead bodies to be put in a grave. And they that dwell upon the earth rejoice over them, and they shall make merry, and send gifts to one another; because these two prophets tormented them that dwell upon the earth. And after the three days and an half the spirit of life from God came into them, and they stood upon their feet; and great fear fell upon them that saw them. And I heard a great voice saying from heaven to them, Come up hither. And they went up to heaven in a

5. As all things are there so largely described, St. John is shorter and refers thereto.

Verse 2. But the court which is without the temple—The old temple had a court in the open air, for the heathens who worshipped the God of Israel. Cast out—Of thy account. And measure it not—As not being holy in so high a degree. And they shall tread—inhabit. The holy city—Jerusalem, Matt. iv. 6. So they began to do, before St. John wrote. And it has been trodden almost ever since by the Romans, Persians, Saracens, and Turks. But that severe kind of treading which is here peculiarly spoken of, will not be till under the trumpet of the seventh angel, and toward the end of the troublous times. This will continue but forty-two common months, or twelve hundred and sixty common days; being but a small part of the "non-chronos."

Verse 3. And I—Christ. Will give to my two witnesses—These seem to be two prophets; two select, eminent instruments. Some have supposed (though without foundation) that they are Moses and Elijah, whom they resemble in several respects. To prophesy twelve hundred and sixty days—Common days, that is, an hundred and eighty weeks. So long will they "prophesy," (even while that last and sharp treading of the holy city continues,) both by word and deed, "witnessing" that Jesus is the Son of God, the heir of all things, and exhorting all men to repent, and fear, and glorify God. Clothed in sackcloth—The habit of the deepest mourners, out of sorrow and concern for the people.

Verse 4. These are the two olive trees—That is, as Zerubbabel and Joshua, "the two olive trees" spoken of by Zechariah, chap. iii. v. 10, were then the two chosen instruments in God's hand, even so shall these be in their season. Being themselves full of the nectar of the Holy One, they shall continually transmit the same to others also. And the two candlesticks—Burning and shining lights. Standing before the Lord of the earth—Always waiting on God, without the help of man, and asserting his right over the earth and all things therein.

Verse 5. If any would kill them—As the Israelites would have done Moses and Aaron, Num. xvi. 41. He must be killed thus—By that devouring fire.

Verse 6. These have power—And they use that power. See verse 10. To shut heaven, that it rain not in the days of their prophesying—During those "twelve hundred and sixty days." And have power over the waters—In and near Jerusalem. To turn them into blood—As Moses did those in Egypt. And to smite the earth with all plagues, as often as they will—This is not said of Moses or Elijah, or any

mere man besides. And how is it possible to understand this otherwise than of two individual persons?

Verse 7. And when they shall have finished their testimony—Till then they are invincible. The wild beast—Hereafter to be described. That ascendeth—First out of the sea, chap. xiii. 1, and then out of the bottomless pit, chap. xvii. 8. Shall make war with them—It is at his last ascent, not out of the sea, but the bottomless pit, that the beast makes war upon the two witnesses. And even hereby is fixed the time of "treading the holy city," and of the "two witnesses." That time ends after the ascent of the "beast" out of the abyss, and yet before the fulfilling of the mystery. And shall conquer them—The fire no longer proceeding out of their mouth when they have finished their work. And kill them—These will be among the last martyrs, though not the last of all.

Verse 8. And their bodies shall be—Perhaps hanging on a cross. In the street of the great city—Of Jerusalem, a far greater city, than any other in those parts. This is described both spiritually and historically: spiritually, as it is called Sodom (Isai. i.) and Egypt; on account of the same abominations abounding there, at the time of the witnesses, as did once in Egypt and Sodom. Historically: Where also their Lord was crucified—This possibly refers to the very ground where his cross stood. Constantine the Great inclosed this within the walls of the city. Perhaps on that very spot will their bodies be exposed.

Verse 9. Three days and a half—So exactly are the times set down in this prophecy. If we suppose this time began in the evening and ended in the morning, and included (which is no way impossible) Friday, Saturday, and Sunday, the weekly festival of the Turkish people, the Jewish tribes, and the Christian tongues; then all these together, with the heathen nations, would have full leisure to gaze upon and rejoice over them.

Verse 10. And they that dwell upon the earth—Perhaps this expression may peculiarly denote earthly-minded men. Shall make merry—As did the Philistines over Samson. And send gifts to one another—Both Turks, and Jews, and heathens, and false Christians.

Verse 11. And great fear fell upon them that saw them—And now knew that God was on their side.

Verse 12. And I heard a great voice—Designated for all to hear. And they went up to heaven, and their enemies beheld them—Who had not taken notice of their rising again; by which some had been convinced before.

Verse 13. And there was a great earthquake, and

- 13 stand; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake seven thousand men, and the rest were terrified, and gave glory to the God of heaven. The second was by pest: behold, the third was smother quickly.
- 14 And the seventh angel sounded; and

the tenth part of the city fell.—We have here an unanswerable proof that this city is not Babylon, or Rome, but Jerusalem. For Babylon shall be wholly burned before the fulfilling of the mystery of God. But this city is not burned at all; on the contrary, at the fulfilling of that mystery, a tenth part of it is destroyed by an earthquake, and the other nine parts converted. And these were slain in the earthquake seven thousand men—Being a tenth part of the inhabitants, who therefore were seventy thousand in all. And the rest—The remaining sixty-three thousand, were converted; a great step toward the fulfilling of the mystery of God. Such a conversion we are seldom else told of. So there shall be a larger as well as holier church at Jerusalem than ever was yet. Were fearful blessed Israel! And give glory. The character of true conversion, Jer. xlii. 16. To the God of heaven—He is styled, "The Lord of the earth," verse 4, when he declares his right over the earth by the two witnesses; but "the God of heaven," when he not only gives rain from heaven after the most affecting drought, but also declares his majesty from heaven, by taking his witnesses up into it. When the whole multitude gives glory to the God of heaven, then that "trampling of the holy city" commences. This is the point so long aimed at, the desired "fulfilling of the mystery of God," when the divine promises are so richly fulfilled in those who have gone through so great afflictions. All this is here related together, that whereas the first and second war went forth in the east, the rest of the eastern affairs being ended at once, the description of the western might afterwards remain unbroken.

It may be useful here to see how the things here spoken of, and those hereafter described, follow each other in their order.

1. The angel swears; the "man-Christus" begins; John enters the book; the many kings arise.

2. The "man-Christus" and the "many kings" bring in the decline, that "trampling" begins, and the "two witnesses" appear.

3. The beast, after he has with the ten kings destroyed Babylon, wars with them and kills them. After three days and an half they revive and ascend to heaven. There is a great earthquake in the holy city; seven thousand perish, and the rest are converted. The "trampling" of the city by the gentiles ends.

4. The land, and the kings of the earth, and their armies are assembled to fight against the great King.

5. Multitudes of his enemies are killed, and the beast and the false prophet cast alive into the lake of fire.

6. While John mentions the temple of God and the altar with the worshippers, the ten worship of God is set up. The nations who had trodden the holy city are converted. Henceby the mystery of God is fulfilled.

7. Satan is imprisoned. Being released for a time, he, with his god Magog, makes his last assault upon Jerusalem.

Verse 13. The second war is past. The butchery made by the Saracens ceased about the year 667;

there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, who sat before God on their thrones, fell on their faces and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, who art, and who was; because thou hast taken thy

when their power was so broken by Charles the Great that they never recovered it. Behold, the third war smother quickly—It proceeds same while the Roman see took all opportunities of laying claim to its beloved universality, and enlarging its power and grandeur. And in the year 753, the bishop of Rome became a secular prince, by king Pepin's giving him the exarchate of Lombardy. The beginning of the third war itself stands, chap. xii. 17.

Verse 15. And the seventh angel sounded.—This trumpet contains the most important and joyful events, and renders all the former trumpets matter of joy to all the inhabitants of heaven. The almighty therefore in this and all the trumpets is to those used in total solemnities. All these seven trumpets were heard in heaven; perhaps the seventh shall once be heard on earth also, 1 Thess. iv. 16. And there were great voices.—From the several citizens of heaven. At the sounding of the seventh and "there was silence in heaven," at the sounding of the seventh trumpet, "great voices." This alone is sufficient to show that the seven angels and seven trumpets do not run parallel to each other. As soon as the seventh angel sounds, the kingdom falls to God and his Christ. This immediately appears in heaven, and is there celebrated with joyful praise. But on earth several dreadful occurrences are to appear first. This trumpet comprises all that follows from these voices in chap. xii. 5. The kingdom of the world—that is, the royal government over the whole world, and all its kingdoms, Zach. xiv. 9. It becomes the kingdom of the Lord—This promise has been in the enemy's hands; it now returns to its rightful Master. In the old Testament, from Moses to Samuel, God himself was the King of his own people. And the same will be in the New Testament: he will himself reign over the Israel of God. And of his Christ—This application is now first given him, since the introduction of the book, on the mention of the kingdom dovetailing upon him, under the seventh trumpet. Prophets and priests were appointed, but more especially kings; whence that term, "the anointed," is applied only to a king. Accordingly, whenever the Messiah is mentioned in scripture, his kingdom is implied. "It is become"—In reality, all things (and on the kingdom of the world) are now in all ages yet fallen and the present world, with its kings and lords, are risen against the Lord and against his Anointed. God now puts an end to this monstrous rebellion, and maintains his right in all things. And this appears in an entirely new manner, so soon as the seventh angel sounds.

Verse 16. And the four and twenty elders—These shall reign over the earth, chap. v. 10. Was not before God on their thrones—Which we do not read of any angel.

Verse 17. The Almighty—He who hath all things in his power, so the god, universality of it. He is, and who was, and is frequently styled, "He who is, and who was, and is to come." But now he is actually come, the word, "who is to come," etc., as it were, swallowed up. When it is said, We thank thee that thou hast taken

18 great power, and hast reigned. And the nations were wroth, and thy wrath is come, and the time of the dead, that they be judged, and to give a reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and to destroy them that destroyed the earth.

19 And the temple of God was opened in heaven, and the ark of the covenant was seen in the temple: and there were light-

thy great power, it is all one as "We thank thee that thou art come." This whole thanksgiving is partly an enlargement on the two great points mentioned in the fifteenth verse; partly a summary of what is hereafter more distinctly related. Here it is mentioned, how the kingdom is the Lord's; afterwards, how it is the kingdom of his Christ. "Thou hast taken thy great power"—This is the beginning of what is done under the trumpet of the seventh angel. God has never ceased to use his power; but he has suffered his enemies to oppose it, which he will now suffer no more.

Verse 19. *And the heathen nations were wroth—*At the breaking out of the power and kingdom of God. This wrath of the heathens now rises to the highest pitch; but it meets the wrath of the Almighty, and melts away. In this verse is described both the going forth and the end of God's wrath, which together take up several ages. *And the time of the dead is come—*Both of the quick and dead, of whom those already dead are far the more numerous part. *That they be judged—*This, being infallibly certain, they speak of as already present. *And to give a reward—*At the coming of Christ, chap. xxii. 12; but of free grace, not of debt, 1. *To his servants the prophets;* 2. *To his saints;* to them who were eminently holy; 3. *To them that fear his name:* these are the lowest class. Those who do not even fear God will have no reward from him. *Small and great—*All universally, young and old, high and low, rich and poor. *And to destroy them that destroyed the earth—*The earth was destroyed by the "great whore" in particular, chap. xix. 2; xvii. 2, 5; but likewise in general, by the open rage and hate of wicked men against all that is good; by wars, and the various destruction and desolation naturally flowing therefrom; by such laws and constitutions as hinder much good, and occasion many offences and calamities; by public scandals, whereby a door is opened for all dissoluteness and unrighteousness; by abuse of secular and spiritual powers; by evil doctrines, maxims, and counsels; by open violence and persecution; and by sins crying to God to send plagues upon the earth.

This great work of God, destroying the destroyers, under the trumpet of the seventh angel, is not the third woe, but matter of joy, for which the elders solemnly give thanks. All the woes, and particularly the third, go forth over those "who dwell upon the earth;" but this destruction, over those "who destroy the earth," and were also instruments of that woe.

Verse 19. *And the temple of God—*The inmost part of it. *Was opened in heaven—*And hereby is opened a new scene of the most momentous things, that we may see how the contents of the seventh trumpet are executed; and, notwithstanding the greatest opposition, (particularly by the third woe,) brought to a glorious conclusion. *And the ark of the covenant was seen in his temple—*The ark of the covenant which was made by Moses was not in the second temple, being probably burnt with the first temple by the Chaldeans. But here is the heavenly ark of the ever-

nings, and voices, and thunders, and an earthquake, and great hail.

CHAPTER XII.

AND a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child she crieth, travelling in birth, and pained to be delivered. And another sign

lasting covenant, the shadow of which was under the Old Testament, Heb. ix. 4. The inhabitants of heaven saw the ark before: St. John also saw it now; for a testimony, that what God had promised, should be fulfilled to the uttermost. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail—*The very same there are, and in the same order, when the seventh angel has poured out his phial; chap. xvi. 17—21: one place answers the other. What the trumpet here denounces in heaven, is there executed by the phial upon earth. First it is shown what will be done; and afterwards it is done.

CHAP. XII. The great vision of this book goes straight forward, from the fourth to the twenty-second chapter. Only the tenth, with part of the eleventh chapter, was a kind of introduction to the trumpet of the seventh angel; after which it is said, "The second woe is past: behold, the third woe cometh quickly." Immediately the seventh angel sounds, under whom the third woe goes forth. And to this trumpet belongs all that is related to the end of the book.

Verse 1. *And a great sign was seen in heaven—*Not only by St. John, but many heavenly spectators represented in the vision. "A sign" means something that has an uncommon appearance, and from which we infer that some unusual thing will follow. *A woman—*The emblem of the church of Christ, as she is originally of Israel, though built and enlarged on all sides by the addition of heathen converts; and as she will hereafter appear, when all her "natural branches are again grafted in." She is at present on earth; and yet, with regard to her union with Christ, may be said to be in heaven, Eph. ii. 6. Accordingly, she is described as both assaulted and defended in heaven, verses 4, 7. *Clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars—*These figurative expressions must be so interpreted as to preserve a due proportion between them. So, in Joseph's dream, the sun betokened his father; the moon, his mother; the stars, their children. There may be some such resemblance here: and as the prophecy points out the "power over all nations," perhaps "the sun" may betoken the Christian world; "the moon," the Mahometans, who also carry the moon in their ensigns; and the "crown of twelve stars," the twelve tribes of Israel; which are smaller than the sun and moon. The whole of this chapter answers the state of the church from the ninth century to this time.

Verse 2. *And being with child she crieth, travelling in birth—*The very pain, without any outward opposition, would constrain a woman in travail to cry out. These cries, throes, and pains to be delivered, were the painful longings, the sighs, and prayers of the saints for the coming of the kingdom of God. The woman groaned and travailed in spirit, that Christ might appear, as the Shepherd and King of all nations.

Verse 3. *And behold a great red dragon—*His fiery-red colour denoting his disposition. *Having seven heads—*Implying vast wisdom. *And ten horns—*Per-

was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and seven diadems on his heads. And his tail draweth the third part of the stars of heaven, and casteth them to the earth: and the dragon stood before the woman who was ready to be delivered, that when she had brought forth, he might devour the child. And she brought forth a man child, who was to rule all the nations with a rod of iron: and her child was caught up to God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that they may feed her there twelve hundred and sixty days.

haps on the seventh head; emblems of mighty power and strength, which he still retained. And seven diadems on his heads—Not properly crown, but costly bindings, such as kings anciently wore; for, though fallen, he was a great potentate still, even "the prince of this world."

Verse 4. And his tail—His falsehood and subtilty. Draweth—As a train. The third part—A very large number. Of the stars of heaven—The Christians and their teachers, who before sat in heavenly places with Christ Jesus. And casteth them to the earth—Utterly deprives them of all those heavenly blessings. This is properly a part of the description of the dragon, who was not yet himself on earth, but in heaven: consequently, this casting them down was between the beginning of the seventh trumpet and the beginning of the third vœu; or between the year 947 and the year 947; at which time pestilential doctrines, particularly that of the Manichæans in the east, drew abundance of people from the truth. And the dragon stood before the woman, that when she had brought forth, he might devour the child—That he might blunder the kingdom of Christ from spreading abroad, as it does under this trumpet.

Verse 5. And she brought forth a man child—Even Christ, considered not in his person, but in his kingdom. In the ninth age, many nations with their princes were added to the Christian church. Who was to rule all nations—When his time is come. And her child—Which was already in heaven, as were the woman and the dragon. Was caught up to God—Taken utterly out of his reach.

Verse 6. And the woman fled into the wilderness—This wilderness is undoubtedly on earth, where the woman also herself is now supposed to be. It harkens that part of the earth where, after having brought forth, she found a new abode. And this most in Europe; as Asia and Africa were wholly in the hands of the Turks and Saracens; and in a part of it where the woman had not been before. In this wilderness, God had already prepared a place; that is, made it safe and convenient for her. The wilderness is, those countries of Europe which lie on this side the Danube; for the countries which lie beyond it had received Christianity before. That they may feed her—That the people of that place may provide all things needful for her. Twelve hundred and sixty days—So many prophetic days, which are not, as some have supposed, twelve hundred and sixty, but seven hundred and seventy-seven common years. This Bengelius has shown at large in his German Introduction. These we may compute from the year 947 to 1524. So long the woman enjoyed a safe and convenient place in Europe, which was chiefly Bohemia; where she was fed, till God provided for her more plentifully at the Reformation.

Verse 7. And there was war in heaven—Here Satan makes his grand opposition to the kingdom of

7 And there was war in heaven: Michael and his angels warred with the dragon; and the dragon warred and his angels; but he prevailed not; neither was his place found any more in heaven. And the great dragon was cast out, the ancient serpent, who is called the Devil, and Satan, who deceiveth the whole world: he was cast out unto the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come the salvation, and the night, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast out, who accused them 11 before our God day and night. And they

God; but an end is now put to his accusing the saints before God. The cause goes against him, verses 10, 11, and Michael executes the sentence. That Michael is a created angel, appears from his not daring, in disputing with Satan, Jude 9, to bring a railing accusation; but only saying, "The Lord rebuke thee." And this modesty is implied in his very name; for Michael signifies, "Who is like God?" which implies also his deep reverence toward God, and distance from all self-exaltation. Satan would be like God: the very name of Michael asks, "Who is like God?" Not Satan; not the highest archangel. It is he likewise that is afterward employed to seize, bind, and imprison that proud spirit.

Verse 8. And he prevailed not—The dragon himself is principally mentioned; but his angels, likewise, are to be understood. Neither was his place found any more in heaven—So that now he had a place in heaven. How deep a mystery is that time may compare this with Luke x. 18; Eph. ii. 2; iv. 8; vi. 12.

Verse 9. And the great dragon was cast out—It is not yet said, "unto the earth." He was cast out of heaven; and at this the inhabitants of heaven rejoice. He is termed "the great dragon," as appearing here in that shape, to intimate his poisonous and cruel disposition. The ancient serpent.

In allusion to his deceiving Eve in that form. Dragons are a kind of large serpent. Who is called the Devil, and Satan—There are words of exactly the same meaning; only the former is Greek; the latter, Hebrew; denoting the grand adversary of all the saints, whether Jews or Gentiles. He has deceived the whole world. Not only in their first parents, but through all ages, and in all countries, into unbelief and all wickedness; into the hating and persecuting faith and all goodness. He was cast out unto the earth—He was cast out of heaven; and being cast out thence himself came to the earth. Nor had he been unemployed on the earth before, although his ordinary abode was in heaven.

Verse 10. Now is come—Hence it is evident that all this chapter belongs to the trumpet of the seventh angel. In the eleventh chapter, from the fifteenth to the eighteenth verses, are proposed the contents of this extensive trumpet; the execution of which is capiously described in this and the following chapters. The salvation—Of the saints. The night—Whereby the enemy is cast out. The kingdom—Here the majesty of God is shown. And the power of his Christ—Which he will exert against the beast; and when he also is taken away, then will the kingdom be sacrificed to Christ himself, chap. xii. 10; xii. 4. The accuser of our brethren—So long as they remained on earth. This great voice, therefore, was the voice of men only. Who accused them before our God day and night—Amazing malice of Satan, and patience of God.

have overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the earth and the sea! for the devil is come down to

you, having great wrath, because he knoweth he hath but a little time.

13 And when the dragon saw that he was cast to the earth, he persecuted the woman that had brought forth the male child. And there were given to the woman the two wings

Verse 11. And they have overcome him—Carried his cross against him. *By the blood of the Lamb*—Which cleanseth the soul from all sin, and as leaves no room for accusing. *And by the word of their testimony*—The word of God, which they believed and testified, even unto death. So, for instance, died Olaf, king of Sweden, in the year 900, whom his own subjects would have compelled to idolatry; and, upon his refusal, slew as a sacrifice to the idol which he would not worship. So did multitudes of Bohemian Christians, in the year 916, when queen Bradomira raised a severe persecution, wherein many loved out their lives unto the death.

Verse 12. Woe to the earth and the sea—This is the fourth and last denunciation of the third war, the most grievous of all. The first was only, the second chiefly, on the earth, Asia; the third, both on the earth and the sea, Europe. The earth is mentioned first, because it began in Asia, before the beast brought it on Europe. *He knoweth he hath but a little time*—Which extends from his casting out of heaven to his being cast into the abyss.

We are now come to a most important period of time. The non-chronos begins to an end. We live in the "little time" wherein Satan hath great wrath; and this "little time" is now upon the decline. We are in the "time, times, and half a time," wherein the woman is "fed in the wilderness;" yea, the last part of it, "the half time," is begun. We are, as will be shown, towards the close of the "forty-two months" of the beast; and when his number is fulfilled, grievous things will be.

Let him who does not regard the being seized by the wrath of the devil; the falling unawares into the general temptation; the being borne away, by the most dreadful violence, into the worship of the beast and his image, and, consequently, drinking the unholy wine of the wrath of God, and being tormented day and night for ever in the lake of fire and brimstone; let him also who is confident that he can make his way through all these by his own wisdom and strength, without need of any such peculiar preservation as the word of this prophecy affords; let him, I say, go hence. But let him who does not take those warnings for senseless oracles, and blind alarms, beg of God, with all possible earnestness, to give him his heavenly light herein.

God has not given this prophecy, in so solemn a manner, only to show his providence over his church, but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we see the beginning and end of the "little time?" which is probably four-fifths of a chronos, or somewhat about 844 years. This, which is the time of the third war, may reach from 937, to the year 1820. For, 1. The short interval of the second war, (which was ended in the year 946,) and the 777 years of the woman, which began about the year 937, quickly after which followed the war in heaven, as the beginning not long after 954; and thus the third war fell in the tenth century, extending from 990 to 1689; called the dark, the iron, the unhappy age. 2. If we compare the length of the third war with the period of time which succeeds it in the

twentieth chapter, it is but a "little time" to that vast space which reaches from the beginning of the non-chronos to the end of the world.

Verse 13. And when the dragon saw—That he could no longer accuse the saints in heaven, he turned his wrath to do all possible mischief on earth. *He persecuted the woman*—The ancient persecutions of the church were mentioned, chap. i. 9, 10, vii. 14; but this persecution came after his flight, verse 6, just at the beginning of the third war. Accordingly, in the tenth and eleventh centuries, the church was furiously persecuted by several heathen powers. In Prussia, king Adalbert was killed in the year 997, king Renuis in 1008; and when king Stephen encouraged Christianity in Hungary, he met with violent opposition. After his death, the heathens in Hungary set themselves to root it out, and prevailed for several years. About the same time, the army of the emperor, Henry the Third, was totally overthrown by the Vandals. These, and all the accounts of those times, show with what fury the dragon then persecuted the woman.

Verse 14. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place—Eagles are the usual symbols of great potentates. So Ezekiel, xlvii. 3, by "a great eagle" means the king of Babylon. Here "the great eagle" is the Roman empire; "the two wings," the eastern and western branches of it. A "place in the wilderness" was mentioned in the sixth verse also; but it is not the same which is mentioned here. In the text there follow one after the other,

1. The dragon's waiting to devour the child.
2. The birth of the child, which is caught up to God.
3. The fleeing of the woman into the wilderness.
4. The war in heaven, and the casting out of the dragon.
5. The beginning of the third war.
6. The persecution raised by the dragon against the woman.
7. The woman's flying away upon the eagle's wings.

In like manner there follow one after the other,

1. The beginning of the twelve hundred and sixty days.
2. The beginning of the little time.
3. The beginning of the time, times, and half a time. This third period partly coincides both with the first and the second. After the beginning of the twelve hundred and sixty days, or rather of the third war, Christianity was exceedingly propagated, in the midst of various persecutions. About the year 938 it was again settled in Denmark; in 965, in Poland and Russia; in 990, through all Russia. In 997 it was brought into Hungary; into Sweden and Norway, both before and after. Transylvania received it about 1000; and, soon after, other parts of Russia.

Now, all the countries in which Christianity was settled between the beginning of the twelve hundred and sixty days, and the imprisonment of the dragon, may be understood by "the wilderness," and by "her place" in particular. This place contained many countries; so that Christianity now reached, in an uninterrupted

of the great eagle, that she might fly into the wilderness, to her place, where she is fed for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. But the earth helped the woman, and opened her mouth, and swallowed up the river which

the dragon had cast out of his mouth. And the dragon was wroth with the woman, and went forth to make war with the rest of her seed, who keep the commandments of God, and retain the testimony of Jesus.

CHAPTER XIII.

AND I stood on the sand of the sea, and saw a wild beast coming up out of the sea,

tract, from the eastern to the western empire; and both the emperors now lent their wings to the woman, and provided a safe abode for her. *Where she is fed*—By God rather than man; having little human help. *For a time, and times, and half a time*—The length of the several periods here mentioned seems to be nearly this:—

Years.

1. The non-chronos contains less than . . . 1111
2. The little time 888
3. The time, times, and half a time . . . 777
4. The time of the beast 666

And comparing the prophecy and history together, they seem to begin and end nearly thus:—

1. The non-chronos extends from about 800 to 1836
2. The 1260 days of the woman from 847 — 1524
3. The little time from 947 — 1836
4. The time, times, and half from 1058 — 1836
5. The time of the beast is between the beginning and end of the three times and a half. In the year 1058 the empires had a good understanding with each other, and both protected the woman. The bishops of Rome, likewise, particularly Victor II., were duly subordinate to the emperor. We may observe the twelve hundred and sixty days of the woman, from 847 to 1524, and the three times and a half, refer to the same wilderness. But in the former part of the twelve hundred and sixty days, before the three times and an half began, namely, from the year 847 to 1058, she was fed by others, being little able to help herself; whereas from 1058 to 1524, she is both fed by others, and has food herself. To this the sciences transplanted into the west from the eastern countries much contributed; the scriptures, in the original tongues, brought into the west of Europe by the Jews and Greeks, much more; and most of all, the Reformation, grounded on those scriptures.

Verse 15. *Water* is an emblem of a great people; this water, of the Turks in particular. About the year 1060 they overran the Christian part of Asia. Afterward they poured into Europe, and spread farther and farther, till they had overwhelmed many nations.

Verse 16. *But the earth helped the woman*—The powers of the earth; and indeed she needed help through this whole period. "The time" was from 1058 to 1280; during which the Turkish flood ran higher and higher, though frequently repressed by the emperors or their generals, helping the woman. "The" two "times" were from 1280 to 1725. During these likewise the Turkish power flowed far and wide; but still from time to time the princes of the earth "helped the woman," that she was not carried away by it. "The half time" is from 1725 to 1836. In the beginning of this period the Turks began to meddle with the affairs of Persia: wherein they have so entangled themselves, as to be the less able to prevail against the two remaining Christian empires. Yet this flood still reaches the woman "in her place;" and will, till near the end of the "half time," itself be swallowed up, perhaps by means of Russia, which is risen in the room of the eastern empire.

Verse 17. *And the dragon was wroth*—Anew, because he could not cause her to be carried away by the stream. *And he went forth*—Into other lands—*To make war with the rest of her seed*—Real Christians, living under heathen or Turkish governors.

Verse 1. *And I stood on the sand of the sea*—This also was in the vision. *And I saw*—Soon after the woman flew away. *A wild beast coming up*—He comes up twice; first from the sea, then from the abyss. He comes from the sea before the seven phials; "the great whore" comes after them.

O reader, this is a subject wherein we also are deeply concerned, and which must be treated, not as a point of curiosity, but as a solemn warning from God! The danger is near. Be armed both against force and fraud, even with the whole armour of God. *Out of the sea*—That is, Europe. So the three woes (the first being in Persia, the second about the Euphrates) move in a line from east to west. This beast is the Romish Papacy, as it came to a point six hundred years since, stands now, and will for some time longer. To this, and no other power on earth, agrees the whole text, and every part of it in every point; as we may see, with the utmost evidence, from the propositions following:—

PROP. 1. It is one and the same beast, *having seven heads and ten horns*, which is described in this and in the seventeenth chapter. Of consequence, his heads are the same, and his horns also.

PROP. 2. This beast is a spiritually secular power, opposite to the kingdom of Christ. A power not merely spiritual or ecclesiastical, nor merely secular or political; but a mixture of both. He is a secular prince; for a crown, yea, and a kingdom, are ascribed to him. and yet he is not merely secular; for he is also a false prophet.

PROP. 3. The beast has a strict connexion with the city of Rome. This clearly appears from the seventeenth chapter.

PROP. 4. The beast is now existing. He is not past: for Rome is now existing; and it is not till after the destruction of Rome that the beast is thrown into the lake. He is not altogether to come: for the second woe is long since past, after which the third came quickly; and presently after it began, the beast rose out of the sea. Therefore, whatever he is, he is now existing.

PROP. 5. The beast is the Romish Papacy. This manifestly follows from the third and fourth propositions: the beast has a strict connexion with the city of Rome; and the beast is now existing; therefore, either there is some other power more strictly connected with that city, or the Pope is the beast.

PROP. 6. The Papacy, or Papal kingdom, began long ago.

The most remarkable particulars relating to this are here subjoined; taken so high as abundantly to show the rise of the beast, and brought down as low as our own time, in order to throw

having seven heads and ten horns, and upon

a light on the following part of the prophecy 1—A.D. 1033. Benedict the Ninth, a child of eleven years old, is bishop of Rome, and announces various disorders for above twenty years.

A.D. 1046. Innocent II. introduces the use of the triple crown.

A.D. 1080. The church of Milan is, after long opposition, subjected to the Roman.

A.D. 1073. Hildefrand, or Gregory VII., comes to the throne.

A.D. 1076. He deposes and excommunicates the emperor.

A.D. 1077. He uses him shamefully, and absolves him.

A.D. 1080. He excommunicates him again, and sends a crown to Rudolph, his competitor.

A.D. 1083. Rome is taken. Gregory flees. Hildefrand is made Pope, and crowns the emperor.

A.D. 1085. Gregory VII. dies at Salerno.

A.D. 1095. Urban II. holds the first Popish Council, at Clermont, and gives rise to the crusades.

A.D. 1111. Paschal II. quarrels furiously with the emperor.

A.D. 1123. The first western General Council in the Lateran. The marriages of priests is forbidden.

A.D. 1122. Innocent II. declares the emperor to be the Pope's vassal, or vassal.

A.D. 1143. The Romans set up a governor of their own, independent on Innocent II. He excommunicates them, and dies. Celestine II. is, by no important innovation, chosen to the Papacy without the suffrage of the people; the right of choosing the Pope is taken from the people, and afterwards from the clergy, and lodged in the cardinals alone.

A.D. 1152. Eugene II. assumes the power of canonizing saints.

A.D. 1155. Adrian IV. puts Arnold of Brixia to death for speaking against the secular power of the Papacy.

A.D. 1159. Victor IV. is elected and crowned, but Alexander III. conquers him and his successor.

A.D. 1159. Alexander III. excommunicates the emperor, and brings him so low, that,

A.D. 1177, he submits to the Pope's setting his foot on his neck.

A.D. 1204. Innocent III. sets up the Inquisition against the Vaudois.

A.D. 1205. He preaches a crusade against them.

A.D. 1300. Boniface VIII. introduces the year of jubilee.

A.D. 1305. The Pope's residence is removed to Avignon.

A.D. 1377. It is removed back to Rome.

A.D. 1378. The fifty years' schism begins.

A.D. 1449. Felix V., the last Antipope, submits to Nicholas V.

A.D. 1517. The Reformation begins.

A.D. 1527. Rome is taken and plundered.

A.D. 1557. Charles V. resigns the empire; Ferdinand I. thinks the being crowned by the Pope superfluous.

A.D. 1564. Pius IV. confirms the Council of Trent.

A.D. 1602. Doctrines highly derogatory to the Papal authority are openly taught in France.

A.D. 1713. The constitution Unigenitus.

A.D. 1724. Pope Gregory VII. canonized anew.

He who compares this short table with what will be observed, years 3, and chap. xvii, 16, will see that the ascent of the beast out of the sea must needs be fixed toward the beginning of it; and not higher than Gregory VII., nor lower than Alexander III.

The secular princes now favoured the kingdom of Christ; but the bishops of Rome vehemently

opposed it. These at first were plain ministers or pastors of the Christiana congregation at Rome, but by degrees they rose to an eminence of honour and power over all their brethren; till, about the time of Gregory VII., (and an ever since,) they assumed all the emblems of royal majesty; yet, of a majesty and power far superior to that of all other potentates on earth.

We are not here considering their false doctrines, but their unbounded power. When we think of those, we are to look at the false prophet, who is also termed a "wild beast" at his ascent out of the earth. But the first beast thus properly arose, when, after several precedents thereto, the Pope raised himself above the emperor.

PIER. 7. Hildefrand, or Gregory VII., is the proper founder of the Papal Kingdom. All the pretensions of the Papacy show that he made many considerable additions to it; and this very thing constituted the beast, by completing the mystical kingdom; the new maxims and the new notions of Gregory all proceed from him. Some of his maxims are,

1. That the bishop of Rome alone is universal bishop.

2. That he alone can depose bishops, or reconstitute them again.

3. That he alone has power to make new laws to the church.

4. That he alone ought to use the emblems of royalty.

5. That all princes ought to kiss his foot.

6. That the name of Pope is the only name under heaven; and that his name alone should be recited in the churches.

7. That he has a power to depose emperors.

8. That no general synod can be convened but by him.

9. That no law is canonical without his authority.

10. That none upon earth can repeal his sentences, but he alone can repeal any sentence.

11. That he is subject to no human judgment.

12. That no power dare to pass sentence on one who appeals to the Pope.

13. That all weighty causes everywhere ought to be referred to him.

14. That the Roman church never did, nor ever can, err.

15. That the Roman bishop, canonically appointed, is immediately made holy, by the merits of St. Peter.

16. That he can absolve subjects from their allegiance.

These the most eminent Romish writers own to be his genuine sayings. And his actions agree with his words. Hildefrand the Pope had been subject to the emperor, though often unwillingly; but now the Pope began himself, under a spiritual pretext, to act the emperor of the whole Christian world; the immediate dispute was, about the investiture of bishops, the right of which each claimed to himself. And now was the time for the Pope either to give up or establish his empire for ever; to decide which, Gregory excommunicated the emperor Henry IV.; "having first," says Plinius, "deprived him of all his dignities." The sentence ran in these terms: "Henceforth, prince of the apostles, bishop, I banish thee, thou carnal, and hear me thy servant. In the name of the omnipotent God, Father, Son, and Holy Ghost, I cast down the emperor Henry from all imperial and regal authority, and absolve all Christians, that were his subjects, from the oath whereby they used to swear allegiance to him king. And moreover,

2 a name of blasphemy. And the wild beast

because he had despoiled mine, yes, thy admonitions, I bind him with the bond of an anathema."

The same sentence he repeated at Rome in these terms: "Blessed Peter, prince of the apostles, and thou Paul, teacher of the gentiles, incline, I beseech you, your ears to me, and graciously hear me. Henry, whom they call emperor, hath proudly lifted up his horns and his head against the church of God,—who came to me, humbly imploring to be absolved from his excommunication,—I restored him to communion, but not to his kingdom,—neither did I allow his subjects to return to their allegiance. Several bishops and princes of Germany, taking this opportunity, in the room of Henry, justly deposed, chose Rodolph emperor, who immediately sent ambassadors to me, informing me that he would rather obey me than accept of a kingdom, and that he should always remain at the disposal of God and us. Henry then began to be angry, and at first intreated us to hinder Rodolph from seizing his kingdom. I said I would see to whom the right belonged, and give sentence which should be preferred. Henry forbade this. Therefore I bind Henry and all his favourers with the bond of an anathema, and again take from him all regal power. I absolve all Christians from their oath of allegiance, forbid them to obey Henry in anything, and command them to receive Rodolph as their king. Confirm this, therefore, by your authority, ye most holy princes of the apostles, that all may now at length know, as ye have power to bind and loose in heaven, so we have power to give and take away on earth, empires, kingdoms, principalities, and whatsoever men can have."

When Henry submitted, then Gregory began to reign without control. In the same year, 1077, on September 1, he fixed a new era of time, called the Indiction, used at Rome to this day.

Thus did the Pope claim to himself the whole authority over all Christian princes. Thus did he take away or confer kingdoms and empires, as a king of kings. Neither did his successors fail to tread in his steps. It is well known, the following Popes have not been wanting to exercise the same power, both over kings and emperors. And this the later Popes have been so far from disclaiming, that three of them have saluted this very Gregory; namely, Clement VIII., Paul V., and Benedict XIII. Here is then the beast, that is, the king: in fact such, though not in name: according to that remarkable observation of Cardinal Bellarmine, "Antichrist will govern the Roman empire, yet without the name of Roman emperor." His spiritual title prevented his taking the name, while he exercised all the power. Now Gregory was at the head of this novelty. No Aventine himself, "Gregory VII. was the first founder of the pontifical empire."

Thus the time of the ascent of the beast is clear. The apostasy and mystery of iniquity gradually increased till he arose, "who opposeth and exalteth himself above all." (2 Thess. ii. 4.) Before the seventh trumpet the adversary wrought more secretly; but soon after the beginning of this, the beast openly opposes his kingdom to the kingdom of Christ.

PROF. 3. The empire of Hildebrand properly began in the year 1077. Then it was, that upon the emperor's leaving Italy, Gregory exercised his power to the full. And on the 1st of September, in this year, he began his famous epocha.

This may be farther established and explained by the following observations:—

which I saw was like a leopard, and his feet

Obs. 1. The beast is the Romish Papacy, which has now reigned for some ages.

Obs. 2. The beast has seven heads and ten horns.

Obs. 3. The seven heads are seven hills, and also seven kings. One of the heads could not have been, "as it were, mortally wounded," had it been only a hill.

Obs. 4. The ascent of the beast out of the sea is different from his ascent out of the abyss: the Revelation often mentions both the sea and the abyss; but never uses the terms promiscuously.

Obs. 5. The heads of the beast do not begin before his rise out of the sea, but with it.

Obs. 6. These heads, as kings, succeed each other.

Obs. 7. The time which they take up in this succession is divided into three parts. "Five" of the kings signified thereby "are fallen: one is, the other is not yet come."

Obs. 8. "One is:" namely, while the angel was speaking this.

He places himself and St. John in the middlemost time, that he might the more commodiously point out the first time as past, the second as present, the third as future.

Obs. 9. The continuance of the beast is divided in the same manner. The beast "was, is not, will ascend out of the abyss," Chap. xvii., verses 8 and 11. Between these two verses, that is interposed as parallel with them, "Five are fallen, one is, the other is not yet come."

Obs. 10. Babylon is Rome. All things which the Revelation says of Babylon, agree to Rome, and Rome only. It commenced "Babylon," when it commenced "the great." When Babylon sunk into the east, it arose in the west; and it existed in the time of the apostles, whose judgment is said to be "avenged on her."

Obs. 11. The beast reigns both before and after the reign of Babylon. First, the beast reigns, chap. xiii. 1, &c.; then Babylon, chap. xv. 1, &c.; and then the beast again, chap. xvii. 1, &c.

Obs. 12. The heads are of the substance of the beast; the horns are not. The wound of one of the heads is called "the wound of the beast" itself, verse 2; but the horns, or kings, receive the kingdom "with the beast," chap. xvii. 12. That word alone, "the horns and the beast," chap. xvii. 16, sufficiently shows them to be something added to him.

Obs. 13. The forty-two months of the beast fall within the first of the three periods. The beast rose out of the sea in the year 1077. A little after, power was given him for forty-two months. This power is still in being.

Obs. 14. The time when the beast "is not," and the reign of "Babylon," are together. The beast, when risen out of the sea, reigned violently, till "his kingdom was darkened" by the 4th phial. Not it was a kingdom still; and the beast having a kingdom, though darkened, was the beast still. Not it was afterwards said, "the beast was," (was the beast, that is, reigned; "and is not;" is not the beast; does not reign, having lost his kingdom. Why? because "the woman sits upon the beast," who "sits a queen," reigning over the kings of the earth: till the beast, rising out of the abyss, and taking with him the ten kings, suddenly destroys her.

Obs. 15. The difference there is between Rome and the Pope, which has always subsisted, will then be most apparent. Rome, distinct from the Pope, bears three meanings; the city itself, the Roman church, and the people of Rome. In the last sense of the word, Rome with its duty,

were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great

3 authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth

which contained part of Tuscany and Campania, revolted from the Greek emperor in 726, and became a free state, governed by its senate. From this time the senate, and not the Pope, enjoyed the supreme civil power. But in 736, Leo III., being chosen Pope, sent to Charles the Great, desiring him to come and subdue the senate and people of Rome, and constrain them to swear allegiance to him. Hence arose a sharp contention between the Pope and the Roman people, who seized and thrust him into a monastery. He escaped, and fled to the emperor, who quickly sent him back in great state. In the year 800 the emperor came to Rome; and shortly after, the Roman people, who had hitherto chosen their own bishops, and looked upon themselves and their senate as having the same rights with the ancient senate and people of Rome, chose Charles for their emperor, and subjected themselves to him, in the same manner as the ancient Romans did to their emperors. The Pope crowned him, and paid him homage on his knees, as was formerly done to the Roman emperors; and the emperor took an oath "to defend the holy Roman church in all its emoluments." He was also created consul, and styled himself thenceforward Augustus, Emperor of the Romans. Afterwards he gave the government of the city and duchy of Rome to the Pope, yet still subject to himself.

What the Roman church is, as distinct from the Pope, appears, 1. When a council is held before the Pope's confirmation; 2. When, upon a competition, judgment is given which is the true Pope; 3. When the See is vacant; 4. When the Pope himself is suspected by the Inquisition.

How Rome, as it is a city, differs from the Pope, there is no need to show.

Obs. 16. In the first and second period of his duration, the beast is a body of men; in the third, an individual. The beast with seven heads is the Papacy of many ages; the seventh head is the man of sin, antichrist. He is a body of men from chap. xiii. 1, to xlv. 7; he is a body of men and an individual, chap. xvii. from the eighth to the eleventh verse; he is an individual, from chap. xvii. 12, to xix. 20.

Obs. 17. That individual is the seventh head of the beast, or, the other king after the five and one, himself being the eighth, though one of the seven heads. As he is a Pope, he is one of the seven heads. But he is the eighth, or not a head, but the beast himself, not, as he is a Pope, but as he bears a new and singular character at his coming from the abyss. To illustrate this by a comparison: suppose a tree of seven branches, one of which is much larger than the rest; if those six were cut away, and the seventh remain, that is the tree.

Obs. 18. "He is the wicked one, the man of sin, the son of perdition," usually termed antichrist.

Obs. 19. The ten horns, or kings, "receive power as kings with the wild beast one hour," chap. xvii. 12; with the individual beast, "who was not." But he receives his power again, and the kings with it, who quickly give their new power to him.

Obs. 20. The whole power of the Roman monarchy, divided into ten kingdoms, will be conferred on the beast, chap. xvii. 13, 16, 17.

Obs. 21. The ten horns and the beast will destroy the whore, verse 16.

Obs. 22. At length the beast, the ten horns,

and the other kings of the earth, will fall in that great slaughter, chap. xix. 19.

Obs. 23. Daniel's fourth beast is the Roman monarchy, from the beginning of it, till the thrones are set. This, therefore, comprises both the apocalyptic beast, and the woman, and many other things. This monarchy is like a river which runs from its fountain in one channel, but in its course sometimes takes in other rivers, sometimes is itself parted into several streams, yet is still one continued river. The Roman power was at first undivided; but it was afterwards divided into various channels, till the grand division into the eastern and western empires, which likewise underwent various changes. Afterward the kings of the Heruli, Goths, Lombards, the exarchs of Ravenna, the Romans themselves; the emperors, French and German, besides other kings, seized several parts of the Roman power. Now whatever power the Romans had before Gregory VII., that Daniel's beast contains; whatever power the Papacy has had from Gregory VII., this the apocalyptic beast represents. But this very beast (and so Rome with its last authority) is comprehended under that of Daniel. And upon his heads a name of blasphemy—to ascribe to a man what belongs to God alone, is blasphemy. Such a name the beast has, not on his horns, nor on one head, but on all. The beast himself bears that name, and indeed through his whole duration. This is the name of Papa or Pope; not in the innocent sense wherein it was formerly given to all bishops, but in that high and peculiar sense wherein it is now given to the bishop of Rome by himself, and his followers: a name which comprises the whole pre-eminence of the highest and most holy father upon earth. Accordingly among the above-cited sayings of Gregory, those two stand together, that his "name alone should be recited in the churches;" and that it is "the only name in the world." So both the church and the world were to name no other father on the face of the earth.

Verse 2. The three first beasts in Daniel are like "a leopard," "a bear," and "a lion." In all parts, except his feet and mouth, this beast was like a leopard, or female panther; which is fierce as a lion or bear, but is also swift and subtle. Such is the Papacy, which has partly by subtilty, partly by force, gained power over so many nations. The extremely various usages, manners, and ways of the Pope, may likewise be compared to the spots of the leopard. And his feet were as the feet of a bear—Which are very strong, and armed with sharp claws. And, as clumsy as they seem, he can therewith walk, stand upright, climb, or seize anything. So does this beast seize and take for his prey whatever comes within the reach of his claws. And his mouth was as the mouth of a lion—to roar, and to devour. And the dragon—Whom vain and vicegerent he is. Gave him his power—His own strength and innumerable forces. And his throne—So that he might command whatever he would, having great, absolute, authority. The dragon had his throne in heathen Rome, so long as idolatry and persecution reigned there. And after he was disturbed in his possession, yet would he never wholly resign, till he gave it to the beast in Christian Rome, so called.

Verse 3. And I saw one—or, the first. Of his heads as it were wounded—So it appeared as soon as ever it rose. The beast is first described more generally, then more particularly, both in this and in the seventeenth chapter. The particulars

4 wondered after the wild beast, And worshipped the dragon, because he gave the authority to the wild beast; and worshipped the wild beast, saying, Who is like the wild beast? and who can war with him? And there was given him a mouth speaking great things and blasphemy; and authority was given him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, even them that dwell in heaven. And it was given him to make war with the

saints, and to overcome them: and authority was given him over every tribe, and people, and tongue, and nation. And all that dwell upon the earth will worship him, whose name is not written in the book of life of the Lamb who was slain from the foundation of the world. If any one have an ear, let him hear. If any leadeth into captivity, he goeth into captivity; if any man kill with the sword, he must be killed with the sword. Here is the patience and the faithfulness of the saints.

description here respects the former parts; there, the latter parts of his duration: only that some circumstances relating to the former are repeated in the seventeenth chapter.

This deadly wound was given him on his first head by the sword, verse 14; that is, by the bloody resistance of the secular potentates, particularly the German emperors. These had for a long season had the city of Rome, with her bishop, under their jurisdiction. Gregory determined to cast off this yoke from his own, and to lay it on the emperor's shoulders. He broke loose, and excommunicated the emperor, who maintained his right by force, and gave the Pope such a blow, that one would have thought the beast must have been killed thereby, immediately after his coming up. But he recovered, and grew stronger than before. The first head of the beast extends from Gregory VII., at least to Innocent III. In that tract of time the beast was much wounded by the emperors. But, notwithstanding, the wound was healed.

Two deadly symptoms attended this wound: 1. Schisms and open ruptures in the church. For while the emperors asserted their right, there were from the year 1089 to the year 1176 only, five open divisions, and at least as many Antipopes, some of whom were, indeed, the rightful Popes. This was highly dangerous to the Papal kingdoms. But a still more dangerous symptom was, 2. The rising of the nobility at Rome, who would not suffer their bishop to be a secular prince, particularly over themselves. Under Innocent II. they carried their point, re-established the ancient commonwealth of the city, and left him only his episcopal authority. "At this," says the historian, "Innocent II. and Celestine II. fretted themselves to death: Lucius II., as he attacked the capitol, wherein the senate was, sword in hand, was struck with a stone, and died in a few days; Eugene III., Alexander III., and Lucius III., were driven out of the city; Urban III. and Gregory VIII. spent their days in banishment. At length they came to an agreement with Clement III., who was himself a Roman." And the whole earth.—The whole western world. Wondered after the wild beast.—That is, followed him with wonder, in his councils, his crusades, and his jubilees. This refers not only to the first head, but also to the four following.

Verse 4. And they worshipped the dragon.—Even in worshipping the beast, although they knew it not. And worshipped the wild beast.—Paying him such honour as was not paid to any merely secular potentate. That very title, "Our most holy Lord," was never given to any other monarch on earth. Saying, Who is like the wild beast?—Who is like him? is a peculiar attribute of God; but that this is constantly attributed to the beast, the backs of all his adherents show.

Verse 5. And there was given him.—By the dragon, through the permission of God. A mouth speaking great things and blasphemy.—The same is said of the little horn on the fourth beast in Daniel. No-

thing greater, nothing more blasphemous, can be conceived, than what the Popes have said of themselves, especially before the Reformation. And authority was given him forty-two months.—The beginning of these is not to be dated immediately from his ascent out of the sea, but at some distance from it.

Verse 6. To blaspheme his name.—Which many of the Popes have done explicitly, and in the most dreadful manner. And his tabernacle, even them that dwell in heaven.—(For God himself dwelleth in the inhabitants of heaven.) Digging up the bones of many of them, and cursing them with the deepest execrations.

Verse 7. And it was given him.—That is, God permitted him. To make war with his saints.—With the Waldenses and Albigenses. It is a vulgar mistake, that the Waldenses were so called from Peter Waldo of Lyons. They were much more ancient than him; and their true name was Vallenses or Vaudols, from their inhabiting the valleys of Lucerne and Angrogne. This name, Vallenses, after Waldo appeared about the year 1160, was changed by the Papists into Waldenses, on purpose to represent them as of modern origin. The Albigenses were originally people of Albigeois, part of Upper Languedoc, where they considerably prevailed, and possessed several towns in the year 1200. Against these many of the Popes made open war. Till now the blood of Christians had been shed only by the heathens or Arians; from this time by scarce any but the Papacy. In the year 1208 Innocent III. proclaimed a crusade against them. In June, 1209, the army assembled at Toulouse; from which time abundance of blood was shed, and the second army of martyrs began to be added to the first, who had cried "from beneath the altar." And ever since, the beast has been warring against the saints, and shedding their blood like water. And authority was given him over every tribe and people.—Particularly in Europe. And when a way was found by sea into the East Indies, and the West, these also were brought under his authority.

Verse 8. And all that dwell upon the earth will worship him.—All will be carried away by the torrent, but the little flock of true believers. The name of these only is written in the Lamb's book of life. And if any even of these "make shipwreck of the faith," he will blot them "out of his book;" although they were written therein from (that is, before) the foundation of the world, chap. xvii. 8.

Verse 9. If any one have an ear, let him hear.—It was said before, "He that hath an ear, let him hear." This expression, "if any," seems to imply, that scarce will any that "hath an ear" be found. "Let him hear"—With all attention, the following warning, and the whole description of the beast.

Verse 10. If any man leadeth into captivity.—God will in due time repay the followers of the beast in their own kind. Meanwhile, here is the patience and faithfulness of the saints exercised

11 And I saw another wild beast coming up out of the earth; and he had two horns like a lamb, but he spake like a dragon.
 12 And he exerciseth all the authority of the first wild beast before him, and he causeth the earth and them that dwell therein to worship the first wild beast, whose deadly wound was healed. And he doeth great wonders, so that he even maketh fire to come down out of heaven to the earth in the sight of men. And he deceiveth them that dwell on the earth by the wonders which it is given him to do before the wild beast; saying to them that dwell on the earth, to make an image to the wild beast, which had the wound by the sword, and yet lived. And it was given him to give breath to the image of the wild beast, so that the image of the

wild beast should speak: and he will cause, that as many as will not worship the image of the wild beast shall be killed. And he causeth all, small and great, both rich and poor, both free and slaves, to receive a mark on the right hand, or on the forehead: That no man might buy or sell, but he that had the mark, the name of the wild beast, or the number of his name. Here is the wisdom. Let him that hath understanding count the number of the wild beast: for it is the number of a man; and his number is six hundred sixty-six.

CHAPTER XIV.

AND I looked, and, behold, the Lamb standing on mount Sion, and with him an hundred forty-four thousand, having

their patience, by enduring captivity or imprisonment; their faithfulness, by resisting unto blood.

Verse 11. *And I saw another wild beast*—So he is once termed to show his fierceness and strength; but in all other places, “the false prophet.” He comes to confirm the kingdom of the first beast. *Coming up*—After the other had long exercised his authority. *Out of the earth*—Out of Asia. But he is not yet come, though he cannot be far off: for he is to appear at the end of the forty-two months of the first beast. *And he had two horns like a lamb*—A mild, innocent appearance. *But he spake like a dragon*—Venomous, fiery, dreadful. So do those who are zealous for the beast.

Verse 12. *And he exerciseth all the authority of the first wild beast*—Described in the second, fourth, fifth, and seventh verses. *Before him*—For they are both together. *Whose deadly wound was healed*—More thoroughly healed, by means of the second beast.

Verse 13. *He maketh fire—Real fire, To come down*—By the power of the devil.

Verse 14. *Before the wild beast*—Whose usurped majesty is confirmed by these wonders. *Saying to them*—As if it were from God. *To make an image to the wild beast*—Like that of Nebuchadnezzar, whether of gold, silver, or stone. The original image will be set up where the beast himself shall appoint. But abundance of copies will be taken, which may be carried into all parts, like those of Diana of Ephesus.

Verse 15. *So that the image of the wild beast should speak*—Many instances of this kind have been already among the Papists, as well as the heathens. *And as many as will not worship*—When it is required of them; as it will be of all that buy or sell. *Shall be killed*—By this the Pope manifests that he is antichrist, directly contrary to Christ. It is Christ who shed his own blood; it is antichrist who sheds the blood of others. And yet, it seems, his last and most cruel persecution is to come. This persecution, the reverse of all that preceded, will, as we may gather from many scriptures, fall chiefly on the outward-court worshippers, the formal Christians. It is probable that few real, inward Christians shall perish by it: on the contrary, those who “watch and pray always” shall be “accounted worthy to escape all these things, and to stand before the Son of man,” Luke xxi. 36.

Verse 16. *On their forehead*—The most zealous of his followers will probably choose this. Others may receive it on their hand.

Verse 17. *That no man might buy or sell*—Such edicts have been published long since against the poor Vandals. *But he that had the mark, name-*

ly, the name of the first beast, or the number of his name—“The name of the beast” is that which he bears through his whole duration; namely, that of “Papa” or “Pope.” “The number of his name” is the whole time during which he bears this name. Whosoever, therefore, receives the mark of the beast does as much as if he said expressly, “I acknowledge the present Papacy, as proceeding from God;” or, “I acknowledge that what St. Gregory VII. has done, according to his legend, (authorized by Benedict XII.,) and what has been maintained in virtue thereof, by his successors to this day, is from God.” By the former, a man hath “the name of the beast” as a mark; by the latter, “the number of his name.” In a word, to have “the name of the beast” is, to acknowledge His Papal Holiness; to have “the number of his name” is, to acknowledge the Papal succession. The second beast will enforce the receiving this mark under the severest penalties.

Verse 18. *Here is the wisdom*—To be exercised. “The patience of the saints” availed against the power of the first beast; “the wisdom” God giveth them will avail against the subtlety of the second. *Let him that hath understanding*—Which is a gift of God, subservient to that wisdom. *Count the number of the wild beast*—Surely none can be blamed for attempting to obey this command. *For it is the number of a man*—A number of such years as are common among men. *And his number is six hundred and sixty-six years*—So long shall he endure from his first appearing.

Verse 1. *And I saw on mount Sion*—The heavenly “Sion.” *An hundred forty-four thousand*—Either those out of all mankind who had been the most eminently holy, or the most holy out of the twelve tribes of Israel: the same that were mentioned, chap. vii. 4, and perhaps also, chap. xv. 2. But they were then in the world, and were sealed “in their foreheads,” to preserve them from the plagues that were to follow. They are now in safety, and have the name of the Lamb and of his Father written on their foreheads—As being the redeemed of God and of the Lamb, his now unalienable property. This prophecy often introduces the inhabitants of heaven as a kind of chorus, with great propriety and elegance. The church above, making suitable reflections on the grand events which are foretold in this book, greatly serves to raise the attention of real Christians, and to teach the high concern they have in them. Thus is the church on earth instructed, animated, and encouraged, by the sentiments, temper, and devotion of the church in heaven.

Verse 2. *And I heard a power out of heaven*—

his name and the name of his Father written on their foreheads. And I heard a sound out of heaven, as a sound of many waters, and as a sound of a great thunder: and the sound which I heard was as of harpers harping on their harps: And they sing a new song before the throne, and before the four living creatures, and the elders: and none could learn the song but the hundred forty-four thousand, who were redeemed from the earth. These are they who had not been defiled with women; for they are virgins: these are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, firstfruits to God and the Lamb. And in their mouth there was found no guile: they are without fault.

6 And I saw another angel flying in the

sounding clearer and clearer: first, at a distance, as the sound of many waters or thunders; and afterwards, being nearer, it was as of harpers harping on their harps. It sounded vocally and instrumentally at once.

Verse 3. And they, the hundred forty-four thousand, sing a new song: and none could learn that song—To sing and play it in the same manner. But the hundred forty-four thousand who were redeemed from the earth—From among men; from all sin.

Verse 4. These are they who had not been defiled with women—It seems that the deepest defilement, and the most alluring temptation, is put for every other. They are virgins—Unspotted souls; such as have preserved universal purity. These are they who follow the Lamb—Who are nearest to him. This is not their character, but their reward. Firstfruits—Of the glorified spirits. Who is ambitious to be of this number!

Verse 5. And in their mouth there was found no guile—Part for the whole. Nothing untrue, unkind, unholy. They are without fault—Having preserved inviolate a virgin purity both of soul and body.

Verse 6. And I saw another angel—A second is mentioned, verse 8; a third, verse 9. These three denote great messengers of God, with their assistants; three men who bring messages from God to men. The first exhorts to the fear and worship of God; the second proclaims the fall of Babylon; the third gives warning concerning the beast. Happy are they who make the right use of these divine messages! Flying—Going on swiftly. In the midst of heaven—Broadways. Having an everlasting gospel—Not the gospel, properly so called; but a gospel, or joyful message, which was to have an influence on all ages. To preach to every nation, and tribe, and tongue, and people—Both to Jew and gentile, even as far as the authority of the beast had extended.

Verse 7. Fear God and give glory to him; for the hour of his judgment is come—The joyful message is properly this, that “the hour of God’s judgment is come.” And hence is that admonition drawn, “Fear God and give glory to him.” They who do this will not worship the beast, neither any image or idol whatsoever. And worship him that made—Whereby he is absolutely distinguished from idols of every kind. The heaven, and the earth, and the sea, and fountains of water—And they who worship him shall be delivered when the angels pour out their phials on the earth, sea, fountains of water, on the sun, and in the air.

Verse 8. And another angel followed, saying, Babylon is fallen—With the overthrow of Babylon, that of all the enemies of Christ, and, consequently, happier times, are connected. “Babylon” the great—As the city of Rome is called upon many accounts. Babylon was magnificent, strong,

midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made the heaven, and the earth, and the sea, and fountains of water.

8 And another angel followed, saying, Babylon the great is fallen, is fallen, who hath made all nations drink of the wine of her fornication.

9 And a third angel followed them, saying with a loud voice, If any one worship the wild beast and his image, and receive his mark on his forehead, or on his hand, he shall also drink of the wine of the wrath of God, which is poured unmixed into the cup

proud, powerful; so is Rome also. Babylon was first, Rome afterwards, the residence of the emperors of the world. What Babylon was to Israel of old, Rome hath been both to the literal and spiritual “Israel of God.” Hence the liberty of the ancient Jews was connected with the overthrow of the Babylonish empire. And when Rome is finally overthrown, then the people of God will be at liberty.

Whenever Babylon is mentioned in this book, “the great” is added, to teach us that Rome then commenced Babylon, when it commenced the great city; when it swallowed up the Grecian monarchy and its fragments, Syria in particular; and, in consequence of this, obtained dominion over Jerusalem, about sixty years before the birth of Christ. Then it began, but it will not cease to be Babylon till it is finally destroyed. Its spiritual greatness began in the fifth century, and increased from age to age. It seems it will come to its utmost height just before its final overthrow.

Her fornication is her idolatry; invocation of saints and angels; worship of images; human traditions; with all that outward pomp, yea, and that fierce and bloody zeal, wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in Rome, fleshly fornication is joined abundantly. Witness the stews there, licensed by the Pope, which are no inconsiderable branch of his revenue. This is fitly compared to wine, because of its intoxicating nature.

Of this wine she hath, indeed, made all nations drink—More especially by her later missions. We may observe, this making them drink is not ascribed to the beast, but to Babylon. For Rome itself, the Roman inquisitions, congregations, and Juntas, continually propagate their idolatrous doctrines and practices, with or without the consent of this or that Pope, who himself is not secure from their censures.

Verse 9. And a third angel followed—At no great distance of time. Saying, If any one worship the wild beast—This worship consists, partly in an inward submission, a persuasion that all who are subject to Christ must be subject to the beast or they cannot receive the influence of divine grace, or, as their expression is, there is no salvation out of their church; partly in a suitable outward reverence to the beast himself, and consequently to his image.

Verse 10. He shall drink—With Babylon, chap. xvi. 12. And shall be tormented—With the beast, chap. xv. 16. In all the scripture there is not another so terrible threatening as this. And God by this greatest fear arms his servants against the fear of the beast. The wrath of God, which is poured unmixed—Without any mixture of mercy;

of his indignation; and shall be tormented with fire and brimstone, in the presence of the angels, and in the presence of the Lamb:
 11 And the smoke of their torment ascendeth for ever and ever: and they have no rest day or night, who worshipped the wild beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; who keep the commandments of God, and the faith of Jesus.
 12 And I heard a voice out of heaven saying, Write, From henceforth happy are the dead who die in the Lord: Yea, saith the Spirit, that they may rest from their labours. Their works follow them.
 13 And I looked, and behold a white cloud, and on the cloud one sitting like a son of man, having a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud thrust

in his sickle upon the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, and he also had a sharp sickle. And another angel came out from the altar, who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle, and lop off the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle upon the earth, and lopped off the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even to the horses' bridles, one thousand six hundred furlongs.

CHAPTER XV.

AND I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; for by them the wrath of God is fulfilled. And I saw as it were a sea of glass mingled with fire; and them

without hope. Into the cup of his indignation—And is no real anger implied in all this! O what will not even wise men assert, to serve an hypothesis!

Verse 11. *And the smoke*—From the fire and brimstone wherein they are tormented. *Ascendeth for ever and ever*—God grant thou and I may never try the strict, literal eternity of this torment!

Verse 12. *Here is the patience of the saints*—Seen, in suffering all things rather than receive this mark. *Who keep the commandments of God*—The character of all true saints; and particularly the great command to believe in Jesus.

Verse 13. *And I heard a voice*—This is most seasonably heard when the beast is in his highest power and fury. *Out of heaven*—Probably from a departed saint. *Write*—He was at first commanded to write the whole book. Whenever this is repeated, it denotes something peculiarly observable. *Happy are the dead* (from henceforth particularly)—1. Because they escape the approaching calamities: 2. Because they already enjoy so near an approach to glory. *Who die in the Lord*—In the faith of the Lord Jesus. *For they rest*—No pain, no purgatory follows; but pure, unmixed happiness. *From their labours*—And the more laborious their life was, the sweeter is their rest. How different this state from that of those, verse 11, who “have no rest day or night!” Reader, which wilt thou choose? *Their works*—Each one's peculiar works. *Follow*—Or accompany them; that is, the fruit of their works. Their works do not go before to procure them admittance into the mansions of joy; but they follow them when admitted.

Verse 14. In the following verses, under the emblem of an harvest and a vintage, are signified two general visitations: first, many good men are taken from the earth by the harvest; then many sinners during the vintage. The latter is altogether a penal visitation; the former seems to be altogether gracious. Here is no reference in either to the day of judgment, but to a season which cannot be far off. *And I saw a white cloud*—An emblem of mercy. *And on the cloud sat one like a son of man*—An angel in an human shape, sent by Christ, the Lord both of the vintage and of the harvest. *Having a golden crown on his head*—In token of his high dignity. *And a sharp sickle in his hand*—The sharper the welcomer to the righteous.

Verse 15. *And another angel came out of the temple*—“Which is in heaven,” verse 17. Out of which came the judgments of God in the appointed seasons. *Crying*—By the command of God. *Thrust in thy sickle, for the harvest is ripe*—This implies an high degree of holiness in those good men, and an earnest desire to be with God.

Verse 18. *And another angel from the altar*—Of burnt offering; from whence the martyrs had cried for vengeance. *Who had power over fire*—As “the angel of the waters,” chap. xvi. 6, had over water. *Cried, saying, Lop off the clusters of the vine of the earth*—All the wicked are considered as constituting one body.

Verse 20. *And the winepress was trodden*—By the Son of God, chap. xix. 15. *Without the city*—Jerusalem. They to whom St. John writes, when a man said, “the city,” immediately understood this. *And blood came out of the winepress, even to the horses' bridles*—So deep at its first flowing from the winepress! *One thousand six hundred furlongs*—So far! at least two hundred miles, through the whole land of Palestine.

Verse 1. *And I saw seven holy angels having the seven last plagues*—Before they had the phials, which were as instruments whereby those plagues were to be conveyed. They are termed “the last,” because by them the wrath of God is fulfilled—Hitherto God had borne his enemies with much longsuffering; but now his wrath goes forth to the uttermost, pouring plagues on the earth from one end to the other, and round its whole circumference. But, even after these plagues, the holy wrath of God against his other enemies does not cease, chap. xx. 15.

Verse 2. The song was sung while the angels were coming out with their plagues, who are therefore mentioned both before and after it, verses 1, 6. *And I saw as it were a sea of glass mingled with fire*—It was before “clear as crystal,” chap. iv. 6; but now “mingled with fire,” which devours the adversaries. *And them that gained, or were gaining, the victory over the wild beast*—More of whom were yet to come. “The mark of the beast, the mark of his name,” and the number of his name, seem to mean here nearly the same thing. *Standing at the sea of glass*—Which was before the throne. *Having the harps of God*—Given by him, and appropriated to his praise.

that gained the victory over the wild beast, and over his image, and over the number of his name, standing at the sea of glass, and having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God Almighty; righteous and true are thy ways, O King of the nations. Who would not fear thee, O Lord, and glorify thy name? for thou only art gracious: for all the nations shall come and worship before thee; for thy judgments are made manifest.

And after these things I looked, and the temple of the tabernacle of the testimony was open in heaven: And the seven angels that had the seven plagues came out of the temple, clothed in pure white linen, and having their breasts girt with golden girdles.

Verse 3. *And they sing the song of Moses*—So called, partly from its near agreement with the words of that song which he sung after passing the Red Sea, Exod. xv. 11, and of that which he taught the children of Israel a little before his death, Deut. xxxii. 3, 4. But chiefly because Moses was the minister and representative of the Jewish church, as Christ is of the church universal. Therefore it is also termed the song of the Lamb. It consists of six parts, which answer each other:—

- | | |
|---|--|
| 1. "Great and wonderful are thy works, Lord God Almighty." | 2. "For thou only art gracious." |
| 3. "Just and true are thy ways, O King of the nations." | 4. "For all the nations shall come and worship before thee." |
| 5. "Who would not fear thee, O Lord, and glorify thy name?" | 6. "For thy judgments are made manifest." |

We know and acknowledge that all thy works in and toward all the creatures are great and wonderful; that thy ways with all the children of men, good and evil, are just and true. For thou only art gracious—And this grace is the spring of all those wonderful works, even of his destroying the enemies of his people. Accordingly in Psalm cxxxvi., that clause, "For his mercy endureth for ever," is subjoined to the thanksgiving for his works of vengeance as well as for his delivering the righteous. For all the nations shall come and worship before thee—They shall serve thee as their King with joyful reverence. This is a glorious testimony of the future conversion of all the heathens. The Christians are now a little flock: they who do not worship God, an immense multitude. But "all the nations shall come," from all parts of the earth, to "worship" him and glorify his name. For thy judgments are made manifest—And then the inhabitants of the earth will at length learn to fear him.

Verse 5. *After these things the temple of the tabernacle of the testimony*—The holiest of all. Was opened—Disclosing a new theatre for the coming forth of the judgments of God now made manifest.

Verse 6. *And the seven angels came out of the temple*—As having received their instructions from the oracle of God himself. St. John saw them in heaven, verse 1, before they went into the temple. They appeared in habits like those the high priest wore when he went into the most holy place to consult the oracle. In this was the visible testimony of God's presence. *Clothed in pure white linen*—"Linen" is the habit of service and attendance. "Pure"—Unspotted, unsullied. "White"—Or, bright and shining, which

7 And one of the four living creatures gave the seven angels seven golden phials full of the wrath of God, who liveth for ever. And the temple was filled with smoke from the glory of God, and from his power; and none could go into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

AND I heard a loud voice out of the temple saying to the seven angels, Go, pour out the seven phials of the wrath of God upon the earth. And the first went, and poured out his phial upon the earth; and there came a grievous ulcer on the men that had the mark of the wild beast, and that worshipped his image. And the second poured out his phial upon the sea; and it became blood, as the blood of a dead man: and every

implies much more than bare innocence. And having their breasts girt with golden girdles—In token of their high dignity and glorious rest.

Verse 7. *And one of the four living creatures gave the seven angels*—After they were come out of the temple. *Seven golden phials*—Or bowls. The Greek word signifies vessels broader at the top than at the bottom. *Full of the wrath of God, who liveth for ever and ever*—A circumstance which adds greatly to the dreadfulness of his wrath.

Verse 8. *And the temple was filled with smoke*—The cloud of glory was the visible manifestation of God's presence in the tabernacle and temple. It was a sign of protection at erecting the tabernacle and at the dedication of the temple. But in the judgment of Korah the glory of the Lord appeared, when he and his companions were swallowed up by the earth. So proper is the emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be a sign of favour. Both proceed from the power of God, and in both he is glorified. And none—Not even of those who ordinarily stood before God. Could go into the temple—That is, into the innermost part of it. Till the seven plagues of the seven angels were fulfilled—Which did not take up a long time, like the seven trumpets, but swiftly followed each other.

Verse 1. *Pour out the seven phials*—The epistles to the seven churches are divided into three and four: the seven seals, and so the trumpets and phials, into four and three. The trumpets gradually, and in a long tract of time, overthrow the kingdoms of the world: the phials destroy chiefly the beast and his followers, with a swift and impetuous force. The four first affect the earth, the sea, the rivers, the sun; the rest fall elsewhere, and are much more terrible.

Verse 2. *And the first went*—So the second, third, &c., without adding "angel," to denote the utmost swiftness; of which this also is a token, that there is no period of time mentioned in the pouring out of each phial. They have a great resemblance to the plagues of Egypt, which the Hebrews generally suppose to have been a month distant from each other. Perhaps so may the phials; but they are all yet to come. And poured out his phial upon the earth—Literally taken. And there came a grievous ulcer—As in Egypt, Exod. ix. 10, 11. On the men who had the mark of the wild beast—All of them, and them only. All these plagues seem to be described in proper, not figurative, words.

Verse 3. *The second poured out his phial upon the sea*—As opposed to the dry land. And it became

4 living soul in the sea died. And the third poured out his phial on the rivers and on fountains of waters; and they became blood.
5 And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the Gracious one, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: they are worthy. And I heard another from the altar saying, Yea, Lord God Almighty, true and righteous are thy judgments. And the fourth poured out his phial upon the sun; and it was given him to scorch the men with fire. And the men were scorched exceedingly, and blasphemed the name of God, who had power over these plagues: but they repented not to give him glory. And the fifth poured out his phial upon the throne of the wild beast;

blood, as of a dead man—Thick, congealed, and putrid. And every living soul—Men, beasts, and fishes, whether on or in the sea, died.

Verse 4. The third poured out his phial on the rivers and fountains of water—Which were over all the earth. And they became blood—So that none could drink thereof.

Verse 5. The Gracious one—So he is styled when his judgments are abroad, and that with a peculiar propriety. In the beginning of the book he is termed "The Almighty." In the time of his patience, he is praised for his power, which otherwise might then be less regarded. In the time of his taking vengeance, for his mercy. Of his power there could then be no doubt.

Verse 6. Thou hast given them blood to drink—Men do not drink out of the sea, but out of fountains and rivers. Therefore this is fitly added here. They are worthy—is subjoined with a beautiful abruptness.

Verse 7. Yea—Answering the angel of the waters, and affirming of God's judgments in general, what he had said of one particular judgment.

Verse 8. The fourth poured out his phial upon the sun—Which was likewise affected by the fourth trumpet. There is also a plain resemblance between the first, second, and third phials, and the first, second, and third trumpet. And it was given him—The angel. To scorch the men—Who had the mark of the beast. With fire—As well as with the beams of the sun. So these four phials affected earth, water, fire, and air.

Verse 9. And the men blasphemed God, who had power over these plagues—They could not but acknowledge the hand of God, yet did they harden themselves against him.

Verse 10. The four first phials are closely connected together; the fifth concerns the throne of the beast, the sixth the Mahometans, the seventh chiefly the heathens. The four first phials and the four first trumpets go round the whole earth; the three last phials and the three last trumpets go lengthways over the earth in a straight line.

The fifth poured out his phial upon the throne of the wild beast—It is not said, "on the beast and his throne." Perhaps the sea will then be vacant. And his kingdom was darkened—With a lasting, not a transient, darkness. However the beast as yet has his kingdom. Afterward the woman sits upon the beast; and then it is said, "The wild beast is not," chap. xvii. 3, 7, 8.

Verse 11. And they—His followers. Grieved their tongues—Out of furious impatience. Because of their pains and because of their ulcers—Now mentioned together, and in the plural number, to

and his kingdom was darkened; and they gnawed their tongues for pain, And blasphemed the God of heaven, because of their pains and because of their ulcers, and repented not of their works. And the sixth poured out his phial upon the great river Euphrates, and the water of it was dried up, that the way of the kings from the east might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits like frogs go forth, (They are spirits of devils, working miracles,) to the kings of the whole world, to gather them unto the battle of the great day of God the Almighty. (Behold, I come as a thief. Happy is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered

signify that they were greatly heightened and multiplied.

Verse 12. And the sixth poured out his phial upon the great river Euphrates—Affected also by the sixth trumpet. And the water of it—And of all the rivers that flow into it. Was dried up—The far greater part of the Turkish empire lies on this side the Euphrates. The Romish and Mahometan affairs ran nearly parallel to each other for several ages. In the seventh century was Mahomet himself; and, a little before him, Boniface III., with his universal bishopric. In the eleventh, both the Turks and Gregory VII. carried all before them. In the year 1300, Boniface appeared with his two swords at the newly-erected jubilee. In the self-same year arose the Ottoman Porte; yea, and on the same day. And here the phial, poured out on the throne of the beast, is immediately followed by that poured out on the "Euphrates;" that the way of the kings from the east might be prepared—Those who lie east from the Euphrates, in Persia, India, &c., who will rush blindfold upon the plagues which are ready for them, toward the Holy Land, which lies west of the Euphrates.

Verse 13. Out of the mouth of the dragon, the wild beast, and the false prophet—It seems, "the dragon" fights chiefly against God; "the beast," against Christ; "the false prophet," against the Spirit of truth; and that the three unclean spirits which come from them, and exactly resemble them, endeavour to blacken the works of creation, of redemption, and of sanctification. "The false prophet"—So is the second beast frequently named, after the kingdom of the first is darkened; for he can then no longer prevail by main strength, and so works by lies and deceit. Mahomet was first a false prophet, and afterwards a powerful prince: but this beast was first powerful as a prince; afterwards a false prophet a teacher of lies. Like frogs—Whose abode is in fens, marshes, and other unclean places. To the kings of the whole world—Both Mahometan and pagan. To gather them—To the assistance of their three principals.

Verse 14. Behold, I come as a thief—Suddenly, unexpectedly. Observe the beautiful abruptness. "I"—Jesus Christ. Hear him. Happy is he that watcheth—Looking continually for him that cometh quickly. And keepeth on his garments—Which men use to put off when they sleep. Lest he walk naked, and they see his shame—Lest he lose the graces which he takes no care to keep, and others see his sin and punishment.

Verse 15. And they gathered them together to Armageddon—Mageddon, or Megiddo, is frequently mentioned in the Old Testament. "Armaged-

them together to the place which is called
 17 in the Hebrew Armageddon. And the
 seventh poured out his phial upon the air;
 and there went forth a loud voice, out of the
 temple from the throne, saying, It is done.
 18 And there were lightnings, and voices, and
 thunders; and a great earthquake, such as
 had not been since men were upon the earth,
 19 such an earthquake, so great. And the
 great city was split into three parts, and the
 cities of the nations fell: and Babylon the
 great was remembered before God, to give
 her the cup of the wine of the fierceness of
 20 his wrath. And every island fled away, and
 21 the mountains were not found. And a great
 hail, every hail-stone about the weight of a
 talent, falleth out of heaven upon the men:
 and the men blasphemed God, because of
 the plague of the hail; for the plague thereof
 is exceeding great.

Jon" signifies "the city or the mountain of
 Megiddo;" to which the valley of Megiddo ad-
 joined. This was a place well known in ancient
 times for many memorable occurrences; in par-
 ticular, the slaughter of the kings of Canaan,
 related Judges v. 19. Here the narrative breaks
 off. It is resumed chap. xix. 19.

Verse 17. And the seventh poured out his phial upon
 the air—Which encompasses the whole earth.
 This is the most weighty phial of all, and seems
 to take up more time than any of the preced-
 ing. It is done—What was commanded, verse 1.
 The phials are poured out.

Verse 18. A great earthquake, such as had not been
 since men were upon the earth—it was therefore a
 literal, not figurative, earthquake.

Verse 19. And the great city—Namely, Jerusa-
 lem, here opposed to the heathen cities in ge-
 neral, and in particular to Rome. And the cities
 of the nations fell—Were utterly overthrown. And
 Babylon was remembered before God—He did not for-
 get the vengeance which was due to her, though
 the execution of it was delayed.

Verse 20. Every island and mountain was "moved
 out of its place," chap. vi. 14; but here they
 all flee away. What a change must this make in
 the face of the teraqueous globe! And yet the
 end of the world is not come.

Verse 21. And a great hail falleth out of heaven—
 From which there was no defense. From the
 earthquake men would fly into the fields; but
 here also they are met by the hail: nor were
 they secure if they returned into the houses,
 when each hail-stone weighed sixty pounds.

Verse 1. And there came one of the seven angels,
 saying, Come hither—This relation concerning the
 great whore, and that concerning the wife of
 the Lamb, chap. xxi. 9, 10, have the same in-
 troduction, in token of the exact opposition be-
 tween them. I will show thee the judgment of the
 great whore—Which is now circumstantially de-
 scribed. That sitteth as a queen—in pomp, power,
 ease, and luxury. Upon many waters—Many people
 and nations, verse 15.

Verse 2. With whom the kings of the earth—Both
 ancient and modern, for many ages. Have com-
 mitted fornication—By partaking of her idolatry
 and various wickedness. And the inhabitants of the
 earth—The common people. Have been made drunk
 with the wine of her fornication—No wine can more
 thoroughly intoxicate those who drink it, than
 false doctrine does the followers of the great whore.

Verse 3. And he carried me away—in the vision.
 Into a wilderness—The campaigns at Rome, the
 country round about Rome, is now a wilder-

CHAPTER XVII.

AND there came one of the seven angels
 who had the seven phials, and talked with
 me, saying, Come hither; I will show thee
 the judgment of the great whore that sitteth
 2 upon many waters: With whom the kings
 of the earth have committed fornication,
 and the inhabitants of the earth have been
 made drunk with the wine of her fornication.
 3 And he carried me away in the spirit into a
 wilderness: and I saw a woman sitting upon
 a scarlet wild beast, full of names of blas-
 phemy, having seven heads and ten horns.
 4 And the woman was arrayed in purple and
 scarlet, and adorned with gold and precious
 stone and pearls, having in her hand a
 golden cup, full of abominations and filthi-
 5 ness of her fornication: And on her fore-
 head a name written, MYSTERY, BABY-
 LON THE GREAT, THE MOTHER OF

ness, compared to what it was once. And I saw
 a woman—Both the scripture and other writers
 frequently represent a city under this emblem.
 Sitting upon a scarlet wild beast—The same which
 is described in the thirteenth chapter. But he
 was there described as he carried on his own
 design only; here, as he is connected with the
 whore. There is, indeed, a very close connexion
 between them; the seven heads of the beast be-
 ing "seven hills on which the woman sitteth."
 And yet there is a very remarkable difference
 between them,—between the Papal power and
 the city of Rome. This woman is the city of
 Rome, with its buildings and inhabitants; es-
 pecially its nobles. The beast, which is now
 scarlet-coloured, (bearing the bloody livery, as
 well as the person, of the woman,) appears very
 different from before. Therefore St. John says
 at first sight, I saw a beast, not "the beast," full
 of names of blasphemy—He had before "a name of
 blasphemy upon his head," chap. xiii. 1; now
 he has many. From the time of Hildebrand,
 the blasphemous titles of the Pope have been
 abundantly multiplied. Having seven heads—Which
 reach in a succession from his ascent out of the
 sea to his being cast into the lake of fire. And
 ten horns—Which are contemporary with each
 other, and belong to his last period.

Verse 4. And the woman was arrayed—With the
 utmost pomp and magnificence. In purple and
 scarlet—These were the colours of the Imperial
 habit; the purple, in times of peace; and the
 scarlet, in times of war. Having in her hand a
 golden cup—Like the ancient Babylon, Jer. li. 7.
 Full of abominations—The most abominable doc-
 trines as well as practices.

Verse 5. And on her forehead a name written—
 Whereas the saints have the name of God and
 the Lamb on their foreheads, Mystery—This very
 word was inscribed on the front of the Popes's
 mitre, till some of the Reformers took public
 notice of it. Babylon the great—Benedict XIII.,
 in his proclamation of the jubilee, A.D. 1725,
 explains this significally. His words are, "To
 this holy city, famous for the memory of so
 many holy martyrs, run with religious alacrity,
 heaven to the place which the Lord hath chose.
 Ascend to this new Jerusalem, whence the law
 of the Lord and the light of evangelical truth
 hath shined forth into all nations, from the very
 first beginning of the church; the city most
 rightfully called 'The Palace,' placed for the
 pride of all ages, the city of the Lord, the city
 of the Holy One of Israel. This catholic and
 apostolical Roman church is the head of the
 world, the mother of all believers, the faithful

HARLOTS AND ABOMINATIONS OF

6 THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw, I wondered exceedingly.

7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven heads

8 and the ten horns. The wild beast which thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the

interpreter of God and mistress of all churches." But God somewhat varies the style. *The mother of harlots*—The parent, ringleader, patroness, and nourisher of many daughters, that closely copy after her. And abominations—Of every kind, spiritual and fleshly. Of the earth—in all lands. In this respect she is indeed catholic or universal.

Verse 6. And I saw the woman drunk with the blood of the saints—So that Rome may well be called, "the slaughter-house of the martyrs." She hath shed much Christian blood in every age; but at length she is even drunk with it, at the time to which this vision refers. *The witnesses of Jesus*—The preachers of his word. And I wondered exceedingly—At her cruelty and the patience of God.

Verse 7. I will tell thee the mystery—The hidden meaning of this.

Verse 8. The beast which thou sawest (namely, verse 3) was, &c.—This is a very observable and punctual description of the beast, verses 8, 10, 11. His whole duration is here divided into three periods, which are expressed in a fourfold manner.

1. He, 1. Was; 2. And is not; 3. And will ascend out of the bottomless pit, and go into perdition.

II. He, 1. Was; 2. And is not; 3. And will be again.

III. The seven heads are seven hills and seven kings: 1. Five are fallen; 2. One is; 3. The other is not come; and when he cometh, he must continue a short space.

IV. He, 1. Was; 2. And is not; 3. Even he is the eighth, and is one of the seven, and goeth into perdition.

The first of these three is described in the thirteenth chapter. This was past when the angel spoke to St. John. The second was then in its course; the third was to come. And is not—The fifth plimal brought darkness upon his kingdom: the woman took this advantage to seat herself upon him. Then it might be said, He "is not." Yet shall he afterwards ascend out of the bottomless pit—Arise again with diabolical strength and fury. But he will not reign long: soon after his ascent he goeth into perdition for ever.

Verse 9. Here is the mind that hath wisdom—Only those who are wise will understand this. *The seven heads are seven hills*.

Verse 10. And they are seven kings—Anciently there were royal palaces on all the seven Roman hills. These were the Palatine, Capitoline, Caelian, Esquiline, Viminal, Quirinal, Aventine hills. But the prophecy respects the seven hills at the time of the beast, when the Palatine was deserted and the Vatican in use. Not that the seven heads mean hills distinct from kings; but they have a compound meaning, implying both together.

Perhaps the first head of the beast is the Caelian hill, and on it the Lateran, with Gregory VII. and his successors; the second, the Vatican, with the church of St. Peter, chosen by

earth (whose names are not written in the book of life from the foundation of the world) shall wonder, when they behold the wild beast, that he was, and is not, and yet will be. Here is the mind that hath wisdom.

The seven heads are seven hills, on which the woman sitteth. And they are seven kings: five are fallen, one is, the other is not yet come; when he cometh, he must

11 continue a short space. And the wild beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are

Boniface VIII.; the third, the Quirinal, with the church of St. Mark, and the Quirinal palace built by Paul II.; and the fourth, the Esquiline hill, with the temple of St. Maria Maggiore, where Paul V. reigned. The fifth will be added hereafter. Accordingly, in the Papal register, four periods are observable since Gregory VII. In the first almost all the bulls made in the city are dated in the Lateran; in the second, at St. Peter's; in the third, at St. Mark's, or in the Quirinal; in the fourth, at St. Maria Maggiore. But no fifth, sixth, or seventh hill has yet been the residence of any Pope. Not that one hill was deserted, when another was made the Papal residence; but a new one was added to the other sacred palaces.

Perhaps the times hitherto mentioned might be fixed thus:—

1050. Wings are given to the woman.

1077. The beast ascends out of the sea.

1143. The forty-two months begin.

1810. The forty-two months end.

1822. The beast ascends out of the bottomless pit.

1836. The beast finally overthrown.

The fall of those five kings seems to imply, not only the death of the Popes who reigned on those hills, but also such a disannulling of all they had done there, that it will be said, The beast "is not;" the royal power, which had so long been lodged in the Pope, being then transferred to the city. *One is, the other is not yet come*—These two are remarkably distinguished from the five preceding, whom they succeed in their turns. The former of them will continue not a short space, as may be gathered from what is said of the latter: the former is under the government of Babylon; the latter is with the beast.

In the second period, *one is*, at the same time that the beast "is not." Even then there will be a Pope, though not with the power which his predecessors had. And he will reside on one of the remaining hills, leaving the seventh for his successor.

Verse 11. And the wild beast that was, and is not, even he is the eighth—When the time of his not being is over. The beast consists, as it were, of eight parts. The seven heads are seven of them; and the eighth is his whole body, or the beast himself. Yet the beast himself, though he is in a sense termed the eighth, is of the seven, yea, contains them all. The whole succession of Popes from Gregory VII. are undoubtedly antichrist. Yet this hinders not, but that the last Pope in this succession will be more eminently the antichrist, the man of sin, adding to that of his predecessors a peculiar degree of wickedness from the bottomless pit. This individual person, as Pope, is the seventh head of the beast; as the man of sin, he is the eighth, or the beast himself.

Verse 12. The ten horns are ten kings.—It is nowhere said that these horns are on the beast, or on his heads. And he is said to have them,

ten kings, who have not received the kingdom; but receive authority as kings one hour with the wild beast. These have one mind, and give their power and authority to the wild beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

15 And he saith to me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the wild beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it into their hearts to execute his sentence, and to agree, and to give their kingdom to the wild beast, till the words of God shall be fulfilled. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

AND after these things I saw another angel coming down out of heaven, having great

not as he is one of the seven, but as he is the eighth. They are ten secular potentates, contemporary with, not succeeding, each other, who receive authority as kings with the beast, probably in some convention, which, after a very short space, they will deliver up to the beast. Because of their short continuance, only "authority as kings," not a kingdom, is ascribed to them. While they retain this authority together with the beast, he will be stronger than ever before; but far stronger still, when their power is also transferred to him.

Verse 13. In the thirteenth and fourteenth verses is summed up what is afterwards mentioned, concerning the horns and the beast, in this and the two following chapters. *These have one mind, and give*—They all, with one consent, give, their warlike power and royal authority to the wild beast.

Verse 14. *These—Kings, with the beast. He is Lord of lords*—Rightful sovereign of all, and ruling all things well. *And King of kings*—As a king he fights with and conquers all his enemies. *And they that are with him*—Beholding his victory, are such as were, while in the body, called, by his word and Spirit. *And chosen*—Taken out of the world, when they were enabled to believe in him. *And faithful*—Unto death.

Verse 15. *People, and multitudes, and nations, and tongues*—It is not said "tribes;" for Israel hath nothing to do with Rome in particular.

Verse 16. *And shall eat her flesh*—Devour her immense riches.

Verse 17. *For God hath put it into their heart*—Which indeed no less than almighty power could have effected. *To execute his sentence—till the words of God*—Touching the overthrow of all his enemies, should be fulfilled.

Verse 18. *The woman is the great city, which reigneth*—Namely, while the beast "is not," and the woman "sitteth upon him."

Verse 1. *And I saw another angel coming down out of heaven*—Termed another, with respect to him who "came down out of heaven," chap. x. 1. *And the earth was enlightened with his glory*—To make his coming more conspicuous. If such be the lustre of the servant, what images can display the majesty of the Lord, who has "thousand

power; and the earth was enlightened with his glory. And he cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become an habitation of devils, and an hold of every unclean spirit, and a cage of every unclean and hateful bird.

3 For all nations have drank of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice out of heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached even to heaven, and God hath remembered her iniquities. Reward her even as she hath rewarded, and give her double according to her works: in the cup which she mingled, mingle to her double. As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her: because she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and sorrow, and famine; and she shall be burned with fire:

thousands" of those glorious attendants "ministering to him, and ten thousand times ten thousand standing before him!"

Verse 2. *And he crieth, Babylon is fallen*—This fall was mentioned before, chap. xiv. 8; but is now declared at large. *And is become an habitation—A free abode. Of devils, and an hold—A prison. Of every unclean spirit*—Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate Babylon! of invisible beings, devils, and unclean spirits; of visible, every unclean beast, every filthy and hateful bird. Suppose, then, Babylon to mean heathen Rome; what have the Romanists gained, seeing from the time of that destruction, which they say is past, these are to be its only inhabitants for ever?

Verse 4. *And I heard another voice*—Of Christ, whose people, secretly scattered even there, are warned of her approaching destruction. *That ye be not partakers of her sins*—That is, of the fruits of them.

What a remarkable providence it was that the Revelation was printed in the midst of Spain, in the great Polyglot Bible, before the Reformation! Else how much easier had it been for the Papists to reject the whole book, than it is to evade these striking parts of it!

Verse 5. *Even to heaven*—An expression which implies the highest guilt.

Verse 6. *Reward her*—This God speaks to the executioners of his vengeance. *As she hath rewarded*—Others; in particular, the saints of God. *And give her double*—This, according to the Hebrew idiom, implies only a full retaliation.

Verse 7. *As much as she hath glorified herself*—By pride, and pomp, and arrogant boasting. *And lived deliciously*—In all kinds of elegance, luxury, and wantonness. *So much torment give her*—Proportioning the punishment to the sin. *Because she saith in her heart*—As did ancient Babylon, *Isai. xlvii. 8, 9. I sit—Her usual style. Hence those expressions, "The chair, the see of Rome: he sat so many years."* *As a queen—Over many kings, "mistress of all churches; the supreme; the infallible; the only spouse of Christ; out of which there is no salvation."* *And am no widow—But the spouse of Christ. And shall see no sorrow*

for strong is the Lord God who judgeth her.
 9 And the kings of the earth, who had committed fornication and lived deliciously with her, shall weep and mourn over her, when they see the smoke of her burning, Standing afar off for fear of her torment, saying, Alas, alas, thou great city Babylon, thou strong city! In one hour is thy judgment come. And the merchants of the earth weep and mourn over her; for none buyeth their merchandise any more: Merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all sorts of thyine wood, and all sorts of vessels of ivory, and all sorts of vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and anamum, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and merchandise of horses and of chariots, and of bodies and souls of men.
 14 And the fruits which thy soul desireth are departed from thee, and all things that were dainty and splendid are perished from thee,
 15 and thou shalt find them no more. The merchants of these things, who became rich by her, shall stand afar off, for fear of her torment, weeping and mourning, Saying, Alas, alas, the great city, that was clothed in fine linen, and purple, and scarlet, and

adorned with gold, and precious stone, and pearl! In one hour so great riches are become desolate. And every ship-master, and all the company belonging to ships, and sailors, and all who trade by sea, stood afar off,
 18 And cried when they saw the smoke of her burning, saying, *What city was like the great city!* And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas the great city, wherein were made rich all that had ships in the sea, by reason of her magnificence! for in one hour she is made desolate. Rejoice over her, thou heaven, and ye saints, and apostles, and prophets; for God hath avenged you on her.
 21 And a mighty angel took up a stone like a great mill-stone, and threw it into the sea, saying, Thus with violence shall Babylon, the great city, be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and no artificer of any kind shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more in thee: for thy merchants were the great men of the earth; for by thy sorceries

—From the death of my children, or any other calamity; for God himself will defend “the church.”

Verse 8. *Therefore*—As both the natural and judicial consequence of this proud security. *Shall her plagues come*—The death of her children, with an incapacity of bearing more. *Sorrow*—Of every kind. *And famine*—In the room of luxurious plenty: the very things from which she imagined herself to be most safe. *For strong is the Lord God who judgeth her*—Against whom therefore all her strength, great as it is, will not avail.

Verse 10. *Thou strong city*—Rome was anciently termed by its inhabitants, *Valentia*, that is, “strong.” And the word *Rome* itself, in Greek, signifies strength. This name was given it by the Greek strangers.

Verse 12. *Merchandise of gold, &c.*—Almost all these are still in use at Rome, both in their idolatrous service, and in common life. *Fine linen*—The sort of it mentioned in the original is exceeding costly. *Thyine wood*—A sweet-smelling wood, not unlike citron, used in adorning magnificent palaces. *Vessels of most precious wood*—Ebony, in particular, which is often mentioned with ivory: the one excelling in whiteness, the other in blackness; and both in uncommon smoothness.

Verse 13. *Anomum*—A shrub whose wood is a fine perfume. *And beasts*—Cows and oxen. *And of chariots*—A purely Latin word is here inserted in the Greek. This St. John undoubtedly used on purpose, in describing the luxury of Rome. *And of bodies*—A common term for slaves. *And souls of men*—For these also are continually bought and sold at Rome. And this of all others is the most gainful merchandise to the Roman traffickers.

Verse 14. *And the fruits*—From what was imported they proceed to the domestic delicacies of Rome; none of which is in greater request there, than the particular sort which is here mentioned. The word properly signifies, pears, peaches, nectarines, and all of the apple and plum kinds. And

all things that are dainty—To the taste. *And splendid*—To the sight; as clothes, buildings, furniture.

Verse 19. *And they cast dust on their heads*—As mourners. Most of the expressions here used in describing the downfall of Babylon are taken from Ezekiel's description of the downfall of Tyre, Ezek. xxvi., xxvii.

Verse 20. *Rejoice over her, thou heaven*—That is, all the inhabitants of it; and more especially, ye saints; and among the saints still more eminently, ye apostles and prophets.

Verse 21. *And a mighty angel took up a stone, and threw it into the sea*—By a like emblem Jeremiah fore-showed the fall of the Chaldean Babylon, Jer. li. 63, 64.

Verse 22. *And the voice of harpers*—Players on stringed instruments. *And musicians*—Skillful singers in particular. *And pipers*—Who played on flutes, chiefly on mournful, whereas trumpeters played on joyful, occasions. *Shall be heard no more in thee; and no artificer*—Arts of every kind, particularly music, sculpture, painting, and statuary, were there carried to their greatest height. No, nor even the sound of a mill-stone shall be heard any more in thee—Not only the arts that adorn life, but even those employments without which it cannot subsist, will cease from thee for ever. All these expressions denote absolute and eternal desolation. “The voice of harpers”—Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing bread and the necessities of life, the employment of the lowest people: marriages, in which lamps and songs were known ceremonies, are the means of peopling cities, as new births supply the place of those that die. The desolation of Rome is therefore described in such a manner, as to show that neither rich nor poor, neither persons of middle rank, nor those of the lowest condition, should be able to live there any more. Neither shall it be re-peopled by new marriages, but remain desolate and uninhabited for ever.

Verse 23. *For thy merchants were the great men of*

24 were all nations deceived. And in her was found the blood of prophets, and saints, and of all that had been slain upon the earth.

CHAPTER XIX.

AFTER these things I heard a loud voice of a great multitude in heaven, saying, Hallelujah; the salvation, and the glory, and the power to our God. For true and righteous are his judgments: for he hath judged the great whore, who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand. (And again they said, Hallelujah.) And her smoke ascendeth for ever and ever. And the four and twenty elders and the four living creatures fell down, and worshipped God that sat on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne,

the earth—A circumstance which was in itself indifferent, and yet led them into pride, luxury, and numberless other sins.

Verse 24. *And in her was found the blood of the prophets and saints*—The same angel speaks still, yet he does not say “in thee,” but “in her,” now so sunk as not to hear these last words. *And of all that had been slain*—Even before she was built. See Matt. xxiii. 35. There is no city under the sun which has so clear a title to catholic blood-guiltiness as Rome. The guilt of the blood shed under the heathen emperors has not been removed under the Popes, but hugely multiplied. Nor is Rome accountable only for that which hath been shed in the city, but for that shed in all the earth. For at Rome under the Pope, as well as under the heathen emperors, were the bloody orders and edicts given; and wherever the blood of holy men was shed, there were the grand rejoicings for it. And what immense quantities of blood have been shed by her agents! Charles IX., of France, in his letter to Gregory XIII., boasts, that in and not long after the massacre of Paris, he had destroyed seventy thousand Hugonots. Some have computed, that, from the year 1518, to 1548, fifteen millions of Protestants have perished by the Inquisition. This may be overcharged; but certainly the number of them in those thirty years, as well as since, is almost incredible. To these we may add innumerable martyrs, in ancient, middle, and late ages, in Bohemia, Germany, Holland, France, England, Ireland, and many other parts of Europe, Africa, and Asia.

Verse 1. *I heard a loud voice of a great multitude*—Whose blood the great whore had shed. *Saying, Hallelujah*—This Hebrew word signifies, “Praise ye Jah, or Him that is.” God named himself to Moses, “EHEI EH,” that is, “I will be,” Exod. iii. 14; and at the same time, “Jehovah,” that is, “He that is, and was, and is to come;” during the trumpet of the seventh angel, he is styled, “He that is and was,” chap. xvi. 5; and not “He that is to come;” because his long-expected coming is under this trumpet actually present. At length he is styled, “Jah,” “He that is;” the past together with the future being swallowed up in the present, the former things being no more mentioned, for the greatness of those that now are. This title is of all others the most peculiar to the everlasting God. *The salvation*—Is opposed to the destruction which the great whore had brought upon the earth. *His power and glory*—Appear from the judgment executed on her, and from the setting up his kingdom to endure through all ages.

saying, Praise our God, all ye his servants, 6 and ye that fear him, small and great. And I heard as it were a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, Hallelujah; for the Lord God, the Almighty 7 reigneth. Let us be glad and rejoice, and give the glory to him: for the marriage of the Lamb is come, and his wife hath made 8 herself ready. And it is given to her to be arrayed in fine linen, white and clean; the fine linen is the righteousness of the saints. 9 And he saith to me, Write, Happy are they who are invited to the marriage supper of the Lamb. And he saith to me, These 10 are the true sayings of God. And I fell before his feet to worship him. But he saith to me, See thou do it not: I am thy fellow-

Verse 2. *For true and righteous are his judgments*—Thus is the cry of the souls under the altar changed into a song of praise.

Verse 4. *And the four and twenty elders, and the four living creatures fell down*—“The living creatures” are nearer the throne than “the elders.” Accordingly they are mentioned before them, with the praise they render to God, chap. iv. 9, 10; v. 8, 14; inasmuch as there the praise moves from the centre to the circumference. But here, when God’s judgments are fulfilled, it moves back from the circumference to the centre. Here, therefore, “the four and twenty elders” are named before “the living creatures.”

Verse 5. *And a voice came forth from the throne*—Probably from the four living creatures, saying, *Praise our God*—The occasion and matter of this song of praise follow immediately after, verses 6, &c.; God was praised before, for his judgment of the great whore, verses 1—4. Now for that which follows it: for that the Lord God, the Almighty, takes the kingdom to himself, and avenges himself on the rest of his enemies. Were all these inhabitants of heaven mistaken? If not, there is real, yea, and terrible anger in God.

Verse 6. *And I heard the voice of a great multitude*—So all his servants did praise him. *The Almighty reigneth*—More eminently and gloriously than ever before.

Verse 7. *The marriage of the Lamb is come*—Is near at hand, to be solemnized speedily. What this implies, none of “the spirits of just men,” even in paradise, yet know. O what things are those which are yet behind! And what purity of heart should there be, to meditate upon them! *And his wife hath made herself ready*—Even upon earth; but in a far higher sense, in that world. After a time allowed for this, the new Jerusalem comes down, both made ready and adorned. chap. xxi. 2.

Verse 8. *And it is given to her*—By God. The bride is all holy men, the whole invisible church. *To be arrayed in fine linen, white and clean*—This is an emblem of the righteousness of the saints—Both of their justification and sanctification.

Verse 9. *And he*—The angel, saith to me, *Write*—St. John seems to have been so amazed at these glorious sights, that he needeth to be reminded of this. *Happy are they who are invited to the marriage supper of the Lamb*—Called to glory. *And he saith*—After a little pause.

Verse 10. *And I fell before his feet to worship him*—It seems, mistaking him for the Angel of the Covenant. *But he saith, See thou do it not*—In the original, it is only, “See not,” with a beautiful abruptness. To pray to or worship the highest

servant, and of thy brethren that keep the testimony of Jesus. Worship God: the testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened, and behold a white horse, and he that sitteth on him, called Faithful and True, and in righteousness he judgeth and maketh war.

12 His eyes are a flame of fire, and upon his head are many diadems, and he hath a name written, which none knoweth but himself. And he is clothed in a vesture dipped in blood: and his name is called

14 The Word of God. And the armies which were in heaven followed him on white horses, clothed in clean, fine linen. And out of his mouth goeth forth a sharp two-edged sword, that with it he might smite the nations: And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God, the

16 Almighty. And he hath on his vesture and on his thigh a name written, KING OF

17 KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together to the great

18 supper of God; That ye may eat the flesh of kings, and the flesh of chief captains, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all men, both freemen and

19 slaves, both small and great. And I saw the wild beast, and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and

20 with his army. And the wild beast was taken, and with him the false prophet who had wrought the miracles before him, with which he had deceived them who had the mark of the wild beast, and them who had worshipped his image. These two were cast alive into the lake of fire burning with brim-

21 stone. And the rest were slain by the sword

creature is flat idolatry. *I am thy fellowservant, and of thy brethren that have the testimony of Jesus—I am now employed as your fellowservant, to testify of the Lord Jesus, by the same Spirit which inspired the prophets of old.*

Verse 11. *And I saw the heaven opened*—This is a new and peculiar opening of it, in order to show the magnificent expedition of Christ and his attendants, against his great adversary. *And behold a white horse*—Many little regarded Christ, when he came meek, “riding upon an ass;” but what will they say, when he goes forth upon his white horse, with the sword of his mouth! *White*—Such as generals use in solemn triumph. *And he that sitteth on him, called Faithful*—In performing all his promises. *And True*—In executing all his threatenings. *And in righteousness*—With the utmost justice. *He judgeth and maketh war*—Often the sentence and execution go together.

Verse 12. *And his eyes are a flame of fire*—They were said to be as, or like, a flame of fire, before, chap. i. 14; an emblem of his omniscience. *And upon his head are many diadems*—For he is king of all nations. *And he hath a name written, which none knoweth but himself*—As God he is incomprehensible to every creature.

Verse 13. *And he is clothed in a vesture dipped in blood*—The blood of the enemies he hath already conquered. Isaiah lxiii. 1, &c.

Verse 14. *And he shall rule them*—Who are not slain by his sword. *With a rod of iron*—That is, if they will not submit to his golden sceptre. *And he treadeth the wine-press of the wrath of God*—That is, he executes his judgments on the ungodly.

This ruler of the nations was born (or appeared as such) immediately after the seventh angel began to sound. He now appears, not as a child, but as a victorious warrior. The nations have long ago felt his “iron rod,” partly while the heathen Romans, after their savage persecution of the Christians, themselves groaned under numberless plagues and calamities, by his righteous vengeance; partly, while other heathens have been broken in pieces by those who bore the Christian name. For although the cruelty, for example, of the Spaniards in America, was unrighteous and detestable, yet did God therein execute his righteous judgment on the unbelieving nations; but they shall experience his “iron rod” as they never did yet, and then will they all return to their rightful Lord.

Verse 16. *And he hath on his vesture and on his thigh*—That is on the part of his vesture which

is upon his thigh. *A name written*—It was usual of old, for great personages in the eastern countries, to have magnificent titles affixed to their garments.

Verse 17. *Gather yourselves together to the great supper of God*—As to a great feast, which the vengeance of God will soon provide; a strongly figurative expression, (taken from Ezek. xxxix. 17,) denoting the vastness of the ensuing slaughter.

Verse 19. *And I saw the kings of the earth*—The ten kings mentioned chap. xvii. 12; who had now drawn the other kings of the earth to them, whether Polish, Mahometan, or pagan. *Gathered together to make war with him that sat on the horse*—All beings, good and evil, visible and invisible, will be concerned in this grand contest. See Zech. xiv., verses 1, &c.

Verse 20. *The false prophet, who had wrought the miracles before him*—And therefore shared in his punishment; these two ungodly men were cast alive—Without undergoing bodily death. *Into the lake of fire*—And that before the devil himself, chap. x. 10. Here is the last of the beast. After several repeated strokes of omnipotence, he is gone alive into hell. There were two that went alive into heaven: perhaps there are two that go alive into hell. It may be, Enoch and Elijah entered at once into glory, without first waiting in paradise: the “beast” and the “false prophet” plunge at once into the extreme degree of torment, without being reserved in chains of darkness till the judgment of the great day.

Surely none but the beast of Rome would have hardened himself thus against the God he pretended to adore, or refused to have repented under such dreadful, repeated visitations! Well is he styled a “beast,” from his carnal and vile affections; a “wild beast,” from his savage and cruel spirit! *The rest were slain*—A like difference is afterwards made between the devil, and Gog and Magog, chap. x. 9, 10.

Verse 21. Here is a most magnificent description of the overthrow of the beast and his adherents. It has, in particular, one exquisite beauty, that, after exhibiting the two opposite armies, and all the apparatus for a battle, verses 11—19; then follows immediately, verse 20, the account of the victory, without one word of an engagement or fighting. Here is the most exact propriety; for what struggle can there be between omnipotence, and the power of all the creation united against it! Every description must have fallen short of this admirable silence.

of him that sat upon the horse, which went forth out of his mouth; and all the birds were satisfied with their flesh.

CHAPTER XX.

AND I saw an angel descending out of heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, the old serpent, who is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a

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Verse 2. *And he laid hold on the dragon*—With whom undoubtedly his angels were now cast into the bottomless pit, as well as finally "into everlasting fire," Matt. xxv. 41. *And bound him a thousand years*—That these thousand do not precede, or run parallel with, but wholly follow, the times of the beast, may manifestly appear, 1. From the series of the whole book, representing one continued chain of events. 2. From the circumstances which precede. The woman's bringing forth is followed by the casting of the dragon out of heaven to the earth. With this is connected the third woe, whereby the dragon through, and with, the beast, rages horribly. At the conclusion of the third woe the beast is overthrown and cast into "the lake of fire." At the same time the other grand enemy, the dragon, shall be bound and shut up. 3. These thousand years bring a new, full, and lasting immunity from all outward and inward evils, the authors of which are now removed, and an affluence of all blessings. But such a time the church has never yet seen. Therefore it is still to come. 4. These thousand years are followed by the last times of the world, the letting loose of Satan, who gathers together Gog and Magog, and is thrown to the beast and false prophet "in the lake of fire." Now Satan's accusing the saints in heaven, his rage on earth, his imprisonment in the abyss, his seducing Gog and Magog, and being cast into "the lake of fire," evidently succeed each other. 5. What occurs from chap. xx. 11, to xxii. 5, manifestly follows the things related in the nineteenth chapter. The thousand years came between; whereas if they were past, neither the beginning nor the end of them would fall within this period. In a short time those who assert that they are now at hand will appear to have spoken the truth. Meantime let every man consider what kind of happiness he expects therein. The danger does not lie in maintaining that the thousand years are yet to come; but in interpreting them, whether past or to come, in a gross and carnal sense. The doctrine of the Son of God is a mystery. So is his cross; and so is his glory. In all these he is a sign that is spoken against. Happy they who believe and confess him in all!

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seal upon him, that he might deceive the nations no more, till the thousand years should be fulfilled: after this he must be loosed for a small time.

4. And I saw thrones, and they that sat on them, and judgment was given to them: and I saw the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and those who had not worshipped the wild beast, nor his image, neither had received the mark on their forehead, or on their hand; and they lived and

expressed, as resulting from the confinement of Satan. But how many and great blessings are implied! For the grand enemy being removed, the kingdom of God holds on its uninterrupted course among the nations; and the great mystery of God, so long foretold, is at length fulfilled: namely, when the beast is destroyed and Satan bound. This fulfilment approaches nearer and nearer; and contains things of the utmost importance, the knowledge of which becomes every day more distinct and easy. In the mean time it is highly necessary to guard against the present rage and subtlety of the devil. Quickly he will be bound: when he is loosed again, the martyrs will live and reign with Christ. Then follow his coming in glory, the new heaven, new earth, and new Jerusalem. *The bottomless pit* is properly the devil's prison: afterwards he is cast into the lake of fire. He can deceive the nations no more till the "thousand years," mentioned before, verse 2, are fulfilled. *Then he must be loosed*—So does the mysterious wisdom of God permit. *For a small time*—Small comparatively: though upon the whole it cannot be very short, because the things to be transacted therein, verses 8, 9, must take up a considerable space. We are very shortly to expect, one after another, the calamities occasioned by the second beast, the harvest and the vintage, the pouring out of the phials, the judgment of Babylon, the last raging of the beast and his destruction, the imprisonment of Satan. How great things these! and how short the time! What is needful for us? Wisdom, patience, faithfulness, watchfulness. It is no time to settle upon our lees. This is not, if it be rightly understood, an acceptable message to the wise, the mighty, the honourable, of this world. Yet that which is to be done, shall be done: there is no counsel against the Lord.

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Verse 5. *The rest of the dead lived not till the thousand years*—Mentioned verse 4. *Were ended*—The thousand years during which Satan is bound both begin and end much sooner.

The small time, and the second thousand years, begin at the same point, immediately after the first thousand. But neither the beginning of the first nor of the second thousand will be known to the men upon earth, as both the imprisonment of Satan and his loosing are transacted in the invisible world.

By observing these two distinct thousand years, many difficulties are avoided. There is room enough for the fulfilling of all the prophecies, and those which before seemed to clash are reconciled; particularly those which speak, on the one hand, of a most flourishing state of the church as yet to come; and, on the other, of the fatal security of men in the last days of the world.

Verse 6. *They shall be priests of God and of Christ*—Therefore Christ is God. *And shall reign with him*—With Christ, a thousand years.

Verse 7. *And when the former thousand years are fulfilled, Satan shall be loosed out of his prison*—At the same time that the first resurrection begins. There is a great resemblance between this passage and chap. xii. 12. At the casting out of the dragon, there was joy in heaven, but there was woe upon earth: so at the loosing of Satan, the saints begin to reign with Christ; but the nations on earth are deceived.

Verse 8. *And shall go forth to deceive the nations in the four corners of the earth*—(That is, in all the earth)—the more diligently, as he hath been so

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CHAPTER XX.

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 15 death. And whosoever was not found written
 in the book of life was cast into the lake
 of fire.

CHAPTER XXI.

AND I saw a new heaven and a new earth:
 A for the first heaven and the first earth
 were passed away; and there was no more
 2 sea. And I saw the holy city, the new Jeru-
 salem, coming down from God out of hea-
 ven, prepared as a bride adorned for her
 3 husband. And I heard a loud voice out of
 heaven, saying, Behold, the tabernacle of
 God with men, and he will pitch his tent
 with them, and they shall be his people, and

appearance than they had before in the sight of
 men! With the book of God's omniscience, that
 of conscience will then exactly tally. The book
 of natural law, as well as of revealed, will then
 also be displayed. It is not said, The books will
 be read: the light of that day will make them
 visible to all. Then, particularly, shall every
 man know himself, and that with the last ex-
 actness. This will be the first true, full, im-
 partial, universal history. And another book—
 Wherein are enrolled all that are accepted
 through the Beloved; all who lived and died in
 the faith that worketh by love. Which is the book
 of life, was opened—What manner of expectation
 will then be, with regard to the issue of the
 whole!

Verse 13. *Death and hades give up the dead that were in them*—"Death" gave up all the bodies of men; and "hades," the receptacle of separate souls, gave them up, to be re-united to their bodies.

Verse 14. *And death and hades were cast into the lake of fire*—That is, were abolished for ever; for neither the righteous nor the wicked were to die any more: their souls and bodies were no more to be separated. Consequently, neither "death" nor "hades" could any more have a being.

Verse 1. *And I saw*—So it runs, chap. xix. 11, xx. 1, 4, 11, in a succession. All these several representations follow one another in order: so the vision reaches into eternity. A new heaven and a new earth—After the resurrection and general judgment. St John is not now describing a flourishing state of the church, but a new and eternal state of all things. For the first heaven and the first earth—Not only the lowest part of heaven, not only the solar system, but the whole ethereal heaven, with all its host, whether of planets or fixed stars, *Isai. xxiv. 4; Matt. xxiv. 29.* All the former things will be done away, that all may become new, *verses 4, 5; 2 Peter iii. 10, 12. Are passed away*—But in the fourth verse it is said, "are gone away." There the stronger word is used; for death, mourning, and sorrow go away all together: the former heaven and earth only "pass away," giving place to the "new heaven and the new earth."

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 6 faithful and true. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsteth of the fountain of the water of
 7 life freely. He that overcometh shall inherit these things; and I will be to him a
 8 God, and he shall be to me a son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, their part is in the lake that burneth with fire and brimstone; which is the second death.
 9 And there came one of the seven angels that had the seven phials full of the seven

the vision, the magnificence of the description, and the opposition of this city to the second death, *chap. xx. 11, 12; xxi. 1, 2, 5, 8, 9; xxi. 3. Coming down*—In the very act of descending.

Verse 3. *They shall be his people, and God himself shall be with them, and be their God*—So shall the covenant between God and his people be executed in the most glorious manner.

Verse 4. *And death shall be no more*—This is a full proof that this whole description belongs not to time, but eternity. Neither shall sorrow, or crying, or pain, be any more: for the former things are gone away—Under the former heaven, and upon the former earth, there was death, and sorrow, crying, and pain; all which occasioned many tears: but now pain and sorrow are fled away, and the saints have everlasting life and joy.

Verse 5. *And he that sat upon the throne said*—Not to St. John only. From the first mention of "him that sat upon the throne," *chap. iv. 2,* that is the first speech which is expressly ascribed to him. And he—The angel. *Saith to me, Write*—As follows. These sayings are faithful and true—This includes all that went before. The apostle seems again to have ceased writing, being overcome with ecstasy at the voice of him that spake.

Verse 6. *And he*—That sat upon the throne. *Saith to me, It is done*—All that the prophets had spoken; all that was spoken, *chap. iv. 1.* We read this expression twice in this prophecy: first, *chap. xvi. 17,* at the fulfilling of the wrath of God; and here, at the making all things new. *I am the Alpha and the Omega, the beginning and the end*—The latter explains the former: the Everlasting. *I will give to him that thirsteth*—The Lamb saith the same, *chap. xxi. 17.*

Verse 7. *He that overcometh*—Which is more than, "He that thirsteth." *Shall inherit these things*—Which I have made new. *I will be his God, and he shall be my son*—Both in the Hebrew and Greek language, in which the scriptures were written, what we translate "shall" and "will" are one and the same word. The only difference consists in an English translation, or in the want of knowledge in him that interprets what he does not understand.

Verse 8. *But the fearful and unbelieving*—Who, through want of courage and faith, do not overcome. *And abominable*—That is, sodomites. *And whoremongers, and sorcerers, and idolaters*—These three sins generally went together: their part is in the lake.

Verse 9. *And there came one of the seven angels that*

who heard and saw these things. And when I had heard and seen, I fell down to worship at the feet of the angel who showed me these things. But he saith to me, *See thou do it not*: I am thy fellowservant, and of thy brethren the prophets, and of them who keep the sayings of this book: worship God.

10 And he saith to me, Seal not the sayings of the prophecy of this book: the time is nigh.

11 He that is unrighteous, let him be unrighteous still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Behold, I come quickly; and my reward is with me, to render to every one as his work shall be. I am the Alpha and the Omega, the first and the last, the beginning and the end.

14 Happy are they that do his commandments, that they may have right to the tree of life, and may enter in by the gates into the city. Without are dogs, and sorcerers,

thou do it not, for I am thy fellowservant," is expressed in the very same terms as before. May it not be the very same incident which is here related again? Is not this far more probable, than that the apostle should commit a fault again, of which he had been so solemnly warned before?

Verse 9. *See thou do it not*.—The expression in the original is short and elliptical, as is usual in showing vehement aversion.

Verse 10. *And he saith to me*.—After a little pause. *Seal not the sayings of this book*.—Conceal them not, like the things that are sealed up. *The time is nigh*.—Wherein they shall begin to take place.

Verse 11. *He that is unrighteous*.—As if he had said, The final judgment is at hand; after which the condition of all mankind will admit of no change for ever. *Unrighteous*.—Unjustified. *Filthy*.—Unsanctified, unholy.

Verse 12. *I—Jesus Christ. Come quickly*.—To judge the world. *And my reward is with me*.—The rewards which I assign both to the righteous and the wicked are given at my coming. *To give to every man according as his work*.—His whole inward and outward behaviour, shall be.

Verse 13. *I am the Alpha and the Omega, the first and the last*.—Who exist from everlasting to everlasting. How clear, incontestable a proof, does our Lord here give of his divine glory!

Verse 14. *Happy are they that do his commandments*.—His, who saith, "I come." He speaks of himself. *That they may have right*.—Through his gracious covenant. *To the tree of life*.—To all the blessings signified by it. When Adam broke his commandment, he was driven from "the tree of life." They "who keep his commandments" shall eat thereof.

Verse 15. *Without are dogs*.—The sentence in the original is abrupt, as expressing abhorrence. The gates are ever open; but not for "dogs;"—herce and rapacious men.

Verse 16. *I Jesus have sent my angel to testify these things*.—Primarily. To you—The seven angels of the churches; then to those churches—and afterwards to all other churches in succeeding ages. *I—As God. Am the root*.—And source of David's

and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie.

16 I Jesus have sent my angel to testify to you, to the churches, these things. I am the root and the offspring of David, the bright, the morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that thirsteth, come. Let him that willeth, take the water of life freely.

18 I testify to every one that heareth the words of the prophecy of this book, if any man add to them, God shall add to him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.

20 He that testifieth these things saith, Yea, I come quickly. Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus be with all.

family and kingdom; as man, am descended from his loins. "I am the star out of Jacob," Num. xxi. 17; like the bright morning star, who put an end to the night of ignorance, sin, and sorrow, and usher in an eternal day of light, purity, and joy.

Verse 17. *The Spirit and the bride*.—The Spirit of adoption in the bride, in the heart of every true believer. *Say*.—With earnest desire and expectation. *Come*.—And accomplish all the words of this prophecy. *And let him that thirsteth, come*.—Here they also who are farther off are invited. And whosoever will, let him take the water of life—he may partake of my spiritual and unspeakable blessings, as freely as he makes use of the most common refreshments; as freely as he drinks of the running stream.

Verse 18, 19. *I testify to every one, &c.*.—From the fulness of his heart, the apostle utters this testimony, this weighty admonition, not only to the churches of Asia, but to all who should ever hear this book. He that adds, all the plagues shall be added to him; he that takes from it, all the blessings shall be taken from him; and, doubtless, this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's "I come," and answering, "Come, Lord Jesus." This may likewise be considered as an awful sanction, given to the whole New Testament: in like manner as Moses guarded the law, Deut. iv. 2; and xii. 32; and as God himself did, Mal. iv. 4, in closing the canon of the Old Testament.

Verse 20. *He that testifieth these things*.—Even all that is contained in this book. *Saith*.—For the encouragement of the church in all her afflictions. *Yea*.—Answering the call of the Spirit and the bride. *I come quickly*.—To destroy all her enemies, and establish her in a state of perfect and everlasting happiness. The apostle expresses his earnest desire and hope of this, by answering, *Amen. Come, Lord Jesus!*

Verse 21. *The grace*.—The free love. *Of the Lord Jesus*.—And all its fruits. *Be with all*.—Who thus long for his appearing!

REVELATION.

It may be proper to subjoin here a short view of the whole contents of this book.

	In the year of the world,	
3940.	Jesus Christ is born, three years before the common computation.	
	In that which is vulgarly called, the thirtieth year of our Lord, Jesus Christ dies; rises; ascends.	
A. D. 96.	The Revelation is given; the coming of our Lord is declared to the seven churches in Asia, and their angels, Rev. i., ii., iii.	
97, 98.	The seven seals are opened, and under the fifth the chronos is declared,	C. iv.—vi.
	Seven trumpets are given to the seven angels,	C. vii. viii.
	Century, 2d, 3d, 4th, 5th, the trumpet of the 1st, 2d, 3d, 4th angel,	C. viii.
510—589	The first woe,	
589—634	The interval after the first woe,	C. ix.
634—840	The second woe,	
800	The beginning of the non-chronos : many kings,	C. ix. x.
840—947	The interval after the second woe,	
847—1521	The twelve hundred and sixty days of the woman, after she had brought forth the man child,	C. xii. 6 12
947—1836	The third woe,	
1058—1836	The time, times, and half a time, and within that period, the beast, his forty-two months, his number 666,	to C. xiii. 5 7
1209	War with the saints : the end of the chronos,	C. xiv. 6
1614	An everlasting gospel promulged,	
1810	The end of the forty-two months of the beast; after which, and the pouring out of the phials, he is not, and Babylon reigns queen,	C. xv., xvi. C. xvii., xviii.
1932	The beast ascends from the bottomless pit,	
1836	The end of the non-chronos, and of the many kings; the fulfilling of the word, and of the mystery of God; the repentance of the survivors in the great city; the end of the "little time," and of the three times and a half; the destruction of the beast; the imprisonment of Satan,	C. xix., xx.
Afterward	The loosing of Satan for a small time; the beginning of the thousand years' reign of the saints; the end of the small time,	C. xx.
	The end of the world; all things new,	C. xx., xxii.

The several ages, from the time of St. John's being in Patmos, down to the present time, may, according to the chief incidents mentioned in the Revelation, be distinguished thus:—

Age II.	The destruction of the Jews by Adrian,	C. viii. 7
III.	The inroads of the barbarous nations,	8
IV.	The Arian bitterness,	10
V.	The end of the western empire,	12
VI.	The Jews tormented in Persia,	C. ix. 1
VII.	The Saracen cavalry,	13
VIII.	Many kings,	C. x. 11
IX.	The ruler of the nations born,	C. xii. 5
X.	The third woe,	12
XI.	The ascent of the beast out of the sea,	C. xiii. 1
XII.	Power given to the beast,	5
XIII.	War with the saints,	7
XIV.	The middle of the third woe,	8
XV.	The beast in the midst of his strength,	9
XVI.	The Reformation; the woman better fed,	C. xiv. 6
XVII.	An everlasting gospel promulged,	9
XVIII.	The worship of the beast and of his image,	

O God, whatsoever stands or falls, stands or falls by thy judgment. Defend thy own truth! Have mercy on me and my readers! To thee be glory for ever!

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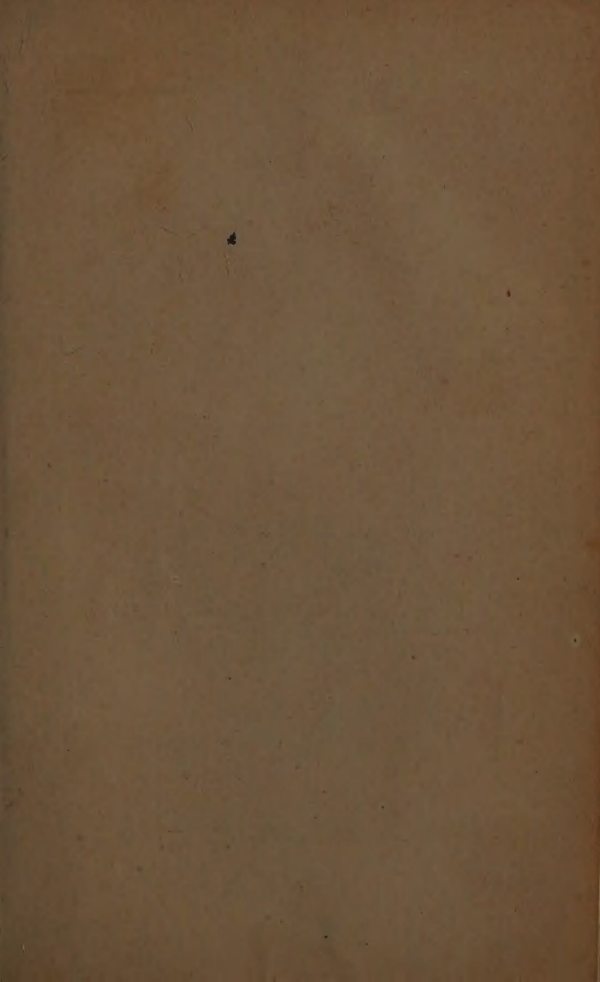
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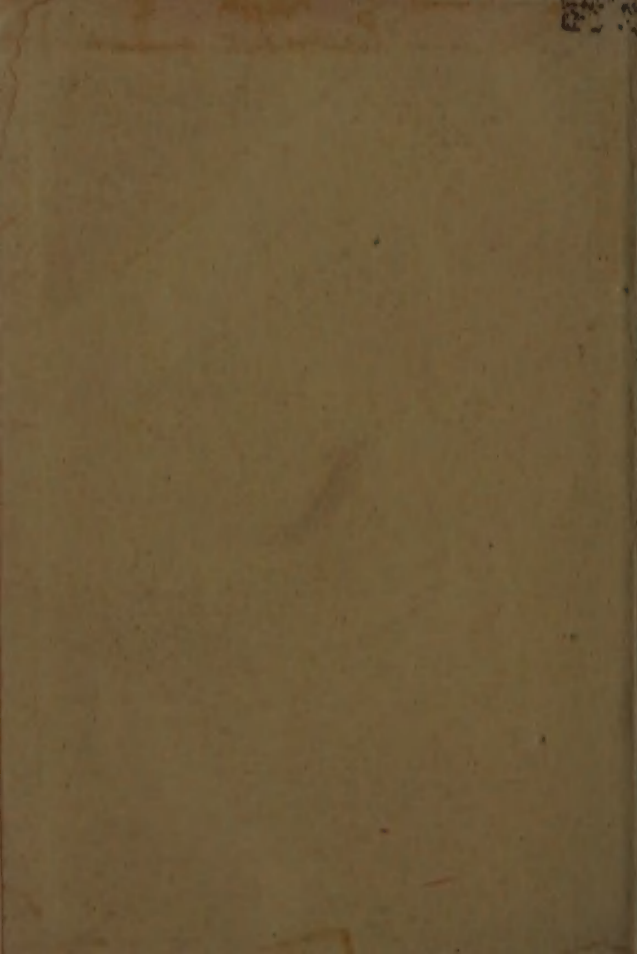
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